

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

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THE BIBLICAL RECORDER.

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Religious.

For the Recorder.

"All things work together for good to them that love God."

How sweet to the humble Christian are the promises of the Word of God. How well are they calculated to cheer him up and help him on in his conflict with "the world, the flesh and the devil."

The one above quoted is a most consoling promise. *All things* work together for good to them that love God. *All things* in heaven above and in the earth beneath. The love of the Father, the intercessions of the Son as our Mediator, and the influence of the Spirit, the comforter—all these work together for good to them that love God.

The love of God works for good to them that love him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Oh how much God loved a sinful world! He sent his only Son to live a life of suffering, and then to pour out his life's blood. And for what? That poor sinners, just such as kind reader, as you and I might be saved!—Oh what love!

Reader, do you love such a God as this?—Do you in humility strive to serve him? Does your heart thrill with joy when you think of his love? And do you in deep abasement view all your own righteousness as "filthy rags"? If you do, be assured that His love will work for your good.

The intercessions of the Son work for good to them that love God. Jesus is our intercessor. He came into the world, and took upon himself our nature, sin alone excepted. He became acquainted with all our wants, all our sorrows and all our temptations. He knows exactly how to intercede for us. He knows exactly what we want, and how to plead in our behalf. Oh, what an advocate is Jesus? He has felt our sorrows and he knows how to present our wants to the Father. Kind reader, are you tempted? Behold your Saviour on the moment tempted of the devil. Are you mourning over departed ones? See your Saviour at the grave of Lazarus weeping with the mourners there.—Do you weep over the hard-heartedness of "your ungodly kindred or companion"? See your Saviour as he weeps over Jerusalem. Is it yours to travel through poverty's cheerless vale, whilst the keen blasts of adversity howl around you? Hear your Saviour as he exclaims, "the foxes have holes, and the birds of the air have nests; the Son of man hath not where to lay his head." If you love God as you should, you need fear nothing with such a Mediator as this, and such a Saviour as Jesus Christ. Surely then, the intercessions of the Son work for good to them that love God.

The influences or operations of the spirit work together for the good of them that love God.—We are told that "the Spirit helpeth our infirmities," and "maketh intercession for us." The spirit is also a comforter. How often when cast down with sorrows and temptations does the Christian go to God, and there in secret embrace all his wants to that Father who seeth in secret, and how often he comes from his knees with a lighter heart and a brighter face. It is the comforter even the Spirit of truth that comes to his relief. How often when contemplating the love of God and the sweets of religion, does the Christian's heart burn within him for every joy. It was the influence of the Spirit. And sometimes when the Christian does wrong and falls into sin, this Holy Spirit convinces him of sin and brings him back, by sincere repentance, to God. The Holy Spirit works for the good of them that love God.

The providences of God work together for good to them that love him.

I know that sometimes the providences of God are heavy, and seem severe to the Christian; but if we examine into them we see that ultimately they all work for good. Sickness sometimes lays its afflicting hand upon us, and we are confined to bed of languishing and pain. It may be that there is some drop in our nature which needs consuming in the furnace of affliction—some evil passion that must be subdued and sickness is sent for this purpose. Sometimes those we love are taken away by the hand of death. Our dearest relations, it may be. This too works for good.

The aged Christian father may be taken from his affectionate children. It seems hard indeed to stand around that open grave and see the last remains of a loved parent covered up in the damp cold earth; but just here remember his soul has gone to that rest "that remaineth to the people of God," and we have one more treasure in heaven—one more tie that binds us to the abode of the blest. Sometimes death comes and takes from the Christian mother her sweet babe. Oh! how the little coffin chills her heart! Oh how it wrings her bosom to consign that little one to the silent tomb. But, mother, that little one is now an angel in heaven, and waits to welcome you there. Perhaps, too, if it had

lived it might have brought your grey hairs in sorrow to the grave. Or, it may be, you loved it too well, and God saw that it might lead your heart from him.

Sometimes worldly prospects may brighten up before us, and we may see in the future some anticipate enjoyment. Brighter and brighter do our prospects grow until almost we have the prize in our grasp; when suddenly some dark cloud of adversity lowers over our pathway, our prospects are darkened and the expected prize is snatched from us. Darkness comes around us and we scarcely know how to bear up under these things; but time rolls on and soon we see it was better that we were disappointed. Some of God's dealings with us are so dark that we can never see through them in this world; but I reckon the time will come when all will be made plain and clear. I reckon it will add something to the joys of paradise, to look back and see during all our pilgrimage, how "all things work together for good to them that love God."

Kind reader, do you love God? If you do, many and sweet are his promises; but if you do not, many are the heart-breaking sorrows for you in this world, and awful will be your conditions in that which is to come. Oh let us try and love God more, and serve him better!

THOS. LANSDELL.

Columbia, N. C., Oct. 1854.

For the Biblical Recorder.

DEAR BROTHER JAMES—

Will you have the kindness to give the following address a place in the columns of the Biblical Recorder, and oblige

Your brother in Christ,

A. C. DAYTON,

To the Ministers and Members of the Baptist Churches in North Carolina.

DEAR BROTHERS.—The Southern Baptist Convention soon after it was organized, designated two boards or committees, to whom were entrusted the management of its general missionary operations. One of these, the Board of Foreign Missions, was located at Richmond, Va., the other the Board of Domestic Missions, is located at Marion, in Alabama. At a subsequent session the Convention thought it necessary to appoint a BIBLE Board to take cognizance of operations for the supply of the destitute in our own and other lands with the holy scriptures. The Foreign and Domestic Mission Boards have for several years been well known to your churches and formally recognised by your associations and conventions, and I rejoice to say liberally sustained by your contributions. But the Bible Board has not until very recently (at the last meeting of your State Bible and Publication Society been formally recognised as a proper recipient of your contributions for Bible purposes and your proper organ in carrying out your plans for the supply of those destitute of the Word of Life, beyond the limits of your own State. We trust, however, that hereafter this Board will be regarded by you as not the least important of the several great objects of your Christian benevolence, but will share equally in your bounty with the other Boards of the Southern Baptist Convention.

As I find there has been much misapprehension among the brethren as to the objects which we have in view, I will take this opportunity to explain them, so that they may be perfectly understood—

1st.—We do not propose, (as some seem to have thought) *revise the English Scriptures*.—Whether this work is good or evil we have no connection with it. It has been undertaken by other associations, and will doubtless be accomplished by them, and if they can succeed in giving a better and purer version to the world expressing more exactly the true meaning and intention of the Holy Spirit in the word we, with all the lovers of the truth, will rejoice.—But this is not our work.

2d.—We do not propose to *print and publish the English Scriptures*. The great publishing houses of the large cities who make this their exclusive business can do this cheaper than any Society can do it, and we find it therefore better to buy our Bibles ready print than to set up printing establishments for ourselves.

3d.—We do not propose to *interfere* in this State with the praiseworthy operations which the North Carolina Baptist Bible and Publication Society is now so efficiently prosecuting for the supply of the destitute within the State with Bibles, and with Baptist and Christian Books.—This work we would gladly aid you in to the extent of our power, but you can do it yourselves. *You are doing it for yourselves*. You will soon have a large and permanent publication fund and we trust an efficient colporteur with an abundant supply of books and bibles in every county in the State. We hope and pray that you will not cease your efforts until this is accomplished, but

4th.—We do desire most earnestly, that while you are doing this great work for North Carolina, you will assist us in setting on foot a similar work in other States where nothing of the sort has been or will be done without external aid. And most especially do we desire you to aid us in supplying our Missionaries in Foreign lands, in Europe, in Asia and in Africa with Bibles to supply the perishing millions to whom they are sent. This is our great work. We have undertaken to supply the destitute in those States which will not or can not do it for themselves. We are endeavoring to organize just such societies as yours for the distribution of Bibles and Religious books wherever it can be done, and give them such assistance as will enable them to begin the work. We desire to supply the Chinese in California with the scriptures in their own language, so that they may read the Christian's Bible in that Christian land, and carry home with them something more valuable than the gold they came to dig. We want to supply the three hundred and fifty millions of China with the Pure Word of everlasting life. They are ready to receive it. They are calling upon our Missionaries every day to furnish it. The missionaries depend on us: we must meet their demands. The Baptists of North Carolina will help us. The Board are satisfied that they could now distribute to advantage A MILLION COPIES of the New Testament in China. They would cost only a dime a copy. The churches will supply the means. North Carolina will do her part. Your Bible Society has already made an appropriation for this purpose, and passed resolutions requesting all Baptist

Ministers to present the subject to their churches and take up collections for this object, and send the funds to their Treasurer, brother J. M. Brewer, at Wake Forest. Who is there who will not rejoice in the opportunity to help us in this great work. Brethren, do not delay. Do not wait to be called on by our agents or ourselves. We will not be able to visit more than a few churches, but we hope to hear through brother Brewer from every Baptist congregation in the State.

Your brother,

In the labors of the Gospel,

A. C. DAYTON,

Cor. Secretary of the Bible Board of S. B. Convention.

For the Recorder.

The "Basket of Fragments" Scattered.

BRO. JAMES:—I have seen and read Mr. O. Scoville's Review of my "History of Judas" which was written in reply to a pamphlet on the same subject published by Mr. Scoville. For low, personal abuse, misrepresentation, and slanderous statements, this Review is surpassed by few, if any. This I shall make appear as soon as convenient, and my health will allow, which is now very feeble. My Scriptural History of Judas was written in reply to his, yet in his Review, he says, I provoked this controversy!—He says "he wrote his former pamphlet three years before he knew such a man as Mr. P. was in existence." It bears date, 1852, mine 1853! Mr. S. brought out my reply by his *bragging*.—He said his pamphlet could not be replied to without altering the Bible! That a copy had been sent to different persons, and that they were afraid to undertake a reply. That the Rev. N. R., a Baptist minister, had said it could not be replied to without altering the Scriptures!—Mr. S. now complains heavily of me, for doing what he said could not be done!

He directs his pen at me. "We (says he) shall therefore deal with Saul. . . . Our effort so far as possible shall be directed against Mr. P." Mark that! Among the many charges that Mr. S. brings against me, he says I have taken my *main arguments* from *Joshua Lawrence's Basket of Fragments*. Mr. S. says, "The main arguments and sentiments employed by Mr. P. in his pamphlet are contained in three essays written by Joshua Lawrence, and published in his Basket of Fragments. These three documents form the base of Mr. P.'s pamphlet." Four pages of the Review are spent in trying to prove that I took my arguments and sentiments from the "Basket of Fragments."

Mr. Scoville and his satellites are tickling and amusing themselves not a little, over this wonderful and timely "development."

I regret exceedingly the necessity of spoiling this *fun and hilarity*, but duty to myself and family, requires, that *truth and justice* should take place, "though the heavens fall." In my opinion, no man ever published a more glaring and palpable falsehood than exists in the attempt of Mr. S. to convict me of taking my "main arguments" from "the Basket of Fragments." Whether designedly or not, I do not say. I never saw a copy of the "Basket of Fragments."

The only book that treats of the "Perseverance of the Saints," that was in my house during the time I wrote my pamphlet, was the Bible.

What will Mr. S. and his admirers say now? If I may be permitted to use his beautiful, chaste and elegant language as applied to me. Will he "talk knowingly, and look profoundly wise?" Will his "simple headed customers" think they see an elephant on the magic plain in the distance with (Mr. Scoville) on his back, moving in quick time over the sublime heights of Nubbin Ridge? Nubbin Ridge! This is an eyesore to more than Mr. S. This is the place where D. C. and myself held a discussion on Baptism fourteen years ago. It was then mainly Methodist territory. Now on this "Nubbin Ridge" stands Lystra M. H. with a Baptist church of about one hundred members. It is said a Methodist who "talks knowingly, and looks profoundly wise," gave this nick name to this place. As Mr. S. has *missed the truth* so far in charging me with having taken my arguments from "the Basket of Fragments," may I not be permitted to ask of those into whose hands his Review may fall, that they wait and see my defence, before they believe every thing that Mr. S. charges me with? Most respectfully do I ask this favor of a generous public.

Mr. S. says I "issued my pamphlet without proof or argument to sustain any position in it." p. 12. On p. 107 Mr. S. says, "We would let Mr. P.'s argument to prove, &c., pass without notice." On p. 116, Mr. S. says, "The main arguments and sentiments employed by Mr. P." &c. When does Mr. S. intend to tell the truth, when he says my pamphlet has *no proof or argument*, or when he says, "Mr. P.'s argument," or "Mr. P.'s main arguments?" First, he says, we have *neither proof nor argument*, then he says we have "argument!" "main arguments!" Mr. S. says, "I knew myself to be a great man only on a very small scale." "After all these smutty deeds." "Other dark scenes." "From such frog drippings." "Morbid appetite." "He must have presumed himself writing for . . . a heathen-headed race." "Simple headed customers." "See the tricks as they stand on almost every page." If I do not repeat I "must meet the retributions of verath divine," &c.

