

# CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

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## ORIGINAL.

For the N. C. Christian Advocate.

### Quarterly Review of the M. E. Church, South.

BRO. HEFLIN.—Allow me to call the attention of your readers to the claims of our Quarterly Review, as a valuable contribution to Southern literature. It certainly has intrinsic merits which entitle it to the patronage of literary men, without regard to Church affiliations. The articles in the January number ought to give currency to the work among the highest walks of literature. They challenge comparison with articles found in the best periodicals of the present day without superceding our weekly papers. The Review will furnish reading matter sufficiently light for general readers; and, at the same time, sufficiently elevated for all purposes of literary criticism.

The Review commends itself in a very particular manner to Methodist preachers. It is a valuable auxiliary for diffusing current views of the doctrines and institutions of Methodism; and for affording to our members just grounds for a higher appreciation of their church relations. Were the Methodist preachers generally interested in it, so far as to present its claims on suitable occasions, its patronage would be so enlarged as to justify the publishers in such an outlay as would place it in the foremost rank of periodicals. They could then offer suitable inducements to elicit the best talent of the South.

Methodist Ministers ought to be deeply interested in its extensive circulation.—The General Conference after the maturest deliberation resolved to continue its publication as a necessity, notwithstanding the pecuniary loss to our publishing house in past years. They relied for future success mainly on the renewed interest which they hoped to awaken in the minds of Methodist preachers, and on their consequent active agency in extending its patronage, without which must prove a failure.

Compared with similar periodicals, those outside of our church will regard the Review as the highest standard of Methodist literature.—But how can its literary character be sustained unless it have the means to command the best talent of the South? Suitable means can be furnished increased patronage. Until this is secured it must continue to depend on the gratuitous labors of those who have but little time to devote to literary composition, or of those who, exempt from necessary toil, can entertain their leisure hours by critical investigations. While it is not the time for the Methodist Church to relax her aggressive efforts, no conservative element ought to escape her consideration.—It is not enough that she has subjugated vast territory, and brought countless multitudes to the obedience of faith. Her triumph will be incomplete unless these multitudes are made to participate in the benefits of her sound doctrine and wholesome discipline, and are brought to an intelligent appreciation of the excellent government and institutions by which Methodism is distinguished from other Christian Societies.

The Review is eminently fitted to this end. No indifferent Methodist can read the first article in the January number, by Bishop Andrew, without being ashamed of a cold hearted support of Methodism, as it descended to us from its devoted and self-sacrificing pioneers, whose biographical sketches, published at Nashville, he reviews with so warm a heart. We have sometimes met in the Methodist mind, a lurking inclination to look on Methodism as behind the age—as not adapted to the progress of society—but rather suited to the civilization of the past, than to the present age of refinement. Our general rules, Class Meetings, Love-feasts, Quarterly Meetings, and Camp Meetings, are, by many unimproved Methodists of the present generation, regarded as aged sires too often are by their thoughtless descendants—venerable for their antiquity, but powerless in authority. A proper interpretation of the "Signs of the Times and the age of the world" would most assuredly correct an estimate so injurious of our prudential rules and regulations.

The Bishop of London is now engaged as Mr. Wesley was, one hundred years ago, exhorting and beseeching the ignorant masses, in the most densely populated and characteristically papered streets of the Metropolis. The simple means used by Mr. Wesley, which under God's blessing moved the heart of England and sent its waves across the Atlantic, are now being used by all evangelical denominations, and the result has filled the world with profound astonishment. The present extraordinary renewal of evangelical religion had its origin in a simple prayer meeting.

The fact is, the Christian Church is now moved by a mightier spiritual power than it has felt since apostolic days, and the whole movement resolves itself into this, viz. The simplest instrumentality is that which God approves in spreading the knowledge of the truth.—Prayer meetings,

Class meetings, Love feasts, experience meetings, lay exhortation, private reproof and admonition. To these Methodism under God, owes its power, and to these the universal church now looks for the great consummation of God's merciful provision to save the world.

