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world and say, 'I AM FREE'?

That nature may stand up and say to all The world, This is a way?"

Poeley.

THE BURIAL OF MOSES

The following is one of the finest poems we have met with for a long time : man knoweth of his sepalchre unto this day." -[Deut. xxxiv., 6.

By Nebo's lonely mountain, On this side of Jordan's wave, In a vale in the land of Mosh, There lies a lonely grave. And no man dog that sepulchre, And no man saw it e'er : For the angels of God upturned the sod, And laid the dead man there.

That was the grandest funeral That ever passed on earth, But no man heard the trampling-Or new the train go forth. Noislessly as the daylight Comes when the night is done, Grows into the great sun.

> Noiselessly as the spring time Her crown of vendare waves, And all the trees on all the hills Open their thousand leaves ; So, without sound of music, Or voice of them that wept, The great procession swept.

Perchance the bald old eagle, On grey Beth-peor's height, Out of his rocky cyric Looked on the wonderous sight. Perchance the lion stalking, Still shans that hallow'd spot ; For heast and bird have seen and heard That which man knoweth not.

But when the warrior dieth, His comrades in the war, With arms reversed and muffled drum, Follow the funeral car. They show the bunners taken, They tell his battles won, And after him lead his masterless steed, While peaks the minute gun.

others, turns away from the ways of virtue, and 'goes astray,' by 'following' (as some of Moab, over against Beth-pear; but no the sou of Bosnr,' and like him 'love the wages of unrighteousness,' he loses, in so tain' and infallible' perseverance is, doing, his virtue, becomes unholy, and ne- 4. 'The abiding of the Spirit and of the which he recognizes as embracing his concessarily withdraws himself from all connection with God's 'love': Can God 'love' A. in that state? The answer is at hand. No. Why? Because He is 'free and unchangeable' in the exercise of His 'love,' and is therefore not immutably pledged to 'love' A. in that state. Now, as God's 'love' is 'free,' and also 'unchangeable,' and because of the immutability of His nature cannot otherwise than always 'love' virtue and never can 'love' vice, it follows conclusively, that whensoever A. becomes vicious in conduct and nature, that God, And the crimson streak on ocean's check by virtue of the 'free' character of His 'love,' is necessarily relieved from any impulsive motive to 'love' him any more .---The change in A. necessarily throws him beyond the range of God's 'love,' and as necessarily brings him within the purview of His displeasure and wrath.

CHRISTIAN

Now, as God is bound, by virtue of the Sileatly down from the mountain's crown, immutability of His nature, 'unchangeably' to 'love' goodness and purity, so He is equally at liberty, by virtue of the 'freeness' of the exercise of His 'love,' to withdraw it from the being whom He formerly 'loved,' because that being has become entirely changed in his moral character. It will hardly be denied, in this connection, that God exercised His 'unchangeable love' with regard to all the angels He created; yet, when some of these, by transgression, lost the purity of their natures, and became guilty, God, in the 'free' exercise of His 'love,' withdrew His affeetion from them, and manifested His displeasure and wrath against them, and will do so forever. And this very example is fixed upon by St. Peter and St. Jude, as

possession of this virtue forever, then God's intercession of Jesus Christ'; and as there babit is irregular and must be corrected ; free and unchangeable love' must embrace is 'no more' (i. e. no other) 'sacrifice for customs are wrong and must be reformed; him. But, suppose A, like Solomon and sin, it follows conclusively that they are he begins to work because he feels free to forever removed from all 'merit and inter- work, but directly he discovers that other cession' of every kind, and especially so, agents than God and calightened conscience church are upon you, and God calls you to "And he buried him in a valley in the land did in Peter's time,) 'the way of Belanm, as it regards any interest in 'Jesus Christ.' are at work in the world. He has read of a holy life. You own the claims, you hear Another source of reliance for the 'cer- other powers, and other actions, and other and feel the call, but the world, the gay.

