## Paetry.

For the N. C. Christian Advocate. The following lines were written in some of the readers of the Advocate.

She, in the ripeness of her womanhood, Meeting the angel of thy nativity, Did, in the sweet agony of prayer prevail That her first born should be a proper child, Holy to God and consecrate from birth. Each lineament of thine and outward show, Doth bear the professure of her beauteous form; Ever revealing, from its hidden depths, The truthful image of her spotless soul. Wisdom and dignity adorn thy brow, A richer crown than queenly diadem,

Studded with gems of costly diamonds. Thou hast thy mother's eye, Soft as the light that wakes the early morn And floods the east; gilding each racking

With hopeful beams, while night, unused to Turns pale and bides within her hollow cave.

Thy mother's check! Where innocence and modesty combine, Their varying hoes so exquisitly mix'd

Thy mother's lips ! Sweet buds of bliss, expanding every hour, Into ripe fruits of connubial joy, Whose sacramental grace doth bind our

hearts To constancy in virtue, calling us, As angels use, when, bending from on high,

Perpetual font of goodness! Exhaustless, fed innumerable rills, Making earth's barren soil a paradise Of verdure and perennial flowers. But, Laura, I shall see thee never more,

To me, a dreary solitude. I look in vain upon this effigy, To soothe a heart all desolate and wild, For neither joy nor earthly hope comes there; Nor love nor hate doth stir its languid blood. Feeling no pressure from all material forms, To Laura's image, in my heartenshrin'd, Instinct with life and beauty, sending back Responsive smiles of love, that say to me, "Weep not; we all shall meet again."

# Original.

For the N. C. Christian Advocate. monstrated from the Holy Scriptures. NUMBER XVI

Rev. R. T. Heflin: These records demonstrate this doctrine of apostacy in other rael. For we have here,

H. The case of Jeroboam. And the conduct of Solomon towards him. He made him a "ruler over all the charge of evi, entire; cix. cause the latter had departed from God mies of God. and had caused Israel to sin, by his idola-I. Kings, xi: 1-13; 29-39.

2. Jeroboam, however, became an idolator, and encouraged idolatry in Israel, by

Jeroboam, and especially Israel, who were If such proyers had been indited under led into idolatry by his example and in- the influence of the hopes or fears of good fluence, and who were finally destroyed on and holy, yet uninspired men, there might this account, we are fully authorized in be room to entertain doubts upon this subthe conclusion to affirm, that here is a clear case of the apostacy of a whole nation.— This apostacy was final. II. Kings, xvii: diate inspiration of the Holy Ghost, we 7-23. Compared with I. Kings, 11-13; cannot doubt the appropriateness of them II. Kings, xviii: 9-12.

whole kingdom of Judah.

idolatrous, through the corrupt influences the point in dispute, as this would demonthis, they were not only threatened with piness; a contingency evincing the necesing was actually, fully accomplished; and their present condition is a full demonstration of the doctrine of final apostacy. II Kings, xxi, xxii, xxiv. Compared with the condition of the grace of God to eternal life. To say these prayers were nothing.

A departure of heart from God. This is that are utterly meaningless in this conthe ground work of all apostacy. When nection, or to affirm such prayers to be althe people's hearts are turned away from God's fear, then do they easily become a prey to the seductions of the enemy—
There was—2. An actual surrender of the long not to the lively oracles of God.

Allowing, however, that this book is an inspired litany for the use of the Israel of God. known as a nation. How awful, yet how give up the inspiration of this litany, and just, is the indignation of God!!! consequently its divine authority; but if

dah and Benjamin after their return from

forsook their God and transgressed His commandments, by marrying among the an hour of sadness. Their composition af heathen nations to whom they had been forded a melancholy pleasure to the writer. delivered as captives. This was in ex-Their perusal may not be without interest to press violation of God's law, as they had been notified by all the prophets that God

> This state of things shows great corruption among the people. The rulers, priests, and many of the people, had departed from the ways of God, and corrup ed themselves, by following the customs of the nations whither they had been carried captives. Nor did they separate themselves from these heathenish practices, until the times of Nehemiah's government of this people. Haggai, i. Zach. i: 2-6. Mal.

the opportunity of returning to their own should be, especially in such a composition country, but remained in the land of their as the book of Proverbs; a book containcaptivity. This is indicated by what Ezra has said in chapter vi: 21, 22; vii: 6-28. These remained among the heathen, having no doubt mingled themselves with the By Him whose pencil paints the orient pearl people of those countries, adopted their And lends its beauty to each blushing flower, customs, and perished in their wickedness.

