
$\qquad$ RALEIGH, FRIDAY, OCTOBER 3, 1856

|  |  | The Spirits Disagree. |  |
| :---: | :---: | :---: | :---: |
| priate meanisg ${ }^{\text {a }}$ a |  | The absurdity of modern spiritualism | control themselves, who are spendthr |
| $t$ int |  | notrated, that it |  |
| (ew. The supplications, prome | closed and directed it to one of | d be supposed no sensible persons |  |
| intereesions contained in this liting, have | $\stackrel{\text { Pamionsin }}{ }{ }_{\text {Wonderal }}$ |  |  |
| Witency of meaning altogetber |  |  |  |
| al and final $p$ | He also was converted, and both are |  |  |
| and can never be isterpreted, in acoord- | now walking There can | m |  |
| oracles of God. The Psalms, as a book |  |  |  |
|  |  |  |  |
| eir final |  |  |  |
| II Tue Boons of Proveres, Eccle | stance of | patience for ten minutes to a subject |  |
| ese c |  |  | ly in |
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|  |  |  |  |
|  |  |  | ruin.-Baltimore Sun. |
| moral condition and relations, which strong- | if we faint not.-British Me |  |  |
|  |  |  |  |
| serted; nor can it be expected that there should be, especially in such a composition | $\underline{\text { Sectar }}$ |  | 1. Be brief. This is the age of tele- |
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|  |  |  |  |
| admonitions and instr |  |  |  |
| n in Proverbs i, ii, iv, $\mathrm{v}, \mathrm{xiv}, 14, \mathrm{xv}$, intimate very clearly the dany, | seehs to buila up ones ownehue | who challenged the truth of his spirit- |  |
| the one hand, of so neellecting the teach- | denomination, without | itual revelations, and very clearly indi- |  |
| ings of God's Spirit ss finally to perish in |  | Dr. Hare had cited the testimony of |  |
| such i state of apotacy, and on the other, |  | , |  |
| tions" of God in order to abide in His fa- |  |  |  |
| vor. Many other sayings of this wise man |  |  |  |
|  | to |  |  |
|  |  |  | eally have an idea, and tien record it in |