nections, but they belong to the oblivious This is evidently relied upon as one of past-the past, beneath whose dusty tread

hereby proved to be torial is this an impreg-bly' established. But is this an impreg-nable bulwark? I think not. This will her clarions thrill away on every breeze appear from the following brief replies : ing in them, cannot,' for the time being,

low, that this 'seed' must always remain Hurrah! for the brave; hurrah! for the (2.) These very persons might have this 'seed' and 'Spirit' to depart from them, "In me are the elements so mixed,

and then they not only might, but would sin, and so lose their final happiness. This appears possible, from the following con- 'Who is free?' 'L' and 'L' and 'T :

it comes, it comes, it comes from the North 1. Because, those who have once been and from the South; it comes from the 'partakers of the Holy Ghost' may 'quench' East and from the West. 'I AM FREE.' it, and so apostatize, or 'fall away,' so that |'AMERICA IS FREE.' Hold, hold, sirs !-it will become 'impossible to renew them I dare any of you to say that you are free. unto repentance.' Heb. vi: 4-6. There is not a free man among you. You of a most commanding character, in the 2. Because, those who are the ' temples' are more veritable slaves than ever bowed argument they themselves use, to prove of God, and have the Spirit of God dwell- the knee to Nero, or graced the Russian the possibility, yea, the certainty, of aposing' (a very strong term) 'in them,' may czar. You free! I would like to examtacy, notwithstanding the 'free and unnevertheless so 'defile the temple,' that ine into this a little. Where is it found ? changeable love of God the Father' had will cause 'God to destroy' it. I. Cor. iii: You wear-what? Just what your neighmoved Him to create them. From these bor tells you to wear. You go to market : 16, 17.3. Because, those who have been once the public puts a price on your produce. the 'free and unchangeable love of God 'sanctified by the blood of the covenant,' You go to a shop; you parchase a hat: the Father,' so far from proving the 'immay 'do' such 'despite to the Spirit of fashion dictates what sort of a hat it must possibility of depriving the saints of salvagrace' as to be 'punished with a sorer be-high crown, low crown, short crown, tion,' necessarily proves that such 'deprivapunishment' than he who 'died without or bell crown. You put it on your head; tion' must ensue, if the saints, or believers, mercy,' who 'despised Moses' law.' Heb. fashion tells you how to wear it; you set turn away from the ways of righteousness, x: 26-31. it square on your head, or cock it over like and follow wickedness; for, unless God 4. Because, it is clearly evident that the a fool. You went to buy a pair of-boots, changes in His nature, He can no more seed' and 'Spirit' that is in the sons of shoes, brogans, slippers, high-heeled or low 'love' the sinning believer than He can God may be removed, and they lose that heeled; you bought 'these'; fashion was the unbelieving sinner, unless it can be which had been wrought, and so miss of there, and you bought 'these, to be in the shown that the sin of the believer is not as fiual happiness. I. John ii: 26-28. II. fashion.' No matter if they are so thin hateful a thing as it is in the sinner. Sin, and useless that the first time you call on John, 8, 9. as such, must always be hateful to God, 5. Because, those to whom John wrote your neighbor or go to chan his epistle knew that there had been some catch cold, bring on a fever, and secure and necessarily cause Him to be displeased of their own body, who had departed from the favor of having to pay a handsome God, through the seductions of false teach- doctor's bill-all is right- it is in the if there be any reason why it should be considered to be more heinous in one indiers. Hence he says : ' Little children, it fashion. Again, you are living in some is the last time : and as ye have heard town ; perhaps you are passing the market, forth in Paradise, he is a descendant of way, in