VI. THE BOOK OF PSALMS. This book of Psalms has many sentiments interspersed throughout, which in-timate very clearly that these inspired writers believed that good men might apos-Exil'd from paradise, back to its delights.

Could I conceive some motion in these lips,
How like caves dropping lover would I stand
To catch the music of that voice, as sweet
As angels use, when heading from the fall, love and fellowship themselves utter desolation and ruin. The They whisper to the dying saints, "all's in which this doctrine is intimated : xvi, lxxviii, lxxx, lxxxi.

The cvi. Psalm may be viewed as an God gave thee, Laura, thy sweet mother's outline of a regular treatise on this subject, supplying, in a regular order, instances of apostacies after the greatest Whose water's gushing from artesian depths favors had been shown to the people of Israel. Indeed, this, with other portions of the Psalms, seems to be a kind of summary of all the incidents already noticed, Young, like thy mother, thou hast left the and occupies the position of corroborative testimony on this point. Viewed in this light, these Psalms demonstrate this doctrine as clearly deducible from many of the incidents which have passed under re-

Nor can we find any thing in this book, correctly interpreted, that in the least contravenes the view already given. Cautions, admonitions and threatenings are employed by all these writers, to guard the people of God against sin, and deter them from indulging in any thing that would weaken their attachments to God, or that would involve them in crime and its punishment. Indications these, utterly meaningless, if the saints of God cannot apos-The Possibility of Final Apostacy, de- tatize and perish : but, upon the supposition of the possibility of such an event occurring, fearfully strong and pregnant

with considerations of danger. In many portions of the Psalms, the instances equally as expressive as the case church (or Israel) of God is admonished of Solomon and its issues respecting Is- many times of the evil which sin would bring upon it as a community, as exposing it to the anger of God, and of a final ex-1. With respect to Jeroboam himself, clusion from Lis favor and mercy. This He was originally a trustworthy man, and is evidently indicated in such portions as seems to have been, in this regard, a good the following: Psal. xii: xvi: 4. (Comman. This is clearly indicated—1. In pared with Exod. xxiii: 13. Josh. xxii: 7.) Lxxviii; lxxix; lxxx; lxxxi: 8-16;

the house of Joseph." I. Kings, xi: 28. Israel is here viewed by the Psalmist This is still more evident-2. From the in a variety of aspects; and each of these interview that the prophet Ahijah had with strongly mark the possibility of her final him. In this instance, Jeroboam is se- departure from the worship and service of lected by God Himself, to be king over God; and her apostacy by following the the "ten tribes" of Israel. The clear in- customs and doing after the manner of the timation here is, that Jeroboam was then idolators who might, would seduce them, more acceptable to God than Solomon, be- and cause them to perish among the ene-

Indeed, the entire structure of the book tries, and by encouraging them to sin by of Psalms, as a devotional work, demonbuilding "high places for Chemosh," &c. strates this position. For, if Israel cannot finally be lost on account of sin, why offer inspired prayers to God for her protection, security, and her final exaltation at God's setting up "two calves of gold," and urged right hand? Could it be reasonably supthem to look upon these as their "gods." posed that God would, by His Spirit, in-I. Kings, xii: 19-33. Compared with spire men to pray against the occurrence II. Kings, x, entire; II. Kings, xvii: of evils which never can befall the people of God, and for final good, which could 3. From this case, both as regarded by no possibility whatever be forfeited? to the condition of man, as being on pro-III. The Case of the Jews, even the bation, and ever liable to change in his moral nature and character. To say that The kingdom of Judah also became these prayers were necessary, is to give up of their apostate kings. On account of strate the contingency of man's final hapdestruction as a nation, but this threaten- sity, on the one hand, of continued vigil-II. Chron. xxxiii. II. Chron. xxxvi : nothing more than the expression of the pious wishes of the saints, is to impeach In all of these instances, there was-1. the wisdom of God in inspiring prayers

heart to the spirit of idolatry. When the God, in all ages of the world, the docfear and love of God decline, evil princi- trinal importance of it at once appears, ples occupy the heart and influence the and establishes beyond controversy the mind. This is fully developed in the instances above noticed. Then followed—