Now I have no idea that the Methodists are to turn back from their triumphant march, and meet their fellow Christians who are so rapidly advancing on them.—Let us move forward in the old paths, and let the mighty hosts of Israel overtake us, and outstrip us; if they can by God's help do so. God grant they may, if we are so unwise as to dispense with those conservative measures, by which our Fathers secured the fruits of their abundant labors.

Let us urge all our people to read, and then furnish them with entertaining and instructive books and periodicals, that they may be made, not only true Christians, but well improved Methodists.

BENNETT T. BLAKE.  
Oakly Grove, Feb'y. 4th, 1859.

For the N. C. Christian Advocate.

### Memor of Rev. James Patterson.

REV. JAMES PATTERSON, the subject of this Memoir, was a native of South Carolina. He was born in 1773. In his 14th year, he professed to find the pearl of great price, and immediately connected himself with the Methodist Episcopal Church. His walk as a private member of the Church, was exemplary and pious; and he enjoyed the confidence and esteem of all who knew him.

In 1795 he was admitted on trial in the South Carolina Conference, and that year appointed to the Little Pedee Circuit. In 1796 he was in Washington, 1797. Anson and Little Pedee, 1798. Barke, 1799. Greenville in the Va. Conference, 1800. Pauline, 1801; and 1802 Franklin Circuit. 1803 Salisbury. 1803 he was located, and remained so until 1816 when he was re-admitted 1816 he was on the Bedford Circuit Va. Conference, 1817. Presiding Elder on the Norfolk District, 1818, 1819, 1820, and 1821. P. E. on the Yadkin District. 1822, Franklin Circuit. 1823 Located. 1824, again re-admitted and placed on the Superannuated list, in which relation he continued until death.

Brother Patterson was several times a delegate to the General Conference, and was recognized in this relation, as a man of sound judgment and great prudence. He never was a *delator*, either at General or Annual Conference; but was always regarded as one of the most efficient members.

In the struggle occasioned by the O'Kellyan schism, he had much to do, to restore peace and order in the M. E. church, where the influence of that schism was principally felt. He was ever a firm supporter of the peculiarities of Methodism. His views of her economy, were comprehensive and sound; and always, readily communicated to the membership and ministry, when occasion required.

My acquaintance with Brother Patterson, commenced in 1818, when he presided over the Yadkin District. Since then, until his death, our association has been of the most intimate character. He was one of the best P. Elders I have ever known. He was truly a Father to the preachers in his charge, and especially so, to the junior class. His intercourse with them was free and instructive, and he evinced a disposition to do all he could to aid them in their studies, and give them counsel in the discharge of their duties as administrators of Discipline.

Brother Patterson was very sound and clear, in his views of the doctrines of Methodism; these he defended when occasion required, with great success. He was a very good preacher. His views were always clear, and comprehensive, entering deeply into the sentiments and feeling of the inspired writers; hence, he always was prepared to bring out of this Divine Treasury, "things new and old." His preaching was deeply experimental as well as practical. He had himself experienced the deep things of God, and was prepared to present these to his hearers with great power. Pure, holy, and diligently obedient himself, he could always urge these matters upon the consideration of those who heard him, with convincing energy. Wherever he labored, whether as an itinerant or local minister, his ministrations were always salutary. Many souls were given him as the reward of his toils.

He was unassuming in his deportment, always acting, as though he "esteemed other better than himself;" yet, he never declined any distinction that was awarded him. He was truly and deeply pious,—he enjoyed, in a very great degree, free access, in all his intercourse with the church and society generally.

As a husband, he was affectionate, kind, provident and pure. As a Father, he was tender, kind and attentive to the interests of his children, striving to bring them up in the nurture and admonition of the Lord. As a master, he was indulgent and faith-

ful, be governed, as far as possible, by the instructions of the Apostle.