so brief a period, into the high- bench neighbor ! Sublime privilege vidual rather than another, it is that one that anti-Christ shall come, even now are that anti-Christs; whereby ye know that it is the last time. They went out from us, but they were not of us; for if who has been most highly favored of God. Upon this score it is, that the backslidings ingly offensive to Him. Hence, we find Him denouncing them, and 'decreeing' to they had been of us, they would no doubt you say, 'I will send for it.' Shame, oh ! apostacy. Hear Him: 'What could have out, that they might be made manifest that ping, buys this little article and that, been done more to my vineyard, that I have not done in it? wherefore, when I 19. See also Heb. x : 38, 39. looked that it should bring forth grapes, All these reasons show clearly, that those young hady that it would be proper in every brought it forth wild grapes ? And now in whom 'the Spirit and seed of God' are, sense to take them along with her. But go to; I will tell you what I will do to my may nevertheless so act as to cause God to no! custom is there, and though it is a loss vineyard : I will take away the hedge theredestroy them' as 'defilers of the temple' of time and useless wouble, she says, 'I in which the 'Spirit of God' was 'dwell- will send for them.' Again: a young man down the wall thereof, and it shall be troding'; not, indeed, while that 'Spirit dwelt' is looking around for the hand of some there, but, by 'quenching' him, and 'do- fair damsel, for he judges, in a scriptural den down ; and I will lay it waste ; it shall not be pruned nor digged ; but there shall ing despite' to him, they would drive him sense, 'it is not good or man to be alone. come up briars and thorns: I will also out of the 'temple,' and so expose it to the He finds one, and off he goes to broach command the clouds that they rain no rain just judgment of God. the subject of matrimony with the young upon it. For the vineyard of the Lord of The doctrine of this part of the subject, lady of his choice. On his way home he Hosts is the house of Israel, and the men according to God's word, is this: The meets a neighbor, who says, 'Why, John, Spirit and seed of God abiding in Chris- what's keeping you from home & late Moutians, furnishes, for the time being, suffi- day morning?" (Our young man, in acfor rightcousness, but behold a cry.' Isa. ciency of power by which they can serve cordance with custom, steals Sunday to v: 4-7. See also Jer. ii : 20-22, and John God fully; but they may nevertheless so 'receive this grace of God in vain, as finally where have you been?' 'Ah! been over to bring upon themselves 'swift destrue.' 'see the Squire; the old folks asked me God fully; but they may nevertheless so pay his addresses in.) 'Busy time, now. tion.' A failure to use this grace would to come over soon, and I thought I would 'grieve the Holy Spirit.' and leave them in 'scrape up old acquaintances.' Another a state of destitution, and become the oc- meets him and says, 'John, how did you casion of 'doing despite' to Him, and place and Miss Mary make it?' 'Make what?' them at once beyond the influence of it and says John, rather hastily. 'Why, I have the available 'merit and intercession of understood that you were by her side all day yesterday, at the Doctor's.' 'I'd like Jesus Christ.' In my next, I may probably close my to know who has told you that I have been investigation of the special grounds de- to the Doctor's. Why, it is five miles out pended upon, to prove the doctrine of the of the way to come from the Doctor's this final and unconditional perseverance of the way. Do you think I'm beside myself?' saints. I shall then proceed to the exam- says John. 'Well, so I was told last night, ination of the Scripture authorities relied by Jim Hosman, who came by the Doctor's upon to sustain the doctrine founded upon late in the evening: and Jim was not jesting either.' John here drops his head a the grounds claimed. little, and avers 'it is no such thing ; Jim Yours, affectionately,