2. Idolatry in practice, both in the rulers

2. Idolatry in practice, both in the rulers 2. Idolatry in practice, both in the rulers and the people. Therefore—4, Were the judgments of God brought upon the kingdoms of Israel and Judah. But, as these did not cure them of their idolatries:

Therefore—5, The final and utter destruction fellowed, and thus destroy the canonical authority of the entire book. If, however, there is tion followed; so that Israel is blotted out no possibility of the saints of God being from under heaven, and Judah is not "deprived of salvation," then we must

appropriate meaning to its prayers, &c., and truth, and shall I not strive to comcaptivity, requires a casual notice.

While they were captives, many of them

The absurdity of modern spiritualism or passionate, or indolent, or visionary, has been so often demonstrated, that it soon make shipwreck of themselves, and conclude in favor of the doctrine under closed and directed it to one of his comreview. The supplications, prayers and intercessions contained in this litany, have Wonderful to say, the little arrow a potency of meaning altogether inconsis-tent with the doctrine of the "uncondi-tional and final perseverance of the saints,"

Wonderful to say, the little arrow again hit the mark. His friend read, the also was converted, and both are

their final misery in another state.

of the ancient world.'

this investigation. Something, however, may be gathered from these, respecting man's liability to continual changes in his moral condition and relations, which strong.

ly bear upon the subject of apostacy. It if we faint not.—British Messenger. Another fact is, that great numbers of is true, nothing very definite is here asthe Israelites did not avail themselves of serted; nor can it be expected that there

SIASTES, AND SONG OF SOLOMON.

cmon in Proverbs i, ii, iv, v, xiv, 14, xv, seeks to build up one's own church and 10, intimate very clearly the danger, on the one hand, of so neglecting the teachings of God's Spirit as finally to perish in such a state of apostacy, and on the other, the necessity of "attending to the instructions" of God in order to abide in His favor. Many other sayings of this wise man nomination; of Christians are to endeavadmonish us of the great importance of or to live, and they are to help others vigilance and continued observance of the to live. Co-operation to preach the laws of God, to secure His continual approbation and a final reward. Indeed, the the watchword, and not the Shibboleth

whole structure of the book of Proverbs shows that final conditional faithfulness in the duties of religion is indispensably necessary to final salvation. This book, therefore, may be considered as incidentally teaching the doctrine of final apostacy as "Come thou with us, and we will do an event possible, and the consequent final you good." This should be the feeldestruction of the apostate.

Neither the book of Ecclesiastes nor the of Christianity. Song of Solomon, contain anything defi- Be denominational: as a Christian,

fear, love and obedience of God." ject under consideration; but, considered and cherished more and more. in the light of divine counsel given to the Church, the principles necessarily impress the great truth upon our minds, that final happiness or misery are inseperably con-nected with final obedience or disobedience. Thus understood, the conclusion is inevitable, that the final happivess or misery on earth, two in heaven. of man is suspended upon his conditional the possibility of apostacy from the grace from the same faithful breast where of God, by a failure in his final persetheir dying heads were pillowed.

In my next, the prophetic writings will come up for consideration. Yours, affectionately PETER DOUB.

Selections.

Normal College, 1856.

Prepare to meet thy God.

