



## The Tarborough Press,

BY GEORGE HOWARD.

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## VARIETY.



## YOUTHFUL ASPIRATIONS.

By Montgomery.

Higher, will we climb,  
Up the mount of glory.  
That our name may live through time,  
In our country's story;  
Happy when her welfare calls,  
He who conquers, he who falls.  
Deeper, deeper let us toil  
In the mines of knowledge,  
Nature's wealth, and learning's spoil,  
Win from school and college;  
Delve we there for richer gems  
Than deck royal diadems.  
Onward, onward may we press  
Through the path of duty;  
Virtue is true happiness,  
Excellence, true beauty;  
Minds are of celestial birth,  
Make us then a heaven of earth.  
Closer, closer, let us knit  
Hearts and hands together;  
Where our fire-side comforts sit  
In the wildest weather;  
Oh, they wander wide, who roam  
For the joys of life from home.  
Nearer, dearer bands of love  
Draw our souls in union,  
To our Father's house above,  
To the saints' communion;  
Thither every hope ascend,  
There may all our labors end.

From the Primitive Baptist.

## BIOGRAPHY OF

## ELDER JOSHUA LAWRENCE.

The language of obituary is too often that of empty panegyric, or unmeaning eulogy; but all who knew the subject of the following sketch, will accord in the sentiment, that he was no common man; and we regret, that our limits and ability forbid our doing justice to the memory of one who occupied so prominent a place among mankind; but as he was known (by character, if not personally,) by all to whom these presents shall come, a biography of unusual length might seem superfluous and uncalled for.

According to information which may be relied on, Joshua Lawrence was born the 10th day of September, 1778, on Deep Creek, in Edgecombe county, N. C. of respectable parents. His father's name was John, who married Abigail Bell, by whom he had several children, none of whom were ever distinguished for any thing remarkable, save the individual whose life and death are herein recorded. Joshua whilst a lad was discovered to be shrewd, witty, and gave early presages of great powers of intellect and diversified talents. As soon as he was able to handle tools, he commenced making various kinds of wood ware, &c. for sale, and in process of time became a very ingenious mechanic without instruction. His father sent him to school only a very short time, so that he learned to read and write but imperfectly; his father dying soon after he commenced going to school, left no one who could control him, and instead of profiting by his advantages, he gave a loose rein to all the evil propensities of his nature.

At about 17 years of age, he (with an old negro woman) settled on a plantation which his father gave him, on which he lived till the day of his death. He lived in the woods a year or two, with little or no pathway to his house; in which time (to use his own language) he became almost a complete wild man. Drinking, gambling, and debauchery composed a portion of the catalogue of many of his wicked practices; suffice it however to say, that he was the ringleader in all the vice and immorality in the vicinity in which his lot was cast; but amid all his profligacy, he possessed a spirit of industry which kept him out of the very depths of poverty and degradation.

At an early age he married Mary Knight,

by whom he had thirteen children, seven of whom and his wife he left behind him. Soon after he married he commenced clearing and cultivating his land, and selling pork and corn; and at his death left a competency for his widow and children, which industry and frugality had placed in his possession.

His conviction for sin (as stated by himself) took place while he was in his tenth year; and under the reign of sovereign and all conquering grace, he suffered the most poignant conviction, indulging at the same time in all the sinful practices which are characteristic alone of the most abandoned sinner. Endeavoring for some time by all the means which he possessed to rid himself of the distress of mind which he was under, produced by the weight and burden of sin and a guilty conscience, and finding no relief from what his own efforts could accomplish, he gave up all dependence in an arm of flesh, and went to the Lord Jesus Christ poor and naked as he found himself to be, and begged him to clothe him with that righteousness which alone can shield the soul from the wrath of a sin-avenging God, and which is alone given to and put upon all them that believe.

Here the Lord who worketh all things after the counsel of his own will, delivered him from the fear of hell and wrath to come, by applying to his conscience the following words: "Freely ye have received, freely give." Here his prayer was turned into praise and thanksgiving, his weeping into rejoicing, his hell into heaven; and feeling himself called to the work of the ministry, he conferred not with flesh and blood, but forthwith preached Jesus as the way, the truth, and the life of the sinner's salvation. He joined the Baptist church at Fishing Creek, (now Lawrence's meeting house,) and was baptized by Elder Nathan Gilbert. He was ordained at this place by Elders Burkit and Read, and became the successor of Elder Gilbert, who was at the time of his ordination the pastor of the church at the Falls of Tar River. In the course of a year or two a glorious revival commenced at the Falls of Tar River, under Elder Lawrence's ministry, and he baptized at one time 22 persons, mostly young men and ladies; and within two years upwards of 100 were added to the church by baptism.