[count of the possession of this virtue; and] with they were sanctified, an unholy thing, himself to the work of reformation. Sen- sip the flowing wine at the risk of all that the weapons of his warfare, as he ex- peace and the symbol of Independence should he, as a moral agent, continue in they thereby utterly roject 'the merit and timent is depraved and must be refined; is dear, of all that is high and holy .- claims, 'I have fought a good fight.'-FASILION ! CUSTOM !!

Again: you are a Methodist and a young grave, where is thy victory? hely: your position, while it is no enviable one, is a delicate one. The chaims of the Myrtlehoro', N. C., June, 1856. forms given to public sentiment, than those the enticing world, is before you. This is

your mind, more fascinating than holiness. ter Raleigh, who, in civilized life, has the scalping-knife into a more useful You feel the one in its claims, but you not been acquainted with TOBACCO ?- instrument. To this day, in this land This is oridently relied upon as one of the strongest positions in connection with the perseverance of the saints. And it must be admitted, that if it cannot be contrary will not avail as proofs against it. It must stand as an unanswerable proof that the final perseverance of the saints is hereby proved to be 'certainly and infalli-bly' established. But is this an impregwho pleads powerfully in behalf of the quid to his month, once the fair dam-Missionary cause; he urges you to give a sel, with "pick nicks" on a part of her (1.) It is admitted that those who are and the blasts of her trumpets coho from few dollars to this most glorious of causes. delicate fingers, with womanly dignity (1.) It is admitted that those who are born of God, and have the seed remain-thorn of God, and have the seed remain-than top, and the incense from her altars are the time here incense from her altars and the incense from her altars are the time here incense from here are the time here incense from here are the time here incense from here altars are the time here incense from here are the tincense from here are the time here are there are the time ing in them, cannot, for the time being, iscends from every vile; her praise is in every school-boy's ditty and every maiden's Apostle. While, therefore, the 'seed of Apostle' while, therefore, the 'seed of and nearly everybody will go to the circus-show, and nearly everybody will go to the circus-show. You have been writed by rosy lips; American rights, why seek to take and nearly everybody will go to the circus-show. Apostle. While, therefore, the 'seed of God and the Spirit' remains in such, they 'sensor boy's uity and every marker's song; there are none so high, and none so high and high in them? and that the 'Spirit' that is in them? I for the beave; marrant, for Episcopalians, some of them, like yourself, ed; and from these facts, one would cending far that caused by Lobelin. er of preaching for money, when he urged the dust brushed from the leaf. It is billows of the storm convulsed ocean ?