A society was some years ago established to distribute tracts by post in the higher circles. One of these tracts, entitled, " Prepare to meet thy God," was not long since enclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and reckless impiety. He was in his study when he receiv-

ed this letter among others. "What is that?" said he, "Prepare to meet thy God." Who has had

known correspondent, he arose to put a printer? the paper in the fire. "No, I won't do that," he said to foreman.

himself; "on second thought, I know what I will do; I'll send it to my friend B-; it will be a good joke merica! a lad from America seeking to hear what he will say about it."

rected it to his boon companion. stamp, and received the tract, as his following passage from the first chapter friend had done, with an oath at the of the Gospel by St. John: Methodistical humbug, which his first good thing come out of Nazareth? impulse was to tear in pieces.

fun out of it to tell our club. I'll ly, and powerful, that it at once gave have a look at it before it goes." He sat down and read it. The sol- the office.

emn words, "Prepare to meet thy God," at once arrested his attention, and smote his conscience. Like those of whom ting of the Missionary Society, Western the poet says.

ungodly associates.

IV. The condition of the house of Ju- | we maintain its inspiration, and attach an | "Have I received such blessed light

and can never be interpreted, in accord. now walking as the Lord's redeemed Laura, thou first born and sweet counterpart

Of her that flesh'd thee to the joys of life.

Laura, the in the ricesard tend of devotion, demonstrates the possibility of devotion, demonstrates the possibility of devotion, demonstrates the possibility. of the apostacy of the saints of God, and panied and followed it with much prayer. And may this striking in-VII THE BOOKS OF PROVERES, ECCLE- stance of success stir us all up to be more diligent in circulating tracts, and These compositions embrace very little of the subject matter, as contemplated in on them, which if not always seen im-

Not Sectarian. Denominational, you may be; have ing in so small a compass "all the wisdom a church, a denomination, that you call yours; but do not, at this age of the The admonitions and instructions of Sol- world, be sectarian. A disposition that ing of all the churches and ministers

nite upon this subject, and may be dis- have a home, and don't be always runmissed with this general remark: These books were not intended by the Holy Ghost as doctrinal compositions; but that of the first "to show the vanity of the church; do not say any evil of another world, and of human life, whether in high church; do not say any evil of another or low estate; and that no happiness can be expected by the human soul, but in the toward a fellow disciple; love him just as much, if he belong to another As to the "Song of Solomon," it is be-denomination. This is right-dutylieved by most commentators to be "an the better way. Missions have tended allegorical poem, in which Solomon represents Christ, and his queen, the Christian Christians grow older, and become bet-Church. Taken in this sense, it shews the great love which Christ bears to His genuine followers, and the duty and affection which they owe to Him." Thus viewed, these records do not bear directly, in any of their instructions, upon the subject and a genuine follower and the duty and affection which they owe to Him." Thus viewed, these records do not bear directly, in any of their instructions, upon the subject and a genuine follower and the duty and affecting the duty and affe

"I have four," was the reply; "two There spoke the mother! Still hers, obedience or unfaithfulness. The condi- only gone before! Still remembered, tionality of man's perseverance is thus de- loved and cherished, by the hearth and monstrated, and with it, the conditionality at the board their places not yet filled, of his final perseverance: consequently, even though their successors draw life

Two in Heaven. "You have two

children," said I.

"Two in heaven!" Safely housed from storm and tempest. No sickness there, nor drooping head, nor fading eye, nor weary feet. By the green pastures, tended by the good Shepherd, linger the little lambs of the heavenly fold.

"Two in heaven!" Earth less attractive. Eternity nearer. Invisible cords drawing the material soul upwards. "Still small voices" ever whisper "Come!" to the world-weary spirit.

"Two in heaven!" Mother of angels! Walk softly! holy eyes watch thy footsteps !-cherub forms bend to listen! Keep thy spirits free from earth taint; so shalt thou go to them though they may not return to

THE YOUNG PRINTER ABROAD .-When quite a youth Franklin went to the impudence to send me this cant?" London, entered a printing office, and And with an imprecation on his un- inquired if he could get employment as

Where are you from ?' inquired the

'America,' was the reply. 'Ah!' said the foreman, 'from A-

employment as a printer! Well, do So saying, he closed the tract in a you really understand the art of prinfresh cover, and in a feigned hand di- ting? Can you set type?" Franklin stepped to one of the cases,

Mr. B was a man of his own and in a very brief space, set up the 'Nathaniel saith unto him, can any