He commenced preaching when about 23 years old, and was unusually awkward, and having very little education could scarcely read without spelling his words as he went; but possessing gifts both natural and spiritual of the highest order, he soon reached a distinction in the ministry seldom surpassed. And so great at times was the exercise of his mind, that he has been often known while asleep to give out a hymn, sing and pray, and then preach a lengthy sermon, without having any knowledge of it himself. He possessed a very retentive memory, and by close application obtained a profound knowledge of the holy scriptures and church history. The doctrine of unconditional election and eternal predestination, was his theme and his song; and was exhibited by him in a manner which seldom failed to chain the attention of his audience. He was never more at home than when in the pulpit, and whatever he attempted to prove from the word of God he seldom failed to do, and that too in a most satisfactory manner, having (seemingly) always at command all the scripture for which he had any use. He was a great natural orator, and possessed a very pleasant voice and a great flow of words; and so commanding was his general appearance, that he seldom failed to attract the attention of all who saw or heard him. And we have never seen the man whose appointments for preaching could call together as large and respectable assemblages as could those of Joshua Lawrence, even in his immediate vicinity.

He had the pastoral charge of divers churches, during a long life of usefulness as a preacher of the gospel; by all of which his ministry was highly approved. In private conversation he was remarkably entertaining and instructive to young and old, religious and unreligious. He never travelled much while officiating in his ministerial capacity, but was very useful among the churches of which he had the pastoral charge, as also throughout the Kehukee Association, as he had the courage at first sight to expose error wherever and when ever he detected it.

In 1803, the church of which he was a member sent him as a delegate to the Association, which was held with the church at Log Chapel, in Martin county, where the first missionary step was taken within the bounds of the Kehukee Association; which was soon succeeded by a spirit of reserve, distrust, and jealousy, and ultimately by disunion. And instead of that harmony, union, and brotherly love, which is so well calculated to adorn the church of Christ, angry debate, strife and contention became the distinguishing characteristics of churches, neighborhoods, and family circles, within the bounds of our Association.

After long viewing in silence the dis-

tress which the churches were suffering under, and feeling confident that division must ultimately ensue, he raised the standard of opposition to the society called Missionary Baptists and all its concomitants; and to the day of his death the unconquerable purpose of his soul was to oppose and condemn every principle, which might in any wise be calculated to reduce the gospel, or represent the work of regeneration to be no more than what may be effected by human effort.

Of the many pieces which Elder Lawrence wrote, we shall only notice here, a piece purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th of August, 1826; which was laid before the churches composing the Kehukee Association for their deliberation. After calmly investigating the subject for 12 months, a large majority of the churches discarded the Missionary Societies, Bible and Tract Societies, Theological Seminaries, &c. &c. and the practice by them resorted to, of begging the public for their support. And while men of learning and talents were in various directions using all their influence to promote the cause of the above named institutions, and many eminent servants of God seemed (for a season) to stand in mute astonishment at the apparently fearful odds against them, Joshua Lawrence commenced a successful opposition to the aforementioned schemes and devices, solitary and alone, with the exception of Elder William Hyman, the only minister of the gospel who expressed a willingness to stand or fall by him. Backed by this yoke fellow in the gospel, and armed with the word of God, unseduced by the thirst for gain or popular applause, untrifled by the threats and menaces of a numerous host of enemies, this man of God remained steady to his purpose. Soon a general separation took place between the discordant parties, and a spirit of harmony was soon discovered among those churches which continued steadfastly in the apostles' doctrine; and the white flag of gospel peace once more waved in solemn grandeur over Kehukee soil. He continued to oppose the moneyed (religious) institutions of his day; both from the pulpit and the press, by which means he became the object of vituperation, abuse, and calumny, for all who favored the schemes and devices of those whose object it was to live and prosper upon the sweat of the brow of others.