you to give a few dollars to send some de-voted missionary to enlighten the poor hea-then; but you now go into the circus-show, and pay men to make themselves worse than heathens; and you give your money to meu who will spend it in a way that meu who will spend it in a way that would make you blush with shame to think opinion that curiosity is a most noble tion to conquer difficulties about it. You patronize hordes of civil- faculty : one reason for this notice is There are a few other things I would ized barbarians, who demoralize the com- that the people who have it not are ask you to think of : aunity and spend their means in obscene generally satisfied to sit from morn to 1. The large number of operators iving-just for the reason that others will night in the shade of a tree, without that would be thrown out of employ, do so; and therefore you will do so too. reading, talking, working, or prying if you stop the use of tobacco; the O! tempora! O! mores!' into any mystery whatever. Let the passas. Kinston, N. C. curious go forward in their research, N. B. I want to tell them, Mr. Editor, for I will answer none of their moral, many others. Think of that ? in my next, who are free. P. historical, or scientific questions about the *regetable*. I will endeavor to throw of the exquisite pleasure of their shear For the N. C. Christian Advocate, some difficulties in the paths of those stems when they form the circle, factor A Monster before us. who are journeying, intellectually, in to face, and elbow upon knee, to d I care not, gentle reader, where your pursuit of solutions to their inquiries. cuss the last-reported scandal, Hest thoughts may delight to dwell-whether Some have, in their profound research- cruel ! in the sunny spots of the past, or around es, viewed Eden in the time of man's the tinted dreams of the future, or chasing innocency, and analyzed the plants the gliding, gilded and deluding phantoms of the present, or even soaring beyond this fitful vale, to linger among the lovelier scenes of the Paradise of the blessed; yet, scenes of the Paradise of the blessed; yet, in spite of all these, there is the grim monster Death standing in your pathway. Tou may be the first of the unit, the light of environment of Ameri-pallid features rise before you, and he ca. Here grows, in all its verdant stares you in the face. You may go where luxury, the far-famed weed : it is ored, and highly perfumed liquid fro you will, but still his stealthy and steady therefore traced to heathen extraction, their mouths, over the church floor at steps are moving on you. Though brought and the wonder is, how it found its bespatter the new beaver of his ne child, as soon as it is born into the world, searches of the wise, unless we can privation ! have continued with us; but they went shame. Again : a young lady goes a shop- for his subject. He sways his mouldering build for ourselves a name, or for possceptre over the whole human brother- terity a monumental beacon to guide ----pardon me, young ones ! there as they were not all of us.' I. John ii: 18, amounting to almost nothing. Common hood, and as he wields it, one after ano- them to truth. As to the first, my no more boys or girls. The days sense and good breeding ought to tell the ther obeys the great decree, 'Dust thou parents gave me more than I desired boys and girls belong to the time art, and unto dust shalt thou return.' He and at a proper time I left off a part old fogyism, before the superior lig has torn apart the souls and bodies of the of it, and have enough remaining ; as of the present time burst upon us t sons and daughters of all past ages, with to the second, posterity will use, To- bless society with no children, bu only two bare exceptions. He speaks, and bacco, whether its origin be traced back young ladies and gentlemen of the j his voice of command is heard from the beggar in his hut to the king on his throne. He calls, and his summons must be attended. He is bound to have his victim, much whether the learned analyzers of demonstrating, by the use of th He receives no substitute, not even the are correct in their researches, for I quid, eigar, snuff-box, blackgum mo servant for the master, or the subject for know not whether it would remove the and stained lips and teeth, that the the raler. He visits wealth to rob it of least particle of bitterness, or filthiness are some ! ready for inquor, matrimon. all its charms, and bear off its possessor from the weed, if it were known to or any thing else that their illustrice as naked as he came into the world. He have grown in Eden. Nor do I know predecessors indulge in. O, cruelty stalks in rags, that he may add another that it could be more polite-rather, terror to poverty. He sends no certain less impolite to use it, if it first grew bial ; that the breath of the smoker strikes the fatal blow and we fall senseless ed plant, because no mention is made strange how a lady can obtain the con and paralyzed at his touch. Again he of it by Moses ; for he made no talk- sent of her own mind to soil her teeth gradually brings us down by his deathly as recorded-of tea, or coffee, or tur- lips, chin, dress and perfamed hand grasp, to snap by degrees the vital cords, nips, dewberries, strawberries, sauces, kerchief, so blanch her cheek, and while we lie sensible of our helpless con- etc., etc., but we would not that they contaminate her breath, with the abomdition. He knows no treaty or covenant. were cursed because Adam and Eve did inable "dipping" is admitted. But He has no eye to see the blasting effects of not have them served up as delicacies contracting the habit shows what suchis poisonous breath on all that is beauti- for their wedding supper ; to be placed cess will crown determined effort-and ful and lovely, or the writhing anguish of his quivering and prostrate victim. He has no tongue to whisper in accents of mercy to the fallen wretches of his aim, or give them consoling promises when tors of the earth find no stains of toslain, but he speaks with the hollow voice bacco until history begins to discourse there are difficulties in your path .-of the dark and dreary tomb, as the rum- about American Aborigines. Good ! the And you, ye eloquent moralizers on bling clods bury his ghostly wounds from very land where we should have expec- tobacco, remember it was once sanctifithe appalled and pursued surviving! He ted to find the plant. Now for a few ed by the Church of England, for the has no ear to hear the plaintive and be- questions : Has the discovery of any salaries of her American priests were seeching tones of affection. No, he heeds other land filled the entire circle of not even the heart-rending pleadings of civilization with so much wonder ? Is the tender mother for her dying babe, or there any other country equal with ernment, that every liberty may be enthe shrieking moans of the poor, fainting, fading, gasping victim. Horror is stamp-ed on every feature. He knows no delight mountains of every magnitude ; for with saliva-toons. These show the esbut torture, no sympathy but revenge, no mountains of every magnitude ; for with saliva-toons. These show the eslove, but success in death ! He slays and rivers, and bays, and lakes ; for length, timate that Churches whether wedded p swallows them up-and still he slays! had its Hannibal, Rome its Scipio Father and mother approach him; he Macedon its Philip, France her Napostrikes them down, and son and daughter leon, and England her Wellington ; soon fall by their side. There is no bar- but Washington combined in himself rier that we can erect, no refuge to be found, that we may hide from him. We may flee to the airy regions of the moun-tain, but lo I there he is, in all his terror. We may go to the thronged cities, but lo! ed America for his birth place, if he there he visits more frequently. We may had been consulted about the matterleave the haunts of men, to dwell in the what say you, ye wise men ? Has any lonely desert, but still he scents our foot- other country given to the world a steps, and finds our hidden abode. Then Franklin, a Fulton, a Morse ? Should there is no escape, and you will conclude we not lock to America for the greatest

SI 50 a Year, in Advance.