"I'll not tear it either," said he to Philip saith unto him, come and see." himself. "Perhaps I may make some It was done so quick, so appropriatehim character and standing with all in

LIFE MEMBERS .-- At the annual mee-Virginia Conference, M. E. Church, South, held in Guyandotte last week, "They came to scoff, and remained to pray," Messrs. Fillmore, Buchanan, Donelson the arrow of conviction entered his and Breckinridge, candidates for Presheart as he read, and he was converted ident and Vice President, were made on the spot, "from darkness to light, life members of that society .- Their from the power of Satan unto God." political friends advanced the required Almost his first thought was for his sum of eighty dollars to purchase their certificates of membership.

### The Spirits Disagree.

was certainly gratifying to observe at ing for help, till at last they drift away the late meeting of the American Asso- into darkness and death. try, there was not one to second the the lee, and adverse gales continually

demnation of an imposture. But Dr. Hare, disappointment in his reach port triumphantly, or drift to attempts to gain the ear of the associa- ruin .- Baltimore Sun. tion, entertained the visitors at the hotels where he lodged with his rhapsodical communications. Of course he had plenty of listeners who were willing to give him their time for the want of something else to do. While lec- graphs and stenography. turing at Saratoga in the saloon of Congress Hall, he was met unexpectedly by General Webb of this city, alize. It's drowsy business. Let the itual revelations, and very clearly indicated their contradictory character. the spirits of many distinguished men cold water. revelations of the oriental writings always the worst in the family. called "The Sacred Scriptures." It 6. Condense. Make sure that you is well known that Dr. Hare is skepti-cal in his religious views and rejects the shortest possible terms. We want cal in his religious views, and rejects
Christian revelation. General Webb
suddenly confronted him with the declaration that Judge Edmunds, the great leader of modern spiritualists, had assured him that those persons whom Dr. it won't bear too much "reducing." in favor of their entire verity, so that the best. Never use stilts when legs either Dr. Hare or Judge Edmunds will do as well. must be regarded as false interpreters

must be rejected as false witnesses. But as the greater the absurdity, the stronger is the faith of the credulous, so we suppose this exposure will serve but to strengthen the confidence of the

stock of all sane people.

N. Y. Observer.

Driftingfell asleep in his boat on the Liagara ing anecdote:

to the brink of the abyss, and leaping of John Johnson, who causes me muchup, with a wild cry, went over and dis- trouble."

appeared forever. attacked the impregnable fortress, one to leave on that account." Next the of the gigantic floating batteries broke brother went to New York, and sought from her anchorage and began to drift direction from Dr. Cone. directly into the hottest of the British | Having stated his object to Dr. Cone, fire. The thousand men, who formed he was asked, "why not stay where you the crew of the unwieldly mass, vainly are?" "Oh! I have a man in my strove to arrest its progress or divert church by the name of John Johnson, it from its path. Every minute it who is very troublesome.' drifted nearer to the English guns, ev- "I have always had two or three ery minute some new part took fire John Johnsons in my church," said Dr. from the red hot shot, every minute an- C., "but I never mind them." other score of its hapless defenders were Not yet quite satisfied, the brother swept, like chaff, from its decks. The went to Boston to consult Dr. Baldwin.

to inevitable death. A ship was wrecked at sea. The Johnson in my church, who makes me passengers and crew took refuge on a a world of trouble. raft, the boats having been stove in the "Well, says Dr. B.; I have some attempt to launch them. For days and John Johnsons in my church too, but I weeks these unfortunates drifted about remain notwithstanding." without oar and sail, on the hot brazen Our opinion is, that these John Johntropical ocean. At last their provisions sons are a perfectly ubiquitous race; failed, and then their water. Still they and he who expects to be entirely rid drifted about, vainly looking for a sail, of them, must needs go out of the world. or hoping for a sight of land. The time had now come when that fearful alternative became inevitable-death from starvation, or feeding on human flesh-and they were just beginning to cast lots for a victim when a vessel was seen far away on the distant horizon; they abandoned their terrible design; the stranger would approach. The ship came towards them. She drew nearer and nearer. They strove to attract her attention by shouts and by look-out saw them not. They shouted louder; still they were not seen. At last the vessel tacked. With frantic ed at the Baptist and responded, and there is the Arconyche between the raising their clothing; but the indolent terror they arose in one body shouting and waiving their garments. It was in vain. The unconscious ship stood steadily away. steadily away. Night drew on, and as the darkness fell the raft drifted and NORTH CAROLINA COAL .- The Phildrifted in the other direction, till the adelphia Enquirer gives the result of last traces of the vessel was lost for- the analysis of sundry Gas coals, by