These are a few of the beautiful and classic expressions with which the Review abounds.—Mr. L. we suppose found it easier to meet arguments with hard and abusive language, than by fair and truthful arguments. To abuse, misrepresent, and slander one another is one thing, and answering his arguments is quite another thing. When I find it necessary to indulge in such a course to sustain Baptist views, they will be abandoned. Transient men will not be likely to seriously injure in this way one who has been for twenty years trying to build up a character for piety, truth and honesty. Such attempts are apt to recoil upon those that make them.

Geo. W. PURIFY.

Mill Hill, Oct. 18th, 1854.

For the Recorder.

DEAR BRO. JAMES:—Thinking that the readers of your paper would be glad at any time to hear of the advancement of the cause of Christ, I therefore send you the following, as the result

of a protracted meeting, at Roberts' Chapel, Northampton county. The meeting commenced on Saturday before the 3 Lord's day in September, and continued until the 4th Sabbath. Bro. John N. Haggard, the pastor of the Church, conducted the meeting, assisted by bro. T. Waff. Bro. Delbridge was with him 2 days. The congregation was very large and attentive, to which the word of the Lord was faithfully preached; under which old saints were made to rejoice at seeing sinners come to the Lord, by renouncing their sins, and humbling themselves before him. During the meeting, 50 persons came forward, and professed their faith in Christ; and as an evidence of their sincerity, at the close of the meeting, 49 of them followed their Lord and Master by being immersed, (according to his command.) At which time, a very large and serious congregation was in attendance. Bro. H. and myself administered the ordinance. I must mention one circumstance, in connection with the above, which is as follows: At the most of our meetings, invitation after invitation is given to inquiring souls, to present themselves, before any will attempt to manifest their desire to seek the Lord. Not so at this meeting,—during the second sermon on Monday, the 3d day of the meeting, they began to come forward, and present themselves as subjects of the prayers of the Church, without any invitation being given.

It was truly a happy time, and one long to be remembered by the Church and neighborhood. May the Lord continue his good and glorious work, until the last sinner may be converted to God, through our Lord Jesus Christ, to whose name be all the praise now and forever.

J. B. W.

For the Recorder.

Sandy Creek Association.

This body convened at the Mount Pleasant Meeting House, Randolph county, on Friday before the first Lord's day in October. In the absence of the appointee, Rev. Wm. Lineberry, Rev. T. S. Yarbrough preached the introductory sermon, from Matt. 6: 10. The letters from several of the churches, reported considerable accessions by baptism, while others mourned their lukewarmness and destitution. A variety of important business was transacted, and that with great unanimity and christian love. Among other things, the Association recommended to its Trustees the erection of a High School at the Mount Vernon Springs, Chatham county; and made arrangements for publishing the history of the Association, which is now nearly one hundred years old. The brethren manifested also much anxiety to have our Publication Society doing something within its bounds.

We were disappointed in not meeting bro. Pritchard, the agent for Wake Forest, there.—The collection for the Convention, amounted to \$40.00. The next meeting will be held with the Church at Antioch, Orange county. We understand that the meeting was continued until the second Sabbath, and that a goodly number embraced a hope in Christ. To God be all praise.

EXAMINER.

For the Recorder.

BRO. JAMES:—For the special benefit of Mr. Heflin, of the Haw River circuit, you will please publish the following article by which he will see that he has kindred spirits in the mountains. I have clipped it from the Carolina Intelligencer:

From the Carolina Baptist.

The Arrogance of Some Methodists.

We have received information from reliable sources of three examples of the arrogance of some Methodists. One took place at the Fr. Broad Association. Eld J. Quarles delivered a sermon on that occasion, and in preaching the truth, as it is revealed in the Bible, as a matter of course, could say nothing very favorable of some of their man made doctrines for which some of them said he ought to have his head cut off. "Out of the abundance of the heart the mouth speaketh." No doubt if some had the power, that many a Baptist head would roll bodiless upon the ground. The time has been when the head of a Baptist was the price of truth; yea, the first Baptist lost his head for reproving a wicked and bigoted king for his sins. Many redeemed spirits have gone up to God from the stake and the lonesome dungeon, because they thought it better to obey God than man, and chose rather to advocate the doctrines of the Bible, than to embrace the popular errors of their day. The completion of another case occurred not long since in Asheville. From the best information obtained by us, the history of the case is about this: Some years since, Dr. Johnson, of South Carolina, being then in Asheville, contributed \$50 or \$60 towards the completion of a fund to build the house now occupied by the Methodists, with the understanding that said house was to be free for the use of all orthodox denominations; or at all events, that the Baptists were to have the privilege of holding worship once a month in it. Other individuals of the Baptist denomination and Baptist persuasion, besides Dr. Johnson, aided in rearing the house, Presbyterians were also engaged in it, if we are not mistaken. The Baptists accordingly held their meetings in this house until it was thought necessary to roll the iron wheel of Methodism over them; consequently, not long since, they were elbowed out of the house by the kind mercies of their loving Methodist brethren. Brother Stradley, who for some time past has been preaching to the Baptists in the above named place, gave way and obtained liberty to hold his meetings in the court-house; but this, it seems, was thought too much for the sect every where spoken against, to enjoy in peace. The Methodists who had just before driven them from the house in which they had an interest by virtue of their subscription, and the plain argument of the parties, must dislodge them from this place of worship also. People bearing the Baptist name, must not be allowed to worship God even in a court-house, un molested. Knowing that if they undertook to prevent the Baptist meetings by force, that the strong arm of the law would interpose, they adopted a plan which was successful, without subjecting them to the inconveniences of a law suit. It was as follows: They determined to move their service to the Court-House, and accordingly appointed preaching there on the Sabbath that bro. Thos. Stradley

had designated as the time that he would preach to his congregation. The Methodists assembled, and their preacher commenced, and went through the exercise, as though T. Stradley had not had an appointment previously published for that day. This is Methodism in earnest.—Thus they act where they have the ascendancy.

Another case occurred recently at Foreman's Friendship, at which place bro. Paterson had commenced a meeting, with the design of protracting it. A certain Mr. Scarborough, (Methodist preacher) attended, and bro. Paterson invited him to close the services of the day, he accepted the invitation, and commenced by saying that it was not common for one preacher to follow another and preach from the same text, but that he would, inasmuch as the text had not been explained. He then gave vent to his feelings by contradicting the positions and arguments of bro. Paterson. He made an appointment to preach at 10 o'clock the next day, notwithstanding bro. Paterson was to preach at 11 o'clock. He took care the next day to trespass upon the time of bro. Paterson. Now the design of all this was evidently to break up the protracted meeting.

J.

For the Biblical Recorder.

As serious and contradictory statements are in circulation, relative to the sermon preached by Elder Geo. W. Purify on Baptism and Communion at this place, (Emmeus,) on the 5th Sabbath in July last, and also in relation to the appointment of Rev. R. T. Heflin, to reply to Elder Purify's sermon.

We, the Baptist Church of Christ, at Emmaus, Chatham county, N. C., in Conference the 26th day of September, A. D. 1854, feel that it is due to ourselves, Elder Geo. W. Purify and the public in general, to make the following statements:

1st. The sermon preached by Elder Geo. W. Purify at this place, on the 5th Sabbath in July last, was, in our opinion, a triumphant defence of Baptist views.

2d. Dr. Brown, a local Methodist minister, applied for permission to reply to Elder Purify's sermon at our Church; as we were willing to have an amicable discussion upon this subject, we granted his request on condition that Elder Geo. W. Purify be present and make such an arrangement as would be satisfactory to him.

3d. Rev. R. T. Heflin, who has charge of the Haw River Circuit, claimed the appointment as his, though his name was unknown in the petition to us, to reply to Elder Purify.

4th. We designed that Elder Purify should have had equal time with his opponent. When the day arrived, Elder Purify claimed each alternate half hour, which Rev. Heflin, who took Dr. Brown's place, refused to give him. Rev. Heflin said, before he would do that, he would take the congregation to the woods.

5th. We then agreed that Rev. Heflin might occupy the stand, on condition that he become responsible to the public for denying to Elder Purify the right to reply until he had gone through the whole of his discourse.

6th. Although an attempt was made to cast a dark and deep shade over the moral character of Elder Purify, by charging him with misrepresenting pedit-baptist authors, &c., &c. We have unabated confidence in his piety and veracity. We believe his arguments were truthful, logical, and as yet unanswered. We believe that in quoting from pedit-baptist authors he has given their exact words.

Done by order of Conference.

WM. LINEBERRY, Mod'r.

CLAUDE JUSTICE, Clk.

MISCELLANEOUS.

Popery and Crime.

The Rev. M. H. Seymour has recently brought before the public some statistical facts connected with the crime of murder, in several of the European kingdoms, well deserving the attention of thoughtful men. From these facts, it would appear that the farther a nation departs from the religion of the Bible, the more numerous will be the transgressions of the Divine command—"Thou shalt do no murder."

Our own land, with all her sins, for which we have recently humbled ourselves before God, and sought His mercy, is far less stained with the guilt of murder than countries where the Bible is not the book which guides the people. In such countries the number of murders is fearfully larger than with us. And it is very remarkable, and ought to be pondered by our statesmen, that murders most abound in those nations where unmixd Popery prevails; and where priests, monks, and nuns abound in largest numbers, and no Bible circulates among the people!

The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be in

England	4 murders to every million of inhabitants.
Ireland	19 " " " "
Belgium	15 " " " "
France	31 " " " "
Austria	36 " " " "
Bavaria	39 " " " "
Sardinia	29 " " " "
Lombardy	45 " " " "
Tuscany	43 " " " "
Sicily	59 " " " "
Papal States	100 " " " "
Naples	209 " " " "

These are startling facts! And yet, with such facts as these and others before them, many an Englishman is still blind to the real character and tendency of Romanism. A tyro, from one of our Universities—one of those unfledged chickens hatched so quickly of late, in Tractarian machines—is said to have asserted, a few weeks ago, that all the crimes in this land may be traced up to the distinguished doctrines of Protestantism! Indeed! Such persons know little of real Protestantism or real Popery, nor would it be easy to teach them. But it does seem passing strange that graver and wiser men should pet, and foster, and cherish a system, the bitter fruits of which the people of so many other lands have long tasted.

It would be easy to account for the disregard of human life which prevails in Romish countries. There is something in the laws and institutions. But then we must remember that all these are impregnated with Romish principles. There is still more in the facility with which the murderer will receive absolution. Nor can a man feel so much for his victim when he believes that a

few masses, purchased with money, may speedily release him from Purgatory and send him to Heaven. And if he can contrive to get money for masses for himself too, he also will soon be delivered from the penalty due to his crime, by the help of priests, masses, and money.—*Liverpool Courier*.

Why He Didn't Propose.

"Why did you never think of marriage?" asked I of my friend Lyman Robbins, who is some ten years older than myself, and a confirmed bachelor.

"I have thought of it," said he. "Well, why didn't you marry then?" "I will tell you. You know Frank Palmer, don't you?"

"Yes," he failed last week to the tune of twenty thousand dollars. But what has that to do with your story?"

"Something, as you will see. I was never seriously tempted to make a proposal but once, and that was to Frank's wife—before she was married, do you understand?"

"Oh!" said I growing interested. "And why didn't you?"

"You shall know. I was young and romantic at that time—she beautiful and accomplished. We were thrown much together in society, and I was just then of an age to yield to her fascinations. Though I had never expressed my love in words, I suppose my looks betrayed me, and I am quite sure that she was aware of my feelings towards her. Our families being somewhat intimate, we were on the same footing, and she treated me in much the same confidential manner as she would a favorite cousin."

"Do you think," I inquired, "that she was in love with you?"

"No," said he; "I never thought that. I presume, however, she would like to have lured me on to a declaration, and then would have acted as fancy dictated. One day, when I had made a morning call and was about retiring, she told me that she was going out shopping, and laughingly proposed to me to go with her and carry the bundles. Having nothing of importance to take up my time, and not being averse to the proposal, partly on account of its novelty, and considerably, I rather suspect, on account of the agreeable character of the company I should have, I consented in the same spirit, and in a few minutes we were fairly en route."

"I have but little to buy," said my companion. "You may congratulate yourself upon that, as you will have the less to carry." We made our first visit at a dry goods establishment.

"Have you any lace collars?" inquired Caroline. A large quantity were displayed, but they were too cheap. At length one was found at seven dollars, with which, being declared to be the best in the store, my companion at length professed herself satisfied, and decided to take it.

"I suppose," said she on going out, "that I don't really need it, but it was so beautiful I could not resist the temptation."

A beautiful shawl at the door of a store next caught Caroline's attention. "I must certainly go in and look at their shawls," said she. "I never saw any precisely like them."

"New kind," said the clerk. "Yes, miss, just imported from France, warranted to surpass in fineness of texture and durability any now extant. Will you have one?"

"The price?"

"Seventy-five dollars, and cheap at that."

Caroline was startled at this announcement. "That is high," said she.

"Not for the quality. Just feel of it, see how soft it is, and you will not call it expensive."

"I did not think of getting one to-day; however, I think I must. You may charge it to my father."