The soil that will produce the most profuse crop of grass will also yield the greatest supply of corn. In no other country was the calumet of peace offered and accepted. When the savage dwellers in this land of wonders smoked the pipe of peace, they buried the tomahawk, broke the bow, and threw away the arrows of war, and converted of the-pen, these rights privileges and tokens, which are natural to Amercan citizens, and have been enjoyed

"O ! denth, where is thy sting ? O ! For the N. C. Christian Advacate.

Tobacco.

ADVOCATE.

Amid the noblest of the land Men hay the sage to rest, And give the bard an honor'd place With costly marble drest. In the great minster transept, Where lights like glories fall, And the sweet choir sings, and the organ considerations, it manifestly appears, that rings Along the emblazoned wall.

This was the bravest warrior That ever buckled sword ; This the most gifted poet That ever breathed a word ; And never earth's philosopher Traced with his golden pen On the deathless page truths half so sage As he wrote down for men.

And had he not high honor ? The hill-side for his pall, To lie in state while angels wait With stars for tapers tall, And the dark rock pines like tossing plumes with the being in whom it is found ; and, Over his bier to wave, And God's own hand in that lonely land To lay him in the grave ?

In that deep grave without a name, Whence his uncoffin'd clay Shall break again, most wondrous thought, and apostacy of the Jews was so exceed-Before the Judgment Day ; And stand with glory wrapt around On the hills he never trod, And speak of the strife that won our life destroy them utterly, on account of their With the Incarnate Son of God.

O, lonely tomb in Moab's land, O dark Beth-peor's hill, Speak to these curious hearts of ours, And teach them to be still. God hath his mysteries of grace, Ways that we cannot tell : He hides them deep like the secret sleep of, and it shall be eaten up; and break Of him he loved so well.

Communications.

For the N. C. Christian Advocate. The Doctrine of the Final Unconditional of Judah His pleasant plant : and He look-Perseverance of the Saints considered, ed for judgment, but behold oppression; and refuted. NO. IV.

Rev. R. T. Heffin : I again resume my xv: 1-6 examination of the considerations in dc- 3. A third principle relied upon to prove fonce of the final and unconditional perseverance of the saints. This subject itself final perseverance, is, is a very important one, and demands great

ther point, as a ground of the final infallible perseverance of the saints, depended 'The merit and intercession of Jesus upon by the friends of this doctrine, is, Christ' is doubtless a great security to the

God the Father." The 'immutable decree of election' is who 'turn to their crooked ways, and who said to 'flow from the free and unchange- shall be led forth with the workers of iniable love of God the Father,' and it is quity?' It can advantage them nothing, therefore argued, that His ' decree of elec- but rather increase their condemnation. tion' will 'infallibly' secure the final per- While it is true that 'the merit and inseverance of all who are 'once in His fa- tercession of Jesus Christ' will avail much vor," so as to make their condition so 'cer- in behalf of such, who, through the tempttain' that it will be ' impossible to deprive ations of the devil, are led into sin, and who afterwards penitently turn unto Ged, them of salvation.' Dick.

In the foregoing remarks, I have con- yet it is equally true, that these will avail sidered God's immutability of nature, and nothing in behalf of those believers who the unchangeable character of His 'de- 'sin wilfully after that they have received crees, rather in the abstract principle than the knowledge of the truth,' by 'treading as a motive power. Here, the motive under foot the Son of God, and count the power is to be considered : this is said to blood of the covenant, wherewith they he the 'free and unchangeable love of God were sanctified, an unholy thing, and do the Father.' This, therefore, is to be un- despite unto the Spirit of grace': to these derstood as the moving cause of this 'de- ' the merit and intercession of Jesus Christ' eree of election.' If this is the true in- can be of no benefit whatever. They put torpretation of this ground of final perse- these things far away from them, and verance, it will be easily perceived, that so therefore cannot avail themselves of the world, not by any volition of his own, it is life; your parents were sober people, and opens to receive his slain, and the great world a WASHINGTON? Carthage ings cease-put up your pens-save far is this from being a solid ground of the merit, &c. of Jesus Christ.' He gives 'infallible and certain' perseverance of the them up, as God did 'Ephraim' of old, besaints, that it farnishes a very strong argu- cause they are 'joined' to their sins. Their ment against it. For, if the 'free and doom is 'infallibly certain,' for unto them unchangeable love of God the Father' is there remains 'a certain fearful looking for to be considered as the spring-head of this of judgment and fiery indignation, which 'decree of election,' it must follow, that shall devour the adversaries;' and this, too, the object so 'elected' must have possessed with a 'sorer punishment' than those who moral qualities of character, estimable in 'despised Moses' law' suffered, though they field of action proper lies altogether in a subordinate sphere. His relations can be-God's views, as the ground of this 'de- 'died without merey.'