The undisciplined, who never learn to control themselves, who are spendthrifts would be supposed no sensible persons drift about the sea of life, the prey of would remain among its believers. It every wind and current, vainly shriek-

ciation for the Advancement of Science Take care that you are not drifting. that of the great number of learned and See that you have fast hold of the helm. eminent men from all parts of our coun- The breakers of life forever roar under efforts made by Dr. Hare to obtain a blow on the shore. Are you watching hearing. That body was unwilling to how she heads? Do you keep a firm afford even the implied sanction of its grip of the wheel? If you give way patience for ten minutes to a subject for but one moment you may drift helpthat can obtain no higher name than lessly into the boiling vortex. Young that of a delusion, if it escapes the con- man, take care! It rests with yourself alone, under God, whether you

### Something for Writers.

1. Be brief. This is the age of tele-

2. Be pointed. Don't write all a

4. Eschew prefaces. Plunge at once Dr. Hare had cited the testimony of into your subject, like a swimmer in

5. If you have written a sentence who had been very long in the spirit world, and who now appeared to declare that there was no truth in the your pen through it. A pet child is

8. Avoid all high-flown language.-Hare had cited as witnesses against the truth of the Bible had testified to him

9. Make your sentences short. Eveof the spirits, or the spirits themselves ry period is a mile-stone, at which the reader may halt and rest himself.

## The "John Johnsons."

A correspondent of the Christian New York in company with some friends spiritualists, while they are making Times who attended the last session of themselves more and more the laughing the Hudson River Association North, where Dr. Welch was Moderator, of her disease was manifested soon afstates that during the session there was ter leaving Wilmington. She rose and an interchange of views on the perma- expressed her fears that they had tanency of the Pastoral relation. After some discussion of the point, brother But being assured that this was not It was only the other day that a man D-----, arose and related the follow-

river. During his slumber the boat "When our Moderator was Pastor of broke loose from her moorings, and he a church in Albany, a brother minister woke to find himself shooting down the from the South, who was in quest of a rapids directly towards the cataract .- location, called upon ou: Moderator, In vain he shrieked for help, in vain he for some advice. Having stated his tried to row against the current, he business Dr. W. inquired, "why not redrifted on, and on, and on, till his light main where you have labored?" "Oh craft upset, when he was borne rapidly I have a man in my church by the name

The Dr. replied, "I have a John In the great battle of Gibraltar, when Johnson in my church, and have had the united fleets of France and Spain for along time, but I do not think it best

most superhuman efforts failed to pre- Having stated his errand, Dr. B. invent its drifting, with its human freight, quired, "Why not stay where you are?" "I have a man by the name of John

CLERICAL JOKE .- A friend in a neighboring city sends us the following: A Dutch Reformed clergyman and a High Church Episcopalian minister were conversing together one day in the streets of Brooklyn, when a Baptist preacher, famous for jests, approached them; he laid his hand familiarly on the shoulder of the Dutch reformer, remarking, Here is the Gospel; and then placing the other on the shoulder

which it is apparent that the Bitumi So it is in life. The intemperate nous Coal from Deep River, Chatham man, who thinks he, at least, will never county, North Carolina, is very near 20 die a drunkard, whatever his neighbor per cent richer in Gas than any Coal may do, only wakes to find himself discovered in America; and indeed it drifting down the cataract, and all hope gone. The sensualist, who lives merely than the English coal, with which our for his own gratification, drifts into an cities are generally lighted. We hear emasculated old age, to be tortured that the New York Gas Companis are with passions he cannot gratify, and perish by merciless, agonizing diseases. \$9 75 per ton.