The shawl was folded, enveloped and handed to me by the clerk.

"I suppose papa will scold," said Caroline; "but it's such a beauty."

We reached, ere long, another dry goods store, the placard over which, "selling off at cost," proved so seductive that we at once stayed our steps and entered. Caroline rushed to examine the silks, the first specimens offered, which to my unpracticed eye seemed of a superior quality, were cast contemptuously aside, and she desired to see the very best they had in the store. Some were shown her at two dollars and a half per yard. After a while, she ordered twelve yards to be cut off for her. This was done, and the bundle handed to me. The bill, of course, sent to her father.

What with the shawl and silk, each of which made a bundle of no inconsiderable size, I was pretty well weighed down, and began to be apprehensive of the consequences in case my companion should make many more purchases. She, however, relieved my anxiety by saying that she intended to purchase nothing more. She was only going to stop at a jeweler's to have a locket repaired. Accordingly, we repaired to the store of a fashionable jeweller. The locket was handed over with the necessary directions.

But that was not all. A lady at the counter was engaged in examining a very costly pair of earrings which she was desirous of purchasing, but demurred at the price. At last she laid them down reluctantly saying: "They are beautiful; but I do not care to go as high as twenty-five dollars."

The Biblical Recorder.

RALEIGH, N. C.

THURSDAY, OCTOBER 26, 1854.

Communications for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

Letters relating to the business of the office must be addressed to G. MEREDITH & Co., Raleigh, N. C.

To insure attention, all letters must be prepaid.

All communications, to secure attention, must be postpaid—Agents who act gratuitously, and subscribers who pay in advance, only excepted.

All orders not attended to in a reasonable time should be repeated,—and all remittances not duly receipted should be inquired after,—that errors and oversights may be promptly corrected.

Bro. N. J. Palmer.

In our last we had only time and space to announce the fact that our esteemed friend and brother, N. J. Palmer, of Milton, so extensively and so favorably known, was no more. His death, which resulted from a congestive chill, occurred on Saturday the 7th inst., at his own residence whilst surrounded by his family and a number of his friends. After an impressive sermon by the Rev. Thomas W. Tobey, his body was interred on Monday following, being attended to the grave by a large concourse of persons. The ceremonies were directed by a Division of the Sons of Temperance, who attended in procession and gave evidence of the great loss the Society had sustained in the death of Mr. Palmer.

In taking our pen to trace a brief sketch of the life and character of this devoted servant of God we enter upon a duty (exciting reflections) both melancholy and pleasing. It is melancholy because one so useful and so much esteemed and beloved has fallen in our midst, in the meridian of life, even before he had attained to the age of fifty.

Without any distinct premonition of his coming end, whilst in the midst of his plans to promote religion and benefit humanity, surrounded too by a number of interesting children, whom he was educating and training up in the way in which they should go, alas! the unexpected summons came, and he was suddenly cut off from the execution of all his benevolent designs, and his eyes forever closed to the scenes of earth. How mysterious! how unfathomable are the ways of Providence! Who of his brethren, that had so often met with him in christian counsel, had entertained the thought that they should see his face no more, nor ever again hear his inspiring voice, cheering them on to works of faith and labors of love in the vineyard of their Lord. But such is the will of Him who is too wise to err; and to his will it becomes us to bow with submission and humility.

In reviewing the last ten or twelve years of his life, the period of our acquaintance with him, and during which time it was our lot to be much associated with him in the duties, toils and trials of life, we find so much to commend, so much that presents him as a faithful steward of God, so much that makes him appear a bright and shining light in day and unto his generation, that space would fail us were we to attempt to enumerate his numerous virtues. We can, at present, only make a brief allusion to the most prominent.

Brother Palmer was a man of unusual faith in God's word. Whatever he believed to be required at his hands, he was ever ready to perform. He hesitated not to make sacrifices at any time to carry out the convictions of his mind in regard to duty. Indeed, we have seldom known a brother who had so little respect to his private or personal interest in his efforts to promote the cause of religion. He counted it rather a privilege than duty to perform whatever his belief suggested was proper for him to do, in order faithfully to fulfil his course. His religious belief was a matter of principle, and showed itself in all his actions and deportment in life. His liberality and kindness of heart were also prominent traits in his character. He gave liberally and cheerfully to any good objects that had claims upon him. Indeed, we know of no brother in our State who, according to his means, gave of tamer or more liberally than did brother Palmer. His kindness and hospitality to his friends is too well known to require remark. His house was ever the welcome abode of his brethren and friends.

Another distinguishing trait in his character was his untiring zeal and perseverance. Few men possessed the energy of character which he did. To say that he was remarkable for the great amount of business which he could transact would be only saying what many, very many know. His powers of endurance under fatigue and his perseverance through difficulties were equally remarkable. In his personal exertions and labors for the Baptist cause, (which he believed to be the true cause of Christ,) he was unsparing and most abundant, and his example in this respect is worthy of being imitated by all. He seemed never to forget that he was a christian and a Baptist. Wherever he happened to go, he was careful to embrace any opportunities that occurred to do good to others. He was equally the friend of religion, virtue, and of education, and indeed, of improvement of all kinds, whether they related to the physical, mental or moral interests of man.

The Baptist church in Milton, of which he was a member, owed, under the Divine blessing, more to him than to any other person for its establishment and continued prosperity. We remember when, some eight or ten years since, he prevailed on us to commence Baptist preaching in that town one Sabbath in each month. Bro. Palmer and a sister Boley, called several years since to her reward in heaven, were the only Baptists then in Milton.—Nor had they then any house of worship. By great exertions we succeeded in purchasing an excellent brick church, our deceased brother meeting a large part of the cost. Year after year we toiled on amid much opposition from those who disliked the Baptists. God blessed the efforts and continued adding to the little branch. It is now a church of a liberal spirit, numbering considerably more than one hundred members. Several brethren have labored successfully in the pastoral office; but brother Palmer, by his activity, zeal and contributions, has been justly regarded as the principal stay and support of this church. He also often held meetings, in the absence of the pastor, for lecture, exhortation and prayer—his church having granted him license to do so.

Not only in Milton but in many other places in the State, our deceased brother was instrumental in getting up new Baptist interests and establishing

the cause of God. His labors in the Baptist State Convention, and its Board of Managers were almost unremitting, and cannot be soon forgotten.—He was one of the most devoted and liberal friends of Wake Forest College, and for a number of years one of its most active and efficient Trustees. He was one of the originators of Oxford Female College and a liberal subscriber towards its establishment. In getting up Baptist schools on a small scale, he also took a most active interest. But time would fail us to pursue the various channels through which his zeal to do good expended itself. We can only add that his work on earth is ended and he now rests from his labors. "Having served his generation according to the will of God he has fallen asleep and been gathered to his fathers." The heart which so often swelled with emotion to promote his Master's cause has ceased to beat, and the hand which was ever ready to minister to the wants of his brethren and friends is unnerved and cold in death; but his spirit has fled to a purer and brighter world. He willingly bore the cross and he now wears the crown. He has heard the voice of His Lord saying: "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joys of thy Lord." Although his loss to his family and to the church is, to our view, irreparable, yet God can over-rule it all for good.—Our loss is his eternal gain. In view of this peaceful and triumphant departure, we may say, "Let me die the death of the righteous, and let my last end be like his."

The death of brother Palmer, was distinctly noticed and recognized in the Proceedings of the Baptist State Convention, recently held in Fayetteville; and the Committee on Special Changes, were directed to forward a copy of the following resolutions to the family of the deceased, and to have the same published in the Biblical Recorder:

WHEREAS, It has pleased an All-wise Providence, to remove from his earthly labors, within a few days past, our esteemed and beloved brother, N. J. Palmer, for many years an active and useful member of this Convention, and one of its most faithful and efficient officers; therefore,

Resolved, That in this mysterious and afflictive dispensation of Divine Providence, we, the members of this Convention, feel it our duty to bow in humble submission to the Hand that has removed from our midst, one of our beloved fellow laborers in the Kingdom of Christ.

2. Resolved, That we are deeply sensible of the great loss which has been sustained in the death of Bro. Palmer, not only by this Convention, but by the cause of the Baptists in North Carolina.

3. Resolved, That we tender to the bereaved family, our warmest sympathies, in their great affliction and irreparable loss.

Baptist State Convention.

The following report of the proceedings of our State Convention, held in Fayetteville, has at our request, been kindly furnished by our esteemed brother, the Secretary of that Body. We were so indisposed during the settings of the Convention, as to be unable to attend, except occasionally.—We had the high gratification, however, of meeting with a number of our brethren, from different parts of this State, as well as with some from other States. The meetings were well attended, and much harmony and brotherly kindness prevailed during the deliberations. The interest of the occasion, was not a little increased by the attendance of brethren, A. C. Dayton, Cor. Sec. of the Bible Board of the Southern Baptist Convention; J. L. Pritchard, of Lynchburg, Va., and G. F. H. Crockett, Agent of the American Indian Mission Association.

Before introducing the Report, we may add that the Society, organized to aid in the erection of houses for Baptist worship, in towns and other places in our State, where they are so greatly needed, is, we think, a very important Society; and if it can only meet with the support and co-operation of our brethren generally, may do much in aiding new and feeble churches, that are without suitable houses of worship, to secure them. Its Constitution will be published with the proceedings of the Convention.

The twenty-fifth annual session of the Baptist State Convention of North Carolina, was held with the Baptist Church in Fayetteville, from the 12th to 16th inst.

On Thursday the 12th, at 3 o'clock, P. M., the Convention was called to order by Elder James McDaniel, former President, and A. McDowell was requested to act as Secretary.

The delegates from Associations, Churches, and other auxiliary bodies, were called for, and their names enrolled.

The election of officers was deferred until the next day.

Committee on Finance, Religious exercises, and Arrangements, were appointed.

At 7 o'clock, P. M., the Conventional sermon, according to previous appointment, was preached by Elder A. McDowell.

On Friday morning, the Convention met, and went into the election of officers, which resulted in the re-election of Elder James McDaniel, President, A. McDowell, Recording Secretary, and T. S. Yarbrough, Corresponding Secretary. The other officers were filled by the incumbents of the previous year.

The President extended an invitation to visiting brethren to take seats with the Convention, which was accepted by Elders, J. C. Pritchard, of Va., G. F. H. Crockett, agent for the American Indian Mission Association, and A. C. Dayton, agent for the Bible Board of the Southern Baptist Convention.

The afternoon of Friday, and forenoon of Saturday, were occupied in hearing and discussing the report of the Board of Managers, and of various other committees.

On Friday evening, at 7 o'clock, a mass meeting was held on the subject of Home Missions. It was a meeting of unusual interest. Speeches were made to a crowded audience, by Elders, R. H. Griffith, E. Dodson, and J. L. Pritchard; and a collection taken up amounting to upwards of one hundred and fifty dollars.

Saturday afternoon, the Convention gave way to the annual meeting of the North Carolina Bible and Baptist Publication Society.

The reports of the agents and officers, showed this Society to be in a prosperous condition, and to be effecting great good by the distribution of the Scriptures, and religious books among the destitute in our own State.

A liberal appropriation was made by the Society to the Bible Board of the Southern Baptist Convention.

Saturday night, a mass meeting was held on the subject of Ministerial Education, addressed by Elders, W. T. Walters, J. L. Pritchard, and Dr. S. J. Wheeler. This was a meeting also of much interest. The large audience, though detained until a

late hour, seemed not to grow weary, and at the conclusion, they gave a practical proof of their interest, by a handsome contribution to the educational fund.

On Sunday, the Presbyterian, Methodist Episcopal, and Methodist Protestant churches, which had been kindly tendered, were occupied by members of the Convention.

At 11 o'clock, the Missionary sermon was preached at the Baptist church, by Elder J. L. Pritchard, of Va., and a collection taken up in aid of the objects of the Convention.

At night, a mass meeting was held on the subject of Foreign Missions, addressed by Elders, R. H. Griffith, and A. C. Dayton.

Monday Morning.—After hearing the reports of several committees, a resolution offered by Elder J. S. Purify, was adopted, changing the time of holding the Convention, to Wednesday before the second Sunday in November. The appointment of a place for holding the next Convention, was referred to the Board.

AFTERNOON SESSION.—After the transaction of some unimportant business, the Convention took a short recess, to give opportunity for the formation of a Society, denominated the N. C. Baptist Church Extension Society; the object of which is to assist feeble churches, in towns and other important localities, in putting up suitable church edifices.

The Convention resumed its session—heard the reports of other committees—appointed preachers for the next Convention—passed a vote of thanks to the citizens of Fayetteville, for their hospitality —to Rail Road Companies, and proprietors of Steam Boats, for their kindness in transmitting delegates at reduced charges, and adjourned, after a pleasant, and it is hoped, profitable session.