We want no better evidence of the reckless and exterminating fury with which his enemies attempted to trample him down, than the many defamatory reports and printed publications, which were industriously circulated against him through many portions of the United States, together with the many anonymous communications sent him through the mail, in some of which his life was even threatened. But this we do not believe was done with any view whatever of being carried into effect, but (if possible) to deter him from a course so detrimental to their fondest hopes. However much his mind may have been harassed and embittered by the frequent attempts of his persecutors to annoy him, still he entertained for the rights of man, the freedom of conscience, and the doctrine of the Bible, an enthusiastic devotion, which age could not cool nor persecution appal; and he brought to their support an amount of talents by no means common, and an high, unbending, adamant courage, still less common.

But all his pains and his labors are over, and he is now beyond the reach of malice or friendship; he can no longer be harassed by the one or consoled by the other. The spirit has passed to its long sought rest, to that bourne from which no traveler hath ever yet returned; and the great secrets of immortality, however dark to us are solved to him. He spent a long life of usefulness amidst tribulation, toil and distress, and suffered during a great portion of his life greater bodily affliction than most of the human family ever fall heir to. His health for several years immediately preceding his death, was such as to forbid his leaving home for many days and nights together, without doing himself great injuries; and he was often seen, while exercising in his ministerial capacity both in the pulpit, and at the water's side (while he was performing the ceremony of baptism,) when his emaciated appearance was sufficient to excite the sympathy and compassion of all who saw him. He continued to attend the church at Tarborough regularly till he was confined to his death bed; having a son living within a few yards of the meeting house, he could rest with him before and after preaching, which afforded him great relief.

He closed his days amidst a revival of religion at this place, during which time 27 persons were added to the church by baptism, which greatly revived his drooping spirits, and those also of the saints around him, whose harps had been long hung upon the willows. In the commencement of his last sermons he was compelled to rest his feeble frame on the pulpit for support, but towards the conclusion

became animated and stronger. He was heard several times to say, that he had not witnessed such a revival (as the one just named) in thirty years, and which he had long prayed to see before he should go hence.

The disease which closed his days, and with which he had long been afflicted, was bowel consumption; by which he was confined to his bed three or four months, and frequently suffered the most excruciating pain. For a week or two after his last confinement, he seemed restless and uneasy; but being visited by a great number of his brethren, (both ministers and lay members,) his last days were cheered by the presence of those whose company he had long delighted in.

Being visited a short time previous to his death by the writer of this memoir, (who loved him as a neighbor, friend, and brother,) on entering the deceased burst in to tears and did not speak in some time; at length he remarked, I am glad to see you, and said likewise, the Lord revealed himself to me in such a special manner the night past, that I have not seen a moment since when I was unwilling to die; for, said he, I have nothing to do but to die, to get out of the storm. He was then asked, to tell in what manner his mind was relieved of the distress which for a few days he had laboured under. He said, that his mind had been so bedazzled for a season, that he could not see his way clear before him and when he reflected that for forty years he had been a professor of religion, and for the same length of time had likewise professed to be a preacher of the gospel, he shuddered at the mere thought of being at last deceived. But, said he, the Lord applied to my mind in such a manner as to dispel all doubts and difficulties, the following passages of scripture: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people.—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ. After which he continued to talk and preach till he was completely exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached during the whole course of his ministry, than ever at any time before; and his only regret now was, that he had not travelled and preached more than he had.

Being now ready to be offered up, and seeing that the time of his departure was at hand, he evinced great concern for the peace and harmony of the churches which he was about to leave behind him, and when visited by his brethren in the ministry, most of his time would be consumed in conversing upon the truths of the doctrine which he had preached, and which had sustained him through life, and was now his only hope in the prospect of death; and warned them of the danger he thought he saw of the churches being torn and rent asunder after his decease; and earnestly entreated them to continue to contend for the faith which was once delivered to the saints. And continued to testify, even with his latest breath, that the truth of the gospel, the faith of God's elect, was near and dear to him to the last.

The gospel was his joy and song,  
Even to his latest breath;  
The truth he had proclaimed so long,  
Was his support in death.  
Now he resides where Jesus is,  
Above this dusky sphere;  
His soul was ripened for that bliss,  
While yet he sojourned here.  
The church's loss we all deplore,  
And shed the falling tear;  
Since we shall see his face no more,  
Till Jesus shall appear.