## The Age of Man-

But few men die of age. Almost all

die of disappointment, passional, mental, or boddy toil or accident. The passions kill men sometimes even suddenly. The common expression choked with passion, has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young-weak men live longer than the strong, for the strong use their strength and the weak have none to use. The latter take care of themselves; the former do not. As it is with the body, so it is with mind and temper. The strong are apt to break, or like the candle run; the weak burn out. The inferior animals, which live generally, temperate lives, have generally their prescribed term of years, The horse lives twenty-five years; the ox fifteen or twenty; the dog ten or twelve; the lion about twenty; the rabbit eight; the guinea pig six to seven. These numbers all bear a similar proportion to the time the animals take to grow to its full size. But man of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to the pysological law, for five times twenty are one hundred; but instead of that he scarcely reaches an average, four times his growing period; the cat six times; and the rabbit even eight times the standard of the measurement. The reason is obvious-man is not only the most irregular, and the most intemperate, but the most laborious and hard-worked of all animals: and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal man cherishes wrath to keep it warm, and consumes himself with the

DEATH IN A RATLEGAD COACH .-On Wednesday night last, a Mrs. Lee, of Sumter in this State, died in a coach on the Wilmington and Manchester Railroad, between Wilmington and Fair

The particulars as far as we have been able to learn them are as follows: She was laboring under pulmonary affection, in which condition she visited and was returning to her home. The first indications of the fatal termination hen the errors train and mare lost the case, she was sented and remained quiet for a while; she then became restless and upon the enquiry, what she wanted, replied she was about to undress and lie down, but was easily persuaded to resume her seat. Not long after this she was found to be dead--having passed away so quietly as not to excite observation for some time-Cheraw Gazette.

### The North Carolina State Agricultural Society.

Will hold its Forth Annual Fair and Cattle Show at Raleigh, on the 14th, 15th, 16th, and 17th days of October next;

FIVE THOUSAND DOLLARS OFFERED A list of the premiums offered can be obtained of the Secretary and officers of the So-

General Order of Arrangements.

The grounds will be opened on Tuesday the 14th of October 10 o'clock, A. M. The only entrance Gate will be on the north side of the grounds, near Reception Hall, where badges of membership and tickets of admission can be procured.

All stock and articles for competition must be upon the grounds by 10 o'clock, A. M., of the 14th, (Tuesday,) and properly entered upon the books of the Society, and no article or animal can be removed during the Fair, except with the consent of the Society. Forage and grain will be furnished at the expense of the Society, A Grand Procession of all Premium Ani-

mals will take place on Thursday, immediately after reading the decision of the Awarding Committees. The trial of speed of trotting horses will take place on the afternoon of Thursday and

Friday the 16th and 17th. Carriage and Single Harness Horses will be exhibited on the track during the day on Wednesday. Also, a trial of Saddle Horses will take place on the same day when the Judges will make their examinations and a-

ward the premiums. The Plow Match will take place on the grounds on Wednesday, the 15th, at 3 o'clock, The Annual Address will be delivered on the grounds on Thursday, the 16th, at 11

o'clock, A. M. The award of premiums will be read and premiums paid immediately after the address. -Judges appointed to award premiums are particularly requested to report themselves at the business office in Reception Hall, at or before 12 o'clock, M., on Tuesday the 14th.

An efficient Police will be in attendance

been reduced to two dollars, which entitles each member to a badge, admitting the ladies of his family and all children under 18 years of age, during the Fair.

Clergymen and Editors are invited to attend, and are requested to report themselves at the hasiness office in reception Hall, where they will be furnished with complimentary

Agricultural discussions will be held every evening during the Fair at the Commons Hall, and all interested in Agricultural and

Mechanical improvement are requested to Exhibitors are earnestly requested to have their articles on the Fair grounds by 5 o'clock on Monday, the 13th of October. Those complying with this request will secure the advantage of the best location and arrange-

ment of their articles. THOMAS RUFFIN. Chairman Ex. Committee. JNO C. PARTRIDGE, Secretary.