The following communication from our esteemed brother G. W. Purify, reached us more than a week ago; but we did not deem its insertion at that time needful, as we had just given an account of the meeting to which it refers, and which account we supposed the writer had not seen when he wrote his. In the last No. of the Christian Advocate, a Methodist paper published in Richmond, Va., we find a communication by Rev. Mr. Heflin, who says the editor of the Bib. Recorder "has fallen into several mistakes in his paper of Sep. 28th, touching matters in which I am a party, which I beg leave to correct by a statement of facts." Without correcting us in a single instance, he proceeds to give such a strange sketch of the meeting, that but for a few names and one or two other circumstances, we should not have recognized it as an account of the meeting which we attended, and gave some account of in the Recorder of Sep. 28th. The crowded state of our paper this week, with other and more important matter prevents us from occupying space in correcting Mr. H. in a number of particulars. At present we have simply to say that our charity would attribute his errors and misstatements to a state of mental delusion produced by the shock and fright he experienced on the day he spoke at Emmaus. Not anticipating the assembling of so great a cloud of witnesses for the truth (not less than six Baptist Ministers being present), he was totally unprepared for his position, and the shock produced by their presence was so great upon his nervous system that he has not yet, and probably will not soon recover from it. It is things to escape by proposing to us to come up to Chatham to hear and argue with him, he is still in delusion. Really we could not go to Chatham to hear state sophistries and perversions of Scripture, which were thread bare long before Mr. H. was a preacher. For the benefit of our readers and all others who may wish to know the facts of the case, we give not only the account furnished by Bro. Purify below, but also on the outside may be found a statement made by the church at Emmaus, which has been forwarded to us for publication. It will be seen that these statements differ materially from those made by Mr. H. in the Christian Advocate, which we may yet publish if deemed needful. At present we have not space, to insert them.

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The Baptismal Controversy at Emmaus.

BRO. JAMES:—As different versions of the controversy between Mr. Heflin and myself are in circulation, I send you a brief history of this matter. About the last of June Mr. Heflin preached a sermon on Baptism, &c., at Brown's Chapel in Chatham county, N. C. On the 5th Sabbath in July a sermon was preached by me at Emmaus on Baptism and Communion.

In a few days thereafter Dr. Brown, a local Methodist minister who took notes of my sermon, asked permission of the Baptist church at Emmaus to reply at their church to my sermon. They gave Dr. B. permission to do so, on condition that I was to be present and make such an arrangement as would be satisfactory to me.

After this arrangement was made, Mr. Heflin, the circuit rider, claimed the appointment and published that he would reply to my attack on the Methodist church.

Upon being informed of this appointment I consulted my physician as to the probability of my health justifying me in going into a discussion at that time. He said it would not. I informed Mr. H. of my feeble health. He said he would reply whether I was there or not.

When the day (the 3rd Sabbath in Sept.) arrived, I was in attendance, and claimed each alternate half hour. Mr. H. refused to let me speak (unless to correct misstatements) until he had finished the whole of his reply to my previous sermon. The pastor, Elder Wm. Lineberry and the members of the church, insisted that I was entitled to each alternate half hour from the beginning. Mr. Heflin said, after he had replied to my sermon, which should not consume more time than three hours and fifty-five minutes, I might then have each alternate half hour! Mr. H. said after he had thus replied to my sermon we would be even. I insisted that we were even then, Mr. H. had preached at Brown's Chapel, I had preached at the place we were then at. My sermon was not a reply to Mr. Heflin's. Mr. H. still refused to let me reply until he was through. Said he would take the congregation to the woods, before he would let me respond until he had finished his discourse.

We finally consented that Mr. H. might proceed (rather than go to the woods) on the condition that he would answer at the bar of public opinion, for refusing to me the privilege I claimed (and that at a Baptist church.) This he said he would do.

As Mr. H. proceeded in his written discourse, I found it necessary, now and then, to correct the misstatements that were made relative to what I had said in my sermon. I was charged with language I did not use, and with saying things the reverse of what I did say, &c.

These charges were met by me at the time, as far as I can learn, to the satisfaction of my friends, and all intelligent disinterested persons that were present.

As they have, (as we have been told,) been re-assented in private, I shall defend myself through the Biblical Recorder.

It was evident that Mr. H. designed a deadly stab at my moral character, which I will show when he furnishes me with his charges.

Before the meeting came on, Methodists said I would not meet Mr. H., that my complaint of feeble health was a feigned excuse! That I was afraid of Mr. H., &c.

When I met Mr. H. and behold! he refused to give me an opportunity to meet him on equal ground! Now Methodists say, "We skinned the old fellow." "Mr. H. whipped him so bad that he ran." "He was afraid to meet Mr. H. was the reason he said nothing." "Mr. H. tore him all to pieces." "He was used up so bad by Mr. H. that he slept none that night." "Since he heard Mr. Heflin's reply he has gone deranged." These are a specimen of the precious things that have been said by the friends of Mr. H. upon this subject. It seems a victory, to be proclaimed in any event. If I did not meet Mr. H., victory was to be proclaimed. I did meet him, but from some cause Mr. H. prevented me from replying to him, yet victory is shouted!!

Had I been permitted to reply and been ever so successful, still a Rev. gentleman would no doubt have exclaimed "We skinned the old fellow!!"

We are reminded of a case in point we read in a book we have. A Baptist and Pedobaptist had an appointment to debate on baptism, a Pedobaptist paper announced that the debate had come off, and that the Baptist had been totally demolished.—Most unfortunately for the Pedobaptist victory, the paper went to press a few days before the debate commenced!!!

If "to the victors belong the spoils," we have abundant evidence that the "spoils of victory" have furnished the Baptists with a church of about one hundred members, near the spot on which Methodists claimed a victory about fourteen years ago.

Perhaps in the present case, it would be well to keep back a part of the "crowing" until the effects are seen, or at least till the controversy is ended.

The course pursued by Mr. H. in this matter is about as good as could be expected of a man who "glories in the name of Methodist." Were he more like Paul, who would glory in nothing save the cross of Christ, he would have allowed me each alternate half hour to reply to his attack upon me.

GEO. W. PURIFY.

Sept. 29th, 1854.

We insert the following interesting religious items, forwarded us by Bro. E. C. Williams. He also sends us the names of five new subscribers, for which he will accept our thanks. We have also to acknowledge the kindness of several other brethren for similar favors.

BRO. JAMES:—We have at this time, a very interesting meeting going on at Meadow Branch.—This is the 4th day—the interest is increasing—there is a number of mourners. Brother E. David, and Bro. J. D. Green, came to our help to-day; we have had the labors of brother J. Gullede all the time.

I must say to you, my brother, before I close, that the Moriah Association has just closed another session. It was held with the Providence Church, Lancaster, D. S., S. C. The Association was indeed what it should be, for harmony, peace, and love abounded among the brethren. They have taken a new interest in the Mission cause; they have appointed three Missionaries for the ensuing year. Brother, you shall hear from me soon. I will send you a Minute as soon as they are printed.

Yours in Gospel Bonds.

E. C. WILLIAMS.

We call attention to a communication in another part of the paper, by brother Dayton, who is now representing the interests of the Bible Board of the S. B. Convention to the brethren of North Carolina. Bro. D. spent last Sabbath with the Church in this city, and at night delivered a very interesting lecture on the revolution now going on in China, and the great importance of speedily supplying the Chinese with the Bible, translated into their own language. More than 100 dollars were contributed by those present for the promotion of that object.

Bro. D. proposes visiting Wake Forest, Warren-ton, Murfreesboro', Wilmington, and other intervening places. We commend him to the kindness and liberality of our brethren. The cause which he represents is a very important one and has strong claims upon our benevolence.

Notice

To those who have lately made remittances for the Recorder. In the transfer of the Books into new hands, it has been found impossible, at present, to give receipts in the usual way, owing to the fact that they have to be re-arranged before names can be readily found. This fact will account for some irregularity which has already appeared in giving receipts in the paper. Those having recently sent monies are requested to examine the receipts this week and see if the amounts sent are duly acknowledged. So soon as the Books can be arranged each one will be credited on them according to the time of his payment.

We learn from the Murfreesboro' Gazette that there is considerable religious excitement in the Baptist Church and congregation in Murfreesboro'. This Church is under the pastoral care of Rev. R. H. Land, one of the Professors in the Chowan P. Institute. The Gazette states, also, that Dr. Teasdale, of Washington city, has been preaching for some days with much effect, and that the excitement has extended through the entire community.

We call attention to an Agricultural address, found in another part of the paper. It was delivered before the Agricultural Society of Granville, and we publish it for the benefit of those of our readers interested in the subject which it discusses. It will well repay a perusal.

Loss of the Arctic.

From our late exchanges we learn that the loss of the steamer Arctic, with most of the passengers and crew, has produced great excitement in most of the Northern cities. Not less than three hundred perished who were aboard of steamer when the collision took place, by which she was disabled, so soon filled with water and sunk.

It is stated in the late Foreign news that several bloody battles have been fought between the Allied powers and the Russians, the latter being defeated with loss of 18,000 killed, 22,000 taken prisoners. Loss on the part of the Allied powers is estimated at 10,000. Sevastopol is reported to have been taken by the latter. There are counter reports, however, and the facts are not yet fully known.

The correspondents of the Rev. Q. H. Trotman are requested to address him at Hertford, Perquimans county, N. C.

The following, although on an important subject, is too long. It was handed to the publisher in our absence.

For the Recorder.

To the Church and Congregation at Meadow Creek, N. C.

BELOVED BROTHERS AND FRIENDS:

Being personally acquainted with most of you, and very intimately acquainted with many of you, and also the remembrance that it was at one of your protracted meetings that I first felt that strong and irresistible attachment to the church or love of the brethren which is better understood than described, are all the apologies that I now offer for sending this communication. It is on the subject of the support of The Ministry, a subject which has received the time and attention of talented, pious and learned men, therefore I may say nothing new on the subject; yet permit me to say something if it only be to put you in remembrance of the things you already know. I fear many persons are laboring under an opinion (or rather a notion) which I have found by reference and observation to be hard to get clear of, namely, that all monies or other things paid over to a preacher or otherwise in support of the gospel are voluntary contributions of a charitable nature. To prove that this opinion is erroneous and anti-scriptural. I shall probably take but one chapter in the New Testament, but shall therewith claim the corresponding and corroborating scriptures, to wit:

The 9th chap. of First Corinthians, which seems to me sufficient text for a whole column of comment. In the preceding chapter the Apostle shows his willingness to surrender or forego all self-indulgences rather than offend or hurt the feelings of a brother. Oh! what can a self-denying spirit not do? He commences the 9th chapter with a number of interrogatories or questions which I hope you will all read and reflect upon. [Please stop and read the first 10 verses of the chapter referred to.]

Here in these verses are a number of questions asked in a style peculiar to scripture language only, a style which obliges us to answer in the affirmative. He then asks who goeth a warfare anytime at his own charges; and permit me to say what general or other great man goeth a warfare without some prospect of greater and higher pay than having his charges or expenses defrayed, he expects his government, (or his subjects if a monarch) to compensate him for all he does, and to honor him for all his honorable achievements. So let us highly esteem the Lord's servants for their work sake. Who planteth a vineyard and eateth not of the fruit thereof; so, brethren in our day who would plant a vineyard or an orchard or a farm if he did not expect more—a great deal more than what he himself could eat or drink thereof. Then if we expect more than a bare subsistence from the earth, which is the Lord's, with the fullness thereof, should we not be willing to see our preacher have a little surplus after feeding and clothing himself, that he too, in his turn can contribute something out of what he can call his own to relieve the needy, and thus teach by example as well as precept. Although he was enabled by you thus to perform a pleasant duty, let us not look upon it grudgingly or say that it is only I, or us giving through him, but let us understand and fully realize in our minds, that what we have given him was only paying our debt; that it is now his and entirely his to dispose of according to his own judgement.—Brethren, I regret to say there has been frequent instances of churches and individuals promising a preacher a certain amount, and then fail, finally fail to pay that amount. Such ought to read well the 10th verse of our chapter. The 12th verse says, if others be partakers of this power over you, are not we rather. Brethren, let us say to ourselves if others: if the Bible cause, the missionary cause, the temperance cause, or any other good cause, when fairly set before our eyes, and that in the most glaring colors of rhetoric have sufficient power over us to make us feel a willingness to contribute to their advancement, have not our own constant pastors or preachers rather, that is, have they not a stronger claim, a greater right to our support. Never suffer the teachings of men, though they be great men and in a good cause, so to dazzle the eyes of our affections that we cannot see the path of duty. Never let them sound an alarm so strong from one quarter that we cannot hear the still small voice of reason and consistency, and the mighty voice of scripture from all quarters telling us in terms not to be misunderstood, that the Lord hath ordained that they that preach the gospel should live of the gospel.—Brethren, what constitutes Debt? Is it only a legal obligation, or is there also a moral obligation calling on us to pay that which they owe.