PETER DOUB. Normal College, May, 1856.

his way to escape detection; as though de-For the N. C. Christian Advocate. cent courtship was a sheep-killing matter. Public Sentiment. Custom ! public custom !

It has been said that a man had as well You are a young man again, and standbe out of the world as out of the fashion. ing near the saloon of one of our fashion-We may take this to be a single expression able hotels, at some watering-place or coungiven to what is universally termed public try village. The fine, the gay, the eduopinion. The fact is, a man cannot very cated, are there with you; the wine cup drags down the great, the small, the rich, and size, and beauty, and fertility ?-- to the State, or blessed with celibacy, easily be out of either. Placed in the passes around; you never drank in all your the poor, and all mankind. The earth Has any other country given to the set upon the plant. Let your wanderhis fortune to try things as he finds them. | trained you in principles of tempera He did not make the world, and he cannot the last parting admonition of your devoted very well change it; he did not create his mother still lingers in your ear, James, connections, and he cannot destroy them. | refrain from the habits of evil company As creation, so annihilation, forms no part the last parting precept of your fond faof the province of man's action here. An ther still impresses your memory, 'James, active being he finds himself to be, but his as I have reared you, so I give you to the come no more than collateral ones; they present with you; the ruined fortunes, the can never assume to become chief, abso- blighted hopes, the widow's sad wail, the luce. It is his duty not to look backward orphan's cry, the corpse, the winding-sheet, on things that were before 'the beginning,' the grave, a drunkard's grave, a drunkard's terly impossible for such as apostatize ever but to look forward to issues that must hell, are before your vision, deep, dark, Now, as God's 'love' is both 'free' and 'unchangeable,' it follows, that if He 'loved' virtue onec, He must 'love' it for-tuous, God must now 'love' him on ac-tuous, God must now 'love' him on ac-

was playing fun on you.' But the fact

was, John did go to the Doctor's, to see

Miss Mary, and then rode five miles out of

pipe-maker, the eigar-maker, the snullbox-maker, the spittoon-maker, and

2. You would deprive the old ladi +

3. You would deprive many an a tentive critic (who never reads the 1

5. You would deprive boys and girl That the weed is bitter, is prove

Ye wise and patriotic philosophers. weighed to them in pounds of tobacco. And under our own Democratic Govyour paper-husband your time-and bestow your labor on other and nobler objects, and be assured that I am, as OSSISSO. CYCT. Rest, N. C.

caution and careful investigation. Ano- 'The efficacy of the merit and interceesion

of Jesus Christ.'

2. "The free and unchangeable lave of saint's perseverance in piety and true holiness; but what has this to do with such

cree.' And it is not material in this re- While it is allowed that 'the merit and gard, whether we suppose this to have been intercession of Jesus Christ' do avail in inherent or acquired; the moral quality behalf of backsliding Christians, it is utbeing the thing.

"I NEVER SWORE .- These words were uttered by a dying Sunday School scholar. Even when the icy fingers of death were stealing upon him, he saw his mother weeping, and thus he tried to comfort her aching heart : ' Mother, do not cry for me. I always tried to be a good boy. I never swore 1

O, that every boy could say the same to his parents. My dear young friends, who have ever fallen into the dreadful habit of using profane words, break off at once, and say, 'With the help of Jesus, henceforth I will swear no more."