After all hope of his recovery was lost, he told his son (who was his principal physician,) that he was ready—waiting and willing to go. He seemed for a day or two after this, to pay no attention to any thing said to him, or what was passing around him, till the Saturday morning which preceded his death on Monday; he then (unexpectedly) opened his eyes, and remarked how beautiful every thing looked without; and said also, that he thought he was a little better. He grew worse however, on the evening of that day; when it became very apparent to his friends and family, that the vital spark must soon forever quit his mortal frame. He remained perfectly insensible and speechless, (except for a very short interval,) till the Monday following; when at just 45 minutes after 2 o'clock in the evening, all that was immortal of that great man left its ten-

ement of clay and winged its flight to that building of God, a house not made with hands eternal in the heavens; where with the congregated millions of happy spirits, he may hymn the praise of his Redeemer in a strain responsive to the words which he has so often repeated with animation—Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever. He departed this life the 23rd day of January, 1843 aged 65 years 4 months and 13 days.

Laborious in his master's cause,  
His view, nor lucre nor applause;  
Willing to spend and to be spent,  
He ne'er for filthy lucre went.

But all his labors now are o'er,  
And we shall hear his voice no more;  
His dust lies silent in the tomb,  
For God has call'd his servant home.

His funeral sermon was preached (previous to interment) by Elder James Osbourn, of Baltimore, in a very feeling and appropriate manner, to a large assembly for so short a notice, from the 103rd Psalm, and 15th, 16th, and 17th verses: As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Elder Hyman then attempted in conclusion to make a few remarks respecting his past intimacy with the deceased, but was so completely unmanned, that he could not proceed. Having long been yoke-fellows in the gospel, and having spent many days of hunger, heat and cold together, their hearts had become knit together as were those of Jonathan and David of old, making as it were, only one soul. His body was then followed by neighbors, friends, and family and connexions, whose sweeping and lamentation bore testimony to the high esteem in which they held him, to its last resting place; which had been selected by himself, to fulfil those solemn words in holy writ: Dust thou art, and unto dust thou shalt return.

Oh, happy soul who safely pass'd  
Thy weary warfare here;  
Arrived at Jesus' feet at last,  
And ended all thy care.  
No more shall sickness break thy rest,  
Nor pain create thy smart;  
No more shall doubts disturb thy breast,  
Nor sin afflict thine heart.  
No more the world on thee shall frown,  
No longer Satan roar;  
Thy man of sin is broken down,  
And shall torment no more.  
Adieu, vain world! the spirit cries,  
My tears are wiped away;  
For Jesus fills my cup with joys,  
And fills it every day.  
A taste of love we get below,  
To cheer a pilgrim's face;  
But every saint must die, to know  
The feast of heavenly grace.  
Delightful concord always reigns,  
In Jesus' courts above;  
There hymns are sung in rapturous strains,  
With ceaseless joys of love.

Execution of a Christian at Constantinople.  
Constantinople, Aug. 23, 1843.

A short distance from where I am now writing lies the headless trunk of a man who has just been decapitated for no other crime than that of professing the faith of nearly the whole of Europe. He was an Armenian by birth, and after arriving at the age of manhood, in an evil hour, under the influence of too much strong drink, as it is said, he renounced his religion and became a Musselman.

He had no sooner recovered possession of his mind than he saw the madness of the step he had taken, and embracing the first opportunity he fled to Greece. How long he remained there I do not know; but, assuming the European dress he returned to this city, where he was soon recognized, and thrown into prison. Every effort was made by threats and promises to induce him to return to the faith of the false prophet, but in vain. He was on several different occasions, led out in chains to different parts of the city, for execution, and with the sword of the executioner drawn over his head, he was required to renounce forever the Christian religion, & believe in Mahomed; but he resolutely persisted in declaring that he was ready to die rather than deny Christ.

On each occasion he was remanded to prison, and some say that torture was there used to effect what the threat of instant death could not. To day, however, the victim of Mahomedan fanaticism received the crown of martyrdom, in the midst of one of the most frequented streets of the city. And as if with the express intention of throwing all possible indignity upon the name of Christian, and on the Christian governments of the world; he was executed in his European dress, and after decapitation, the head, with a Frank cap up on it, was placed between the legs.

It is a public and most outrageous insult upon all Christian nations. Every European here feels the indignity, but yet no one seems know what the proper remedy.