I am persuaded that there is no christian who would ever refuse to pay a just debt, or that the law would fail in any other way to compel him to the payment thereof, but he would feel honorably bound, morally bound, conscientiously bound and bound by all the laws of Christianity to pay. Then if christians are bound in so many ways to discharge their duties or debts, all that is wanting is to convince a christian that he is indebted. Brethren, if the chapter we have under consideration does not convince and most incontrovertibly prove, all christians to be indebted to their preacher, I for one, have entirely mistook its meaning. Brethren, let us remember that to neglect, delay, procrastinate, and finally fail to pay this debt, it is in effect to deny the debt, or refuse payment: for what doth it profit if we say to a brother or sister, depart in peace, be ye warned and be ye filled, notwithstanding, ye give not those things which are needful for the body. Friends, acquaintances and relations, not members of the church, I now call on you to a consideration of this subject. Persons who have never united themselves to any church, are too apt to conclude these things are out of their line of business, and that they don't much concern them, but they, as honorable men, will occasionally contribute something. Friends, if you are not involved in this debt, and that under obligations as strong and as obligatory as men can be morally and honorably bound, I am again mistaken. If any should argue that the Apostle, in our chapter, was writing especially to the church, it is readily admitted. But friends what is the cause of your being assembled here this day in all that good order and superiority of style which characterizes a christian country.

Can we draw the contrast or even hold up slightly to our minds the difference there is between the inhabitants and citizens of this free and enlightened republican government, and that of a dark and heathenish nation bowing only to the will of a Monarch or Despot. Are we who look upon our wives and our daughters as our equals and companions in social and domestic life, better off than the savages whose females are looked upon as slaves or almost brutes by their idle and lordly husband. Are we who are so far advanced in arts and sciences that we have comfortable dwelling houses and enjoy the products of all quarters of the globe brought to us

by our own navigators or merchants and have facilities for travelling from one country to another with almost an uninterrupted speed equal to that of the fleetest horse, and can communicate our thoughts for surpassing the wind or the thunder cloud. I say are we better off or more highly favored than the human beings who are so degraded and sunk down in ignorance that they have not even an alphabet of the letters, whereby to express to the eye their who language on the most simple or most important occasion. So deficient in arts as to know the use of comparatively no tools, not even allowing themselves houses to dwell in, or a stationary home, but wandering from place to place through the scorching sands of a wild, unfruitful and uncultivated desert, whose greatest commercial enterprise and swiftest travel alike depend on the strength and ability of one species of the animal creation.

Are we who are taught and legally bound to venerate or consecrate the Sabbath day and keep it holy, yet allowed to worship God according to the dictates of our own conscience, aided by the Revelation of His holy will, and the written instructions of many of the wisest and best men that have lived in all ages of Christendom. Is our station more exalted or more desirable than those who go on pilgrimages to the great city of Mecca, one every year, and there bow themselves down in supposed submission to their idol gods: or they that suffer the great massive wheels of their gigantic juggernaut to crush their mortal bodies to atoms, with a belief that such is required of them or those who practice infanticide, thus murdering the offspring of their own bodies to accomplish what they hold as duty enjoined on them by the great Spirit; or, are we even enjoying superior blessings to those professed christians who are governed and ruled by the will of popes, priests, cardinals, &c., without being allowed to read for themselves, and worship for themselves.

I think, my friends, when we consider all these things, or only as much of them as our limited information will allow us to consider, we shall be brought to the conclusion that our station in life is almost incomparably better than many nations and people on the earth. Then, my friends, the question arises, What causes this great difference? Whence arises this distinction in government polity? In the advancement in arts and sciences. In the observance of civil and social relations which we bear towards one another? And in fact in everything wherein we look upon ourselves as more blessed than heathenish or idolatrous, or catholic communities. What is it that has made the difference? What is the cause of this distinction?

I answer, it is the Gospel, the Blessed Gospel, the written and the preached Gospel. I am aware that there are some good men that there are bad men, and that there are many men who will say that it is the special Providence of God, and it is His own management that things should be so. To all men who would pretend or presume thus to speak or even think, I would say, if you really do think so, how is it possible that you can for one moment forbear being filled with love, with praise and with thanksgiving to that God who has done all these things for you more than he has for other human beings. Yet, I say it is through the instrumentality of the Gospel that these blessings are communicated to us, for where is there a nation or a people destitute of the Gospel who are not in comparative ignorance, heathenism or idolatry? Even the Jews who have the Law and the Prophets yet reject the Gospel, are a degraded people.

Then, my friends if reciprocity is one of the fundamental principles of debt, and justice demands that we should make returns or payments according to what we have received, and we have received all these great and superior blessings from the Gospel, are we not justly and deeply indebted to the Gospel; and how can we possibly make any returns to the Gospel, or pay a debt to the Gospel only by paying it to the propagators or preachers of the Gospel.—Some men will argue that the preacher is already abler than myself so I ought not to give him any money, others will say he is extravagant and does not save his money, others that his wife dresses finer than mine, or his children don't work enough, and so excuse themselves. But, my friends, who ever thought of refusing to pay a debt due the merchant because the merchant was already richer than the debtor. How many of us have owed men money and felt ourselves obliged to pay it, merely because we justly owed it, believing at the same time that the individual would spend the same very soon for drink or dress, or something devoid of permanent benefit; or, who ever thought of saying the Governor of the State or the Judges of the Supreme Court, ought not to receive their salaries because my children ren labor in heat and cold to help to raise that money, and their children live at ease. Then, my friends if there is no excuse to keep us from paying any other debt, is it not morally wrong—is it not unjust, thus to excuse ourselves from paying a debt after it is proven by incontrovertible evidence, and acknowledged on our part to be just? Let us be more honorable and more consistent, than ever to refuse paying our debts due to our spiritual teachers, and at the same time pay all our other debts without compulsion. Again,

Paul Quoting a Heathen Poet.

In Paul's address to the Athenians, (Acts xxii.) he quotes a heathen poet, confirming a sentiment he had uttered. "For in him we live, and move, and have our being; as certain also of your own poets have said, 'for we are also his offspring.'" He is supposed, says the Presbyterian, to have referred to Aratus, the Ciceronian, and Cleantes, the stoic of Assos. Mr. Lewin has furnished the following translations:

FROM ARATUS.

From Jove begin we—who can touch the string,
And not harp praise to heaven's eternal king?
He animates the mart and crowded way,
The restless ocean and the sheltered bay.
Doth care perplex? Is lowering danger nigh?
We are his offspring, and to Jove we fly.

FROM CLEANTES.

Great Jove! most glorious of the immortal band!
Worshipped by many names alone in might!
Author of all! whose word is nature's law!
Hail! unto thee may mortals lift their voice,
For we thine offspring are. All things that creep
Are but the echo of the voice divine.

AN IMPRESSIVE SCENE.—A colporteur in North Carolina gives a graphic sketch of an interesting scene that occurred on a recent trip. "A few Sabbath since," he writes, "as I was going to a Sabbath school, I saw several persons amusing themselves near the road. They drew near as I began to talk to them from my wagon, and I spoke and read about the Saviour. Soon a second and third group came up, so that within ten minutes 22 persons were around me, twelve of whom were children, and seven were over ten years old. I told them I was on my way to a Sunday school, but thought I might as well hold school with them a little while, and immediately began by giving small books to the children and reading from them, with which all seemed highly delighted. I then catechized them in a simple manner, but none of the children could tell who made them and died for them except one little boy. After spending some time instructing them, I gave two Tract Primers to two who could teach, each of whom agreed to form a class, with which arrangement the children were highly pleased. I then gave tracts to all, and after an earnest appeal to them, I said we would pray that our meeting might be made a great blessing to our sons. All bowed, and I knelt and prayed with them: all were deeply affected. It was a gracious season, for we felt that the Lord of hosts was with us."—*American Messenger*.

BAPTISM OF A JEWISH RABBI.—Bro. Jacob Weller, missionary to the Germans in this city and vicinity, baptized, on Sunday last, three into the fellowship of the German Baptist church, New Albany, Indiana, one of whom, Mr. Kasper Koche, was a Jewish Rabbi. We learn that his speech at the water's edge, giving an account of his conversion to the Christian religion, was highly interesting. We understand that he speaks fluently ten languages, and intends giving himself to the ministry.—*Western Recorder*.

Secular Intelligence.

SOLITARY AND ALONE.—The fruits of prohibiting the Rum Traffic are most encouraging. The Bulletin of last Monday evening says, that there was but one solitary Sunday occupant of the dock at the Mayor's office in the morning. The entire force of the Mayor's police, within the bounds of the old city proper, were only able to scare up this one poor specimen of fallen humanity throughout Saturday night and Sunday night. The dock which heretofore on Monday morning was crowded with obsequious loafers, contained but this one sinner.

"We presume that this is to be mainly attributed to the Sunday embargo upon rum, and citizens may judge from this pregnant fact what would be the result of prohibition on all days of the week. Alderman Mitchell, acting for the Mayor, fined John Jones for getting drunk, and he was allowed to depart, no doubt resolving to never again be caught in such a scrape without a congenial spirit to keep him company, and help him to share the 'bad eminence' of a seat in the prisoner's dock."—*Christian Observer*.

THE STATE FAIR.—The second Fair of the North Carolina Agricultural Society, which commenced here on Tuesday last, is still in progress, and will be closed to-day, Friday, by reading out the premiums, and by an exhibition of the prize animals. &c. We have no hesitation in saying, as the result of some observation, that the present exhibition is greatly superior in every respect to that of last year. The entries of horses, hogs, poultry, cattle, vegetables, machinery, and manufactured articles of all kinds, largely exceed those of last year; while, as a general rule, the animals and articles on exhibition are superior to most of those exhibited at the last Fair. We learn that there are more than a thousand entries on the books, one entry frequently including several articles; and that a number of manufactured articles arrived too late to be placed on the lists made out to be examined and passed upon by the judges for awarding premiums. Floral Hall, Farmers' Hall, and Mechanics' Hall, have been well filled with the specimens assigned them; and this, though the first named building has been doubled in size, and the two last erected since last year.—*Standard*.

Mrs. Ann Royal, the eccentric genius who was so widely known throughout the country some thirty years ago, in virtue of her Blue Book, and her visits to various parts of the land, and subsequently by the publication in Washington of a small, scurrilous sheet called the "Paul Fry," died in Washington on the 1st instant, at the advanced age of ninety years.—*Christ. Sec.*

THE FOREIGN NEWS.—The news published by us on Saturday in advance of the mail, announcing the astounding fact that the reported capture of Sevastopol was a magnificent hoax, is fully confirmed by the particulars received, yesterday morning, and published by us to-day.—There seems to be no doubt, however, that a battle was fought at Alma, resulting in the defeat of the Russians, and a loss to the English of 2,000 men including 96 officers; and it is highly probable that this success, raising the spirit and courage of the Allies, will render the capture of Sevastopol almost certain, although it will be no easy matter.—*Norfolk News*.

The President and Directors of the Raleigh and Gaston Railroad have declared a dividend of six per cent, for the last twelve months. The gross receipts for the past year, we learn, amount to \$175,000, that being a much larger sum than was ever received by the road in the same length of time, and the business is certainly increasing.

When death is at the door, the remedy which would have saved life, if administered in time, cometh too late. Do not trifle with disease. Rely upon that, when the stomach will not digest food—when faintness and lassitude pervade the system—when the sleep is disturbed, the appetite feeble, the mind lethargic, the nerves unusually sensitive, and the head confused—rely upon it, that when these symptoms occur, the powers of vitality are failing, and that, unless the mischief is promptly checked, life will be shorted next as well as rendered miserable. Now we know from a mass of testimony, greater than was ever before accumulated in favor of one remedy, that Hood's German Bitters, prepared by Dr. C. M. Jackson, Philadelphia, will immediately abate, and, in the end, entirely remove all of these disorders as surely as a mathematical process will solve a problem. Who, then, will endure the agony, and the risk of life, with health and safety within reach?

44—t.

Receipts since 13th Oct.

Mrs S B Jolie \$2, A J Ritter \$2, Solomon A Pickett \$2, W Pengrass \$2, J S Lassiter 2, D Cole 1, Benj Hanes 2, D W McGowan 4, Rich'd Dowd 2, Geo Simon 2.50, S S Biddle 2, Alfred Lane 2, Mrs Frances Battle 2, R T Haskins 2, Cornelia Cotton 2, Thornton Coleman 2, Rev H S Barley 2, Wm Bowen 2, Elizabeth Taylor 2, T W Healey 1, Mrs Frances Fort, 2, Moses W Williams 1, Mrs Lucy Belt 2, Dr Jno B Owen 3, Amelia Russell 2, Mrs A S Gillispie 2.

Special Notice.

A meeting of the Board of Managers of the Baptist State Convention of North Carolina will be held at Wake Forest College on Saturday the 24th day of December next, at 9 o'clock, a. m.
All persons wishing either appointment or appropriation, to collect funds, either by appeals through circulars, or by agents, to invest the same, and act for the Society in the interior, viz: G. C. Moore, President, J. S. Biddle and W. H. Jordan, V. Presidents, S. J. Wheeler, Cor. and Rec. Secretary, J. S. Purdy, Treasurer, A. J. Spivey, James Dik, G. H. Thompson, B. J. Spivey, B. L. Jones, H. Lassiter, P. S. Henson, W. W. Mitchell, D. B. Ellis, J. C. Stevenson, Benj. Oliver, J. McDaniel, P. H. Pescud, Amos Weaver, Elias Dodson, B. J. Hackney, T. W. Tobey, H. S. Blackwood—five of whom will constitute a quorum to do business. By a resolution of the Society, the Trustees will meet in the town of Murfreesboro' on the 1st Saturday in November next.
W. H. JORDAN, President.

Notice

I hereby given that application will be made to the next session of the North Carolina Baptist Convention, for the incorporation of the Trustees of the Baptist Church Extension Society of the State of North Carolina.
G. C. MOORE.

At a meeting of the Baptist Church Extension Society, held in Fayetteville, N. C., on the 15th Oct., inst., the following persons were elected a Board of Trustees, to collect funds, either by appeals through circulars, or by agents, to invest the same, and act for the Society in the interior, viz: G. C. Moore, President, J. S. Biddle and W. H. Jordan, V. Presidents, S. J. Wheeler, Cor. and Rec. Secretary, J. S. Purdy, Treasurer, A. J. Spivey, James Dik, G. H. Thompson, B. J. Spivey, B. L. Jones, H. Lassiter, P. S. Henson, W. W. Mitchell, D. B. Ellis, J. C. Stevenson, Benj. Oliver, J. McDaniel, P. H. Pescud, Amos Weaver, Elias Dodson, B. J. Hackney, T. W. Tobey, H. S. Blackwood—five of whom will constitute a quorum to do business. By a resolution of the Society, the Trustees will meet in the town of Murfreesboro' on the 1st Saturday in November next.
W. H. JORDAN, President.

Notice.

The following brethren were appointed by the Union Association at its last session as a Committee to locate a Baptist Male High School within the bounds of this Association, viz: Benj. Oliver, J. D. Carroll, J. T. Moore, Wm. H. Jordan, L. Highsmith, D. B. Ellis, J. L. Boykin, J. M. Taylor, John W. Taylor, C. J. Oates, S. J. Faison, D. J. Middleton, D. C. Moore, Wm. M. Kennedy, J. G. Dickson, G. W. Hufham, Amos Royal, H. E. Carr, J. L. Carlton, A. M. Faison, F. B. Millard, O. Alderman, Jesse Jackson, S. S. Biddle, J. C. Stevenson, J. R. Ezell, C. C. Oates, A. Herring, Stephen A. Vann, John Vann, M. C. Blount, and W. Wallace.

The above named brethren are hereby notified to attend at Warsaw, Duplin county, on the 21st inst., for the purpose of locating the school.
AMOS ROYAL, Clk' of the Assn.

Appointments for Rev. H. Speight.

Monday after 3d Sunday in November, at 11 o'clock, at Sawyers Creek.
Tuesday at 11 o'clock, Shiloh.
Wednesday at 11 o'clock, Providence.
Thursday at 11 o'clock, Griggs School House.
Friday, Saturday and Sunday at Powells Point.
Monday night at Curriek Court House.
Tuesday at 11 o'clock, Shady Grove.
Wednesday at North West.
Thursday at Lake Drummond.
Friday at Ebenezer.

NOTICE!

The following brethren are requested to meet at Warsaw, Duplin county, on the 21st inst., for the purpose of locating the school, by Resolution of the Union Baptist Association, as Committee to locate and devise such plan as they may think best for putting in operation a high School in their bounds, preparatory to Wake Forest College:
Benj. Oliver, Ch'n'n, J. D. Carroll, L. Carroll, W. H. Jordan, C. D. Ellis, C. M. Taylor, C. J. Oates, D. J. Middleton, G. W. Kennedy, G. W. Hufham, W. M. Faison, A. H. Carr, A. M. Faison, O. Alderman, Samuel L. Riddle, J. C. Stevenson, C. C. Oates, Amos Herring, A. S. Van, G. W. Wallace.

P. S. All persons wishing to take stock in said School will please send their names to C. J. Oates, Warsaw. Shares, 25 dollars.
October 3d, 1854. 1211—3t.



CHERRY PECTORAL,
For the rapid Cure of
**COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH,
CROUP, ASTHMA, AND
CONSUMPTION.**

"Wisdom shall bow down to it, and the great of the earth shall kneel before it."
Never could this be said with more truth than it now applies to this remedy for affections of the throat and lungs. The exalted in warning and power, and knowledge its supremacy, while the little and the great can feel its benefits. The liberal-minded among those skilled in cure, are free to own its mastery over distempers which have baffled their art.—Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.
Witness the following—
[Translation.]
Vermillionville, La. April, 1853.
Mons. Dr. J. C. Ayer, I have of late made frequent use of your "Cherry Pectoral" in my practice, and am happy to inform you that in no case has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.
Accept, Sir, the assurance of my distinguished consideration.
JULES CLAUD COUGNET, M. D.,
Lecturer on the Role of the France.
Extract in a letter of our Minister at the Court of the Sublime Porte—
Legation of the U. S. A.,
Constantinople, Turkey.
Dr. J. C. Ayer. Dear Sir: The "Cherry Pec-

toral" received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully,

GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.
Curacao, March 5, 1852.
Dr. J. C. Ayer. I use your "Cherry Pectoral" daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

C. W. JACKHEER, M. D.,
Resident Court Physician.
Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the "Cherry Pectoral" in their sections, we may mention—
Boughton & Co., of the Federal Union, Millidgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, S. C.
J. B. Samson, "Democrat," McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.

J. Knabb & Co., "Journal," Reading, Pa.
Raymond, Harper & Co., New York Times.
S. Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Phila.
Hon. J. Wentworth, M. C., Democrat, Chicago, Illinois.
Rev. E. G. Reese, Methodist Protestant, Balt.
W. M. Wightman, Christian Advocate, Charleston, S. C.
T. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Ia.
A. Comings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chadwick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.
PREPARED BY J. C. AYER, PRACTICAL AND ANALYTICAL CHEMIST, LOWELL, MASS.
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FOR RENT.

MY HOUSE and Lot at Wake Forest College. Inquire of John M. Brewer, at the College, or of the subscriber at Oxford.
S. WAIT.

A GREAT AND BENEFICENT
DISCOVERY IN MEDICAL SCIENCE.
CONSUMPTION SUCCESSFULLY TREATED BY THE INHALATION OF MEDICATED VAPORS.
By JOHNSON STEWART ROSE, M. D., Fellow of the Royal College of Physicians, and formerly many years Senior Physician in the London Royal Infirmary for diseases of the Lungs. In the treatment of Consumption, by Inhalation, I have obtained results which justify in asserting that it is not as curable as diseases of the stomach and liver. Breathing remedies directly into the lungs is certainly the rational mode of attacking the disease, and like many other great and beneficial discoveries, it seems a strange way such treatment was not long ago resorted to. Where there is life there is now assured hope, as throughout all the stages of this insidious disease, the beneficial effects of this treatment are soon apparent. In cases of Bronchitis, Asthma, &c., the inhaling of powders and vapors has been eminently successful, and to those suffering under any of the above named Complaints, I can guarantee certain relief. I have pleasure in referring to 200 cases of Consumption, Bronchitis, and Asthma, which have been restored to vigorous health, about one-third of these judging from the patients' own statements, were deemed hopeless cases. The inhaling method is so soothing, safe and speedy, and consists in the administration of Medicines in such a manner that they are conveyed into the Lungs in the form of vapor, and produce their action at the seat of the disease. Its practical success is destined to revolutionize the opinions of the Medical world, and establish the entire curability of Consumption.—Applicants will state if they have ever died from the lungs, if they have lost sleep, have cough, night sweats and fever tumors, what, and how much they expectorate, what the condition of stomach and bowels.

Medicine inhalers, &c., will be carefully forwarded to any part. Terms.—For consultation personally, or by letter \$5. Balance of fees payable when patients report convalescence. Address JOHNSON STEWART ROSE, Office 831 Broadway, New York.
N. B.—Dr. Rose's Treatise on Consumption, price one dollar. 42—6m.

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Raleigh, September, 1854.

UNIVERSITY OF NASHVILLE.
THIS Institution was founded by the State of North Carolina in 1755 as Davidson Academy. It became Cumberland College in 1806, and University of Nashville in 1820.

The Literary Department.
Will be re-opened under a new Organization, and with new Buildings on the First Wednesday of October next.
REV. EDWARD WADSWORTH, D. D., Prof. of Ethics and Belles Lettres, and Chairman of the Faculty.
REV. J. W. McCULLOUGH, D. D., Prof. of Ancient Languages.
JAMES L. MEIGS, A. M., Prof. of Mathematics and Natural Philosophy.
REV. J. B. LINDSEY, M. D., Prof. of Chemistry and the Natural Sciences.
E. P. DE ZEVALLON, Prof. of Modern Languages.
Tuition \$75 per annum. Matriculation fee \$5.

The Law Department.
Will also be opened on the first Wednesday of October next.
FRANCIS F. FOGG, Esq., } Professors.
WILLIAM F. COOPER, Esq., }
Fees for Lectures \$100 per annum.

The Medical Department.
CLOSED its first Session with 121 Students and 33 Graduates; its second with 152 Students and 36 Graduates, and its third with 220 Students and 71 Graduates.

The Fourth Annual Course of Lectures will commence on Monday the 30th of October next, and continue till the first of the ensuing March.
ROBERT M. PORTER, M. D., Prof. of General and Special Anatomy.
J. BEHREND LINDSEY, M. D., Chemistry and Mineralogy and Dean of the Faculty.
C. K. WINSTON, M. D., Materia Medica and Medical Jurisprudence.
A. H. BUCHANAN, M. D., Surgical and Pathological Anatomy.
THOMAS R. JENNINGS, M. D., Institutes of Medicine and Clinical Medicine.
W. K. BOWLING, M. D., Theory and Practice of Medicine.
JOHN M. WATSON, M. D., Obstetrics and the Diseases of Women and Children.
PAUL F. EVE, M. D., Principles and Practice of Surgery.

WILLIAM T. BRIGGS, M. D., Demonstrator of Anatomy.
The Anatomical rooms will be opened for students, on the first Monday of October.
Good Board and Lodging, and a full course of Lectures, free to all Students, will be given by the Professors, commencing on the first Monday of October.
A Clinique has been established, in connection with the University, at which operations are performed and cases prescribed for and lectured upon in presence of the pupils.

Arrangements have been made to accommodate all patients requiring surgical operations.
Amount of Fees for Lectures in this Department is \$105. Matriculating Fee, (paid once only,) \$5; Practical Anatomy, \$10; Granting Fee \$25.
The Annual Announcement giving a full account of the several Departments of the University may be had by applying to
A. V. S. LINDSEY,
30—3m. Sec'y Board Trustees.

SPECIAL NOTICE.
THE Undersigned, having disposed of their entire Stock in Trade, and the good-will of their business, to MESSRS. SHELDON, LAMPART & CO., would cheerfully and heartily commend them to the confidence and patronage of their friends.
Messrs. Sheldon, Lampart & Co., will occupy from the 1st of May next, one of the spacious and elegant marble Stores, just erected by the American and Foreign Bible Society, No. 115 Nassau Street. They will keep, besides a large stock of School and Miscellaneous Books generally, a complete assortment of Denominational books, including the valuable publications of the American Baptist Publication Society, of the New England Sabbath School Union, and of Messrs. Gould & Lincoln, of Boston.

The business of the late firm of L. C. & Co., will be settled by Mr. Colby, at the store of the new firm. Persons having unsettled accounts, will confer a favor by presenting the same at once for adjustment.
LEWIS COLBY & CO.
New York, April 11, 1854. 4—ly—pd.
N. B. Particular attention will be paid by S. L. & Co., to supplying Sunday Schools with Libraries.

FALL TRADE, 1854.

P. F. PESCU, WHOLESALE AND RETAIL DEALER IN DRUGS, MEDICINES, PAINTS, PAPER, FUMERY, CHINA, &c., is now receiving the largest and most commanding stock, that he has ever offered to the trade, which will be sold on as reasonable terms as can be obtained at any similar establishment in the South. Physicians and Dealers are cordially invited to examine the quality and prices of my articles before buying elsewhere.

Mr. Pescud takes this occasion to thank those Physicians, Country Merchants, and Contractors who have encouraged his efforts to build up a Wholesale Drug business at Raleigh, and hopes the time is rapidly approaching when it will be rare occurrence for Doctors to send North for supplies of his line.
Send your orders, for Drugs, &c., to P. F. PESCU, Raleigh, if you want them filled promptly, neatly packed, and forwarded with dispatch, upon terms which will give satisfaction.
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September 12, 1854.

RICHMOND FEMALE INSTITUTE.

THE Richmond Female Institute will be opened for purposes of instruction, on Monday, the second day of October next.

It was organized with the view of elevating the standard of education for young ladies. The grounds and buildings have been planned, after consultation with eminent Teachers and Architects, so as to provide ample accommodations, expressly adapted to the purpose, and to combine all the modern improvements. Every provision will be made, at an expense of about sixty thousand dollars, to promote the health, security, and comfort of the pupils, and to supply abundant facilities for instruction. The building itself, when completed, will be an ornament of one of the most beautiful and delightful parts of the city. It is in close proximity to the Capitol, and the various Public Schools, the Theatres, and Churches of the various denominations; and though so central and accessible, is by a happy combination of circumstances, almost as retired as the country itself.

The President, Rev. Basil Manly, Jr., in resigning the charge of the First Baptist Church, Richmond, Va., has been succeeded by the Rev. J. B. JETER, Jr., President of the Institute. The conviction that Female Education demands no less energy, and thoroughness, than the instruction of young men; and that the christian training of one sex, in conjunction with the most efficient intellectual culture, is as important as that of the other. Every effort will be made, to make the facilities offered fully equal to those afforded to young men in any of the Colleges of our land.

A course of instruction has been marked out, embracing the whole range of studies from the earliest to the latest stages; and is designed to afford the pupils of this Institute an opportunity to learn, within its walls, all that a well educated young lady ought to study. The services of a large and able corps of instructors in every department will be enjoyed.

There will be three departments in this Institute—a Preparatory Department, a Collegiate Department, and a Department of Music and Ornamental Branches. Each will have its distinct officers, individually responsible for the progress of the pupils under their charge—while all will be conducted as one harmonious system, under the constant supervision of the President.

The young ladies who board in the Institute will be regarded as members of the family of the President.—The effort will be not merely to inform the mind, but to form the character; to employ the high motives of christian principle; to accustom the pupil to act right, because it is right; and to employ the high motives of christian principle; to accustom the pupil to act right, because it is right; and to employ the high motives of christian principle; to accustom the pupil to act right, because it is right.

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BRITTON, TODD & HARRISON,

COMMISSION & FORWARDING MERCHANTS,
Opposite West Hill Warehouse, Sycamore

ADDRESS OF E. G. READE, ESQ.,
Before the Granville County Agricultural Society, at its first Annual Fair, at Henderson, October 5th, 1854.

MR. PRESIDENT AND GENTLEMEN:

My position is an embarrassing one. I am not a practical farmer as you are practical farmers. Yet I have to speak to you of farming interests. I appear before you, therefore, with the same misgivings with which a pupil licks his lesson before his masters.

I cannot speak to you of deep plowing and its advantages; of the rotation of crops and the application of fertilizers; of draining and irrigating; of seed-time and harvest, and many other things which observation and practice teach. But there is a subject, upon which I have a few thoughts, which I hope you may find interesting: I mean the superiority of the agricultural and mechanical over every other interest and occupation.

I do not approach the subject as does the demagogue, who praises you without heart when he needs your favors. I shall not treat it with the view of prejudicing you against other interests and occupations. But I take it up for the purpose of raising it from the depressed and false position which it occupies, to the elevated and true position, to which it is entitled.

If to every youth who is preparing to enter the race of life with spirit, energy and talent; if it were whispered with the first dawning of his ambition, and repeated with every day's progress, that such parts as his are not to be wasted at the bar; that the study and practice of the law were in no wise suited to his extraordinary capacity; that to be a lawyer, would be the same to bury himself and be unknown; to be poor and a drudge, and to lose cast in society; that only such as had no capacity for any thing else were lawyers; that if he looked for distinction, or even expected to be respected, he must eschew the bar; who would be a lawyer? If every one who is regarded as a dunce, were told that the only place that suited him was the bar; what would be the character and standing of the legal profession? Or, if the other professions were held in like repute, who would enter the professions?

And is not all this true of agriculture? What county, what neighborhood, what parent is it, that does not sort out the youths of the county, the neighborhood, the family, as their tobacco is sorted—the prime, the middle and the refuse? The prime is dressed and cared for, and put up for show and to get a name for the family; the middle is thrown upon the market—the community—to take the chances; whilst only the refuse is put upon the farm—as a farmer—to improve it, just as the refuse of the crop is thrown out for the same purpose. And then, when they speak of him, he is "only a farmer," or, "only a common farmer," or, to be very descriptive, "only a clod-knocker." Is it any wonder that agriculture is depressed? The wonder should rather be that it exists at all. Probably the best solution of the puzzle, is, that communities and parents are often times mistaken in their estimate of youths, and find that he who was selected as prime and dressed for show, has more perversity than prudence, more forwardness than discretion, more pretence than worth; whilst he who was thought to be inferior and fit only for the farm, has shown himself to be the man of sense and worth. Either this is so, or else there is that in the professions which debases that which is noble, and that in the pursuits of agriculture and mechanics which ennobles that which is base: for we find laggards at the bar, quacks in medicine, and time-servers and hangers-on in politics; and we find spirit, energy, talent and worth in the pursuit of agriculture and mechanics.

This being the depressed and false position which your pursuit occupies—beneath almost all other pursuits in public estimation; I propose to assign to it its true position, which I have already stated to be superior to all others.

It is so in conscience independence. The best thought with which a professional man can console himself, is that he is a necessary evil. The learned and virtuous Judge, who spends his life in an honest effort to make men do right, is still obliged to feel that he, himself, is a burden upon society; and that he is regarded the less so only because of the greater amount of evil which he prevents. So it is with the lawyer—so it is with the doctor; but so it is not with the farmer. Every thought of his mind, every strain of his muscles, is for the prosperity of the country. He is not supported by, but he supports the country. Others clamour and show off in crowds; he, rests himself and reigns at home. Others live in the popular breeze; he lives in the breath of heaven. Others cringe and bow to power; he, only bows the knee to heaven.

It is so as a profitable investment. To prove this it might be sufficient to remind you that the world is supported by agriculture and mechanics. The necessities and luxuries of all classes are supplied by them; and even the vices of the world feed upon them. But I design to be more particular and to contrast the profits of agriculture with the profits of other pursuits.

The standard of profit is money. The value of money is six per cent. per annum. The capitalist who realizes six per cent. is said to realize all that his capital is worth. To ascertain whether agriculture is profitable, therefore, it will be fair to compare it with capital invested at interest: especially as an opinion prevails, that capital invested in agriculture does not yield six per cent. I will put the case fairly: let A. have a capital of \$10,000, and B. a capital of \$10,000; let A. invest his capital at interest, and B. his capital in agriculture. The larger profit, at the end of a time, will show which is the more profitable investment. But there is a great error, common, in considering the experiment: the interest upon the capital is counted at its whole product—\$600 per year—and only the clear profit of the farm is counted after supporting the farmer and family. Now, to try the experiment fairly, the capitalist must support himself and family out of the interest, and only count what remains as profit, if the farmer is to support himself and family upon the farm, and only count the clear profit. And if it takes the whole interest to support the capitalist, then his capital is standing still and yielding nothing clear, just as the farm is standing still and yielding nothing clear, if it only supports the farmer and family. And if it takes half the interest to support the capitalist then his capital is only yielding three per cent., and is no better than a farm yielding three per cent. When, therefore, the farmer is disposed to complain, or others complain at or for him, that his farm only yields three per cent., while his capital is yielding six, it ought to be remembered that he is living upon his farm, and is not living upon his capital, and that it cost something to live.

I coincide that there is a sort of farming that does not yield much close profit. It is farming upon the poorest land, because a great deal of it can be bought for a little money; it is culti-

vating a large field, instead of improving a small one; it is making something for market and giving a fourth as a half of it to get it there. But even this sort of farming enables a man to live, and some even thrive at it. Indeed much the larger portion of our community have practiced it. If this sort of farming, however, will enable a man to live, and there is any improved system which will enable these farmers to make 6 per cent upon the capital invested, then they will be even with the capitalist, and have as much clear profit as he. And if the improved system will enable them to increase their profits beyond 6 per cent., then, to the extent they do increase it, will they be superior to the capitalist.

I propose to show the profitability of farming, by comparing this unimproved, with the improved system—farming on rich land instead of a large one; having a good market instead of a bad one. But then I am met with the difficulty that there is more poor land than rich; and that every one cannot buy rich, and some must buy poor land. This is conceded. But then if you have \$5,000 to buy a farm, there is no necessity that you should give it for 1000 acres because it is poor. Better give half the money for half the land, and then you will have 500 acres of rich, instead of 1000 acres of poor land. And, if you want to make 100 barrels of corn, there is no propriety in cultivating 50 acres to do it, if the same can be made on 10 acres. And, there is no propriety in giving 50 cents a bushel, to get your wheat to market, if a way can be provided by which it can be carried for 14 cents.

But the question remains: can these farmers who have been standing still, merely living upon their farms' increase, the products of their farms 6 per cent., so as to put them upon an equality with the capitalist, who lends his money at 6 per cent.?

If your land yields 10 bushels of wheat per acre, and you make it yield 11 bushels, the increase is 10 per cent., and is equal to lending money at 10 per cent. If you increase the yield to 12 bushels, it is 20 per cent.; 13 bushels is 30 per cent.; 15 bushels is 50 per cent.; 20 bushels is 100 per cent., and is equal to lending money at 20, 30, 50, 100 per cent.—Again: If your wheat is worth in the market \$1.00, and you improve the quality, so that it is worth \$1.10, the increase is 10 per cent., and is equal to lending money at 10 per cent. Again: If your wheat is worth \$1.00 in market, and it cost 50 cents to get it there, leaving but 50 cents net, and a way is provided by which you can get it there for 25 cents, leaving 75 cents net, there is an increase of 50 per cent., and is equal to lending money at 50 per cent. So that by increasing the yield from 10 to 11, and improving the quality from \$1.00 to \$1.10, and reducing the freight 25 cents, you have an increased profit of 70 per cent., equal to lending money at 70 per cent. Or, if you increase the yield but one-half bushel, and the quality but 5 cents, and reduce the freight but 12 1/2 cents, you will have an increased profit of 35 per cent., equal to lending money at 35 per cent.

Can it be difficult to produce these results? Let us see: As in everything else, so in farming, they are little that make the profits. If A. makes 10 bushels to the acre, and B. makes 9, B. sees but little advantage that A. has over him in this; but it is an advantage of 10 per cent. And if A. gets \$1.00 in the market, and B. gets 90 cents, B. sees but little advantage in this; but it is an advantage of 10 per cent. And if A. pays 40 cents to get his to market, and B. pays 50 cents, B. sees but little advantage in this; but it is an advantage of 20 per cent.—And when the two tens and the twenty are put together, they make a difference of 40 per cent. Now if one capitalist lends his money, without interest, and another lends his at 40 per cent., it will readily be supposed that the one will stand still or fail, and the other will soon be rich; and yet the difference between them, is precisely the same as the difference between farmers, A. and B.

But it is not alone the quantity raised upon a farm that makes farming profitable; it is the value of what is made over the cost of making it, in connection with the quantity. For example: if it cost 60 cents a bushel to raise wheat, and you get only 60 cents for your wheat, then it matters not at all whether you make 100 bushels or 1000, the clear profit will be the same, and will be nothing. But if you can raise wheat at 60 cents, and sell it at 70 cents, then the profit is 10 cents, and the greater the quantity, the greater the profit. Again: If it cost 60 cents to raise wheat, and 40 cents to get it to market—making \$1.00, and you get but \$1.00 for it, then whether you have much or little, there is no profit. But if it cost 60 cents to raise it, and 30 cents to get it to market—making 90 cents, and you get \$1.00 for it, then the profit is 10 cents. From these considerations, it will be seen that there are, mainly, three ways of increasing the profits of farming:

- 1st. To lessen the cost of raising.
- 2d. To improve the quality.
- 3d. To lessen the freight to market.

1st. As to the cost of raising: If you have two acres that will produce 10 bushels of wheat per acre, and it takes 2 bushels to seed them, and 2 days to plow them, (which is equal to 2 bushels more), and 2 days to harvest them, (which is equal to 2 bushels more), then the seed, the plowing and harvesting, are equal to 6 bushels; and if you make 20 bushels, are equal to 30 per cent. of the crop. Now suppose you take the price of one acre, and put it upon the other in improvement, and make the other acre produce 20 bushels; with 1 bushel seed, 1 day's plowing, and 1 day's harvesting; all equal to 3 bushels instead of 6, and only 15 per cent. of what you will make, instead of 30 per cent. Then there is a clear saving of 15 per cent. in the cost of raising. So that reducing the size of your farm, is one way of lessening the cost of raising. (The foregoing calculations are only intended to approximate correctness so as to illustrate the principle.) Again: You may lessen the cost of raising by availing yourself of the improvements in tools and machinery. What an improvement is the scythe and cradle over the old reap hook! What a labor and time-saver it is! And although the scythe and cradle is all that is necessary for the small farmer, yet for the large farmer, what an improvement is the "Reaper" over the scythe and cradle! And what an improvement is the Threshing-machine over the old hickory-flail! and the improved fan, over the sheet, with a man at each end—not to mention many other things which save time and labor, and thereby lessen the cost of raising, and thereby increase the profits of farming.

But the advantage which this gives the farmer in the market, is not the only, nor indeed, is it the great advantage. The time saved from profitless toil in the farm, gives him rest—makes him feel less like a slave—more like a free man—gives him an opportunity of improving his mind, training his children, and enjoying his family and friends. The farmer with this leisure to enjoy life, does not think of cutting down his shade-trees, and otherwise making his dwelling

naked and forbidding, lest its comforts should detain him from his toil in the field. But he plants shade trees and fruit trees—turf his yard, flowers his garden, gravels his walks, paints his house, curtains his windows, carpets his floors, dupes his daughters, visits his neighbors, entertains his friends, and, what with music, myth and piety, regards his home as the happiest place in the world.

2nd. As to improving the quality of the produce:

One man's wheat is diseased and faulty; another's is healthy and sound; and the difference in the price is corresponding. One gets \$10 for his labor, another gets \$5; and yet their fences gain, and one labors as the other. One raises a colt and sells him for \$100, another sells his for \$50; and yet the cost of raising was the same. He who would raise good grain, must look to his seed—its kind, its preparation, the quantity sown, the time of sowing, the preparation of the ground, the tillage, the harvesting and the curing. He who raises and keeps animals, must know that the best consume more than the worst: that the slub and rotund Berkshire, consume no more than the long-lean-land-pipe, the symmetrical and yielding Devon milchster, than the awkward and stinging native—the spirited, handsome and docile charger, than the dull, raw-bone, and vicious cart-horse. Indeed, so universal is this rule, in regard to all animals, that I doubt whether the tidy, healthy, lively, handsome, industrious, intelligent, virtuous, pious "Farmer's-daughter"—God bless the "Farmer's-daughter!"—is any more expensive, than the tawdry, artificial—but I cannot draw the picture of the opposite, because there is an original before me to sit for it.

3d. As to lessening the freight to market: If it cost 60 cents to raise wheat, and you get \$1.00 in the market, then the profit is 40 cents a bushel, bating the freight. If the freight is 40 cents, then the whole profit is consumed.—If the freight is 50 cents, then it cannot be sold in the market at all, because the cost of raising and freight are \$1.10, and the market price but \$1.00. In order, therefore, to realize a profit, the freight must be reduced. If the freight is reduced 10 cents below 40 cents, then the profit is 10 cents, equal to 10 per cent., and equal to lending money at 10 per cent. But this is not all. There will be the same saving in freight upon your lime, plaster, guano, iron, salt, sugar, coffee, and every species of merchandise in return.

But I need not labor this proposition before you. Every one who hears me is a witness to its truth. Not many years ago you gave 50 cents a bushel to get your wheat to market, when you could get it there at all. Now you pay 14 cents, and can get it there at any time. The grain which was in your barn yesterday, is in market to-day. The goods which you order to-day, will be here to-morrow, and at a cost in freight so trifling as hardly to be felt.

Does your business call you from home to-day? By to-morrow's dawn you will have travelled over such space as is not occupied by the mightiest empires of Europe. And still, at the same speed, traveling onward and onward, until amazement itself is lost in the vastness and splendour of a country you can call your own.—Europe is your ninth day neighbor! To China can hardly be called a journey; or the circumference of the globe a voyage.

What is it that has brought about this change? Evidently the improvement of ways and the success of mechanics. I stand in view of one of these improved ways—a vast avenue, extending from the seaboard far into the interior of the country, and still to be extended. A long which courses the mighty engine, driven by a power which knows no obstacle, and at a speed which knows no tarrying. Scarcely yet is lost the rumbling of its power as it passed you this morning; even now it is proudly and terribly dashing over the territory of a neighboring State; and before the evening the breath of its nostrils will challenge the levitation of the ocean. And soon it will be back again, unharmed by its conflict with time and space, and lavishly scattering among you, as trophies of its victory, the richest products of every clime and country.

And alongside is the still greater wonder—the lightning's pathway!—the tamed, trained, educated lightning! speaking our language, bearing our messages, obedient to our will, serving our ends, annihilating time and space.

On, ye mighty engine! make haste ye lightning messengers! This vast country demands your greatest powers your utmost speed.

But the improvement of ways, is not of individual enterprise. It is for every one to choose whether he will cultivate a large field or a small one; whether he will raise one quality of grain as another; but whether he will have an improved way of getting to market is not of his choosing. For this there must be concert of action. The whole State must co-operate. Not only the State, but States must co-operate. Yet every individual should feel and act as if the responsibility were his own; for there is nothing real in the idea of a community or State only as it is composed of individuals. Nor should the fact that you have a way provided for you, make you the less interested in providing a way for others. Every one must have a way. The whole State must be traversed by improvements. They must go everywhere—from the seaboard up into, all among and over the mountains.—Arousing their slumbering but mighty energies; developing their mines; distributing their minerals; opening their healthful fountains, and offering their tracing clime to visitors; enabling us to know each other, and each other's interest, and to help each other, making us neighbors; bringing remote sections of the State together; so that the sturdy mountaineer may leave his home in the morning, and lay his strong hand on "old ocean's wave" in the evening, and bathe his brawny limbs, and compare its reckless mightiness with the staid majesty of his own mountains.

The fact ought not to be concealed at home, that, with undeveloped resources, supposed to be almost, if not quite, equal to any, North Carolina is every where spoken against as the poorest State in the Union. It is true that as an equivalent for this she has always had the character of being the most honest; but we are taught to pray against poverty "lest we be poor and steal." If there be truth in what is said against us, it may be, therefore, that there is danger of our becoming so poor as to lose our character for honesty. But those who know us best have placed alongside with our character for honesty another virtue—modesty—which prevents us from blazoning our worth. But in order that there may be no semblance of truth in what is said against us, let us arouse ourselves; "shake off the dew drops that glitter on our garment;" wake up the sleeping energies of our people; stay the tide of emigration; develop our hidden resources; send out giant arms with iron muscles and steel nerves, and bring them to market; and make our State what she deserves to be one of the first States in the Union.

I hope it will not be thought foreign to the occasion for me to say to you, that having read

ized the great advantages which result from improvements, you will, through your representations manifest a liberal spirit, and not only support, but urge every improvement which may be proposed when ever it is needed.

III. It is so in pleasurable enjoyment. The professional man lives in the crowd. His home is amid the strifes and storms of the world. Even his hours of seclusion have often to be spent in preparation for the coming fray. When he is thought of, it is, probably, in the unpleasant connection with some successful effort to maintain right. But the farmer lives at home—lives in his family, rises with the day and consecrates; early greets the "dewy morn;" walks forth amid his herd, which receive him as their lord; look out upon his teeming fields, his green meadow, the rippling stream, the shady grove alive with native songsters; breathes the pure air fresh from the hills and rich with perfumes; eats his healthful morning meal; goes forth to labor when there is need; and returns again to his well furnished, comfortable mansion, to rest to read, to meditate, to enjoy his family and friends, and to be glad.

But the farmer's own engagement is not the only advantage to be considered: that of his family is as important. And where else should they be but in the retirement of the farm-house? Where else does the wife appear the queen she is, but in the management of the domestic circle—planning her garden, growing her fruit, tending her dairy, clothing her family, educating her children, dispensing hospitality and charity? "She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy." She is not afraid of the snow for her household; for all her household are clothed with double garments. She maketh herself coverings of tapestry: her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. Her children rise up and call her blessed; her husband also and he praiseth her. Many daughters have done virtuously; but thou excellest them all.

And where else shall sons and daughters be reared but in the innocence of the country nursery? Where else can be found such innocent amusement—such healthful and invigorating exercises—such profitable employments? Where else can be found such simplicity and sincerity of manners, such kindness, such affection, such cheerfulness, such beauty, as every evening gather around the farmer's fire-side? And what scene on earth surpasses that which is described by the Scottish bard in his "Cotter's Saturday night?"

"The cheerful supper done, w' serious face,
They round the ingle, form a circle wide;
The sire turns o'er w' patriarchal grace
The big h' b' o'er, once his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearing thin an' bare:
Those strains that once did sweet in zion glide,
He wades a portion with judicious care;
And 'let us worship God,' he says with solemn air."

"Then kneeling down, to Heaven's Eternal King,
The saint, the fathers, and the husband prays.
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days,
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise
In such society, yet still more clear;
While circling time moves round in an eternal sphere."

"From scenes like these the 'country's grandeur springs
That makes her loved at home, revered abroad."
And arts in fair virtue's heavenly road,
The cottage leaves the palace far behind."

And although it is not now, yet soon the pursuit of agriculture will be superior to all others in "honorable distinction."

So soon as the improvements which are now beginning shall become common—so soon as leisure is afforded the farmer to improve his mind; and his profits are such as to enable him to educate his family; so that the farm-house shall be the seat of learning as it is now the seat of virtue, he will no longer be "only a farmer," or "only a common farmer;" but he will be a "country gentleman"—the "distinguished citizen." And then of others it will be said he is "only a doctor," or "nothing but a lawyer."

I conclude, therefore, that the pursuit of Agriculture and mechanics is superior to all others.

- I. In conscious independence.
- II. As a profitable investment.
- III. In pleasurable enjoyment.

I should do injustice to my feelings, Mr. President, if I did not praise you for the splendid show, at this your first "Industrial Exhibition." Heretofore you have had nothing to stimulate you to excellency; yet your specimens of stock, produce and machinery, might be put upon the best fair ground without suffering by comparison. And the handiwork of the ladies would take premiums anywhere. And I verily believe the ladies themselves would be carried away captives. But tell me, Mr. President, are these only your best specimens, or does the country abound in them? And have you any to spare?

Well done, people of Granville! You have set the country a noble example! May you reap a rich reward for your industry here, and rest forever hereafter.

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JAUNDICE, DYSPEPSIA,
CHRONIC OR NERVOUS DEBILITY,

Disease of the Kidneys and all diseases arising from a Disordered Liver or Stomach, such as Constipation, Inward Piles, Fullness, or Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disordered Sleep, Fullness or Weight in the Stomach, Sour Eructation, Sinking, or Fluttering at the Pit of the Stomach, Swelling of the Head, Headache, and Difficult Breathing, Fainting at the Heart, and Choking or Suffocating Sensations when in a Lying Posture; Dimness of Vision, Dots or Webs before the Sight, Fever and Cold Pain in the Head, Debility of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side Back, Chest, Limbs, &c., Such as Flashes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits, can be Effectually cured by

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These Bitters are worthy the attention of Invalids—Possessing great virtues in the rectification of the liver and lesser glands, exercising the most searching power in weakness, and affections of the digestive organs, they are well adapted for the cure of

TESTIMONY FROM NORTH CAROLINA.
Certificate of Dr. W. SMITH, of Pine Hill, Richmond County, N. C.
PINE HILL, March 4th, 1854.

Dr. C. M. Jackson, Philadelphia—Dear Sir—I have been a subject of Dyspepsia in its worst form, for the last five or six years, and in every condition for twelve months that the physicians and all who saw

me said I must die. While in this condition I was carried to the watering places in Virginia, Tennessee and North Carolina, but was not benefited by any water to which I was taken. While on my way home I stopped a week at Rutherfordton, a small village in North Carolina, to try the effect of some Chambliss water in this place. About the last of the week I went into a drug store to get some medicine for my child and myself. There were several of the village physicians in the store, and one of them seemed to take some interest in my case, and, after asking me some questions, said he had been a dyspeptic, and had been greatly benefited by the use of "Dr. Hooglond's German Bitters," prepared by you, and he insisted that I would try the Bitters. He, also, called the next day at my room and insisted so much that I would try them that I asked him to get me one bottle. I took it, and I commenced taking it as directed, and I do say I was more benefited by it than all the water and medicine I had ever taken.

After reaching home, one of my neighbors came to me for a prescription and medicine (he a dyspeptic), and I gave him nearly all the Bitters I had left; which effected much good in his case. He has often called on me for more of the same kind of medicine, saying he was more benefited by it than any other he had taken, but I have not been able to get any more for him or myself since; will you, therefore, please ship me a dozen or more as soon as possible. Respectfully yours,

W. SMITH.
Certificate of Wm. J. Atwood, HENRISTON, YADKIN CO., N. C.

Nov. 14th, 1853.
Dr. C. M. JACKSON, Dear Sir—Allow me to express to you my sincere thanks for your discovery of a medicine, which, to say the least of it, has effected a cure, that all other medicine, that I have taken, have entirely failed to do. "Hooglond's German Bitters" have cured me of the most stubborn and aggravated case of the PILES, that I ever had, even fell to the lot of man. My case is not a stranger to this community, as well known in this and the surrounding country as the sun in the sky. Dr. Hooglond has astonished all my friends and relations, as I had tried everything recommended, and nothing did me any good until I was prevailed upon to try the Bitters. You are at liberty to make any use of this communication, for the benefit of the afflicted, you may think proper.

Truly yours,
WILLIAM T. ATWOOD.
These Bitters are Entirely Vegetable, and they moderate and strengthen the system, never prostrate it, and can be used for infants as well as adults.

For sale Wholesale by Druggists, in all the principal cities, and at retail by apothecaries and storekeepers in every town in the United States.

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August, 1854, n39-4f.

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