He was in the ministry 65 years, during which time, he laboured much, and with great success. He continued to preach until within a few days of his death. He died in peace, the first of July 1858, being 85 years of age. Dr. Wm. Carter of the N. C. Conference, preached his funeral an attentive, tho' sorrowing congregation. He is doubtless, gone to his reward in heaven.

For the N. C. Christian Advocate.

### Education.

BRO. HEFLIN.—In a private letter which I received from you a few days since, you expressed a desire to do all in your power for Warrenton Female College; that as one of the newly elected Directors, you were especially interested in the success of the institution; and that you would take it as a favor, if I would suggest, from time to time, when and how you could best serve it, by Editorial notice, or otherwise.

I know you feel interested in this College; so do I, and so do many others; and we all should feel interested in it. There is, it seems to me, some room for complaint at this point. The interest manifested, by a large majority of Methodists throughout the Conference, is too meagre. A few, just around the Col. age, have been doing all they could for it, while others at a distance have done little or nothing.—Now, should not all Methodists everywhere throughout our borders feel interested in and work for it? Why not? Should they cultivate just one field in their plantation, and neglect the others? Should they not rather divide the labor and thus reap a bountiful harvest from all? If this field of ours is *holed* by territory belonging to others, it is no reason why we should neglect it, but it is a strong reason why we should pay more attention to it.

It is very gratifying to us, and will be to you, to know that the present session opened with a goodly number of pupils; which number has rapidly increased, till now there are upwards of sixty young ladies in attendance, and still they come. But let them come, we are not done taking in yet. And let them come right along, the sooner the better. It is always best for students to enter at the opening of the session, the reasons for which are too palpable to be mentioned.

Again, there is quite an extensive region of country around Warrenton, and especially east of it, occupied mostly by Methodists, wealthy Methodists, who should patronize this College. And not only so, but they should make it one of the best institutions in the State; they are fully able to do it. And now, would it not be well for the Directors and Stock-holders to look to this fact, to explore this section, to stir up the minds of the people, and to wake up a feeling of interest in the success of the institution? Not that an agent should be sent out, tho' this might be the better plan; but why not all the Directors and Stock-holders become agents, if not in person, at least by letter? Let them write to prominent persons at different points, asking their co-operation in sending pupils to the school. While this method might not prove successful in every case, it would in many, and surely this would be better than to do nothing at all. Altho' men may know their duty, it is often necessary to remind them of it, in order to get them to do it.

It shall be my pleasure, Bro. Hefflin, to aid you in your efforts to benefit the institution by any suggestions that may be in my power. And here I would humbly suggest that it would be well for you, and for all the Directors, to make it a matter of duty to visit the College occasionally, not only at commencements, but at other times. You would thus encourage the Faculty, students and patrons—all would feel your influence and be benefited. But feeling assured that it is your purpose, together with all the other Directors, to do all you can for the College, I close, by stating, for the encouragement of all, that the present session now promises to be better than any previous one. And so may it be.

R. G. B.

### A Three Shilling Dispensation.

The Pope's bull, by which dispensation is given to all good Roman Catholics to eat fast-days at the rate of three reals a head, has been published in the streets of Madrid, with the usual pomp, the procession being accompanied, as heretofore, by the lackeys and musicians of the royal household, in gorgeous liveries.

### The Family.

If parental duties were worthily observed, from the family circle the emanations of filial piety would spread and diffuse themselves through all the departments of society, improve the peace, order, and happiness of all families, communities and nations, and powerfully tend to the regeneration of the world.—*Dieck.*

## SELECTIONS.

### Personal Differences.

Are there any "old grudges," Christian reader, between you and your unconverted neighbors? If so, we entreat you to heal the breach, and to heal it at once. Perhaps you are in the right; we do not question it. The other party, it may be, ought to make the first advances toward reconciliation; we are willing to grant it. Still, we earnestly exhort you to settle the difficulty as speedily as it is possible.

1. It is the best policy. "There is no little enemy," says an old proverb. You have not a single neighbor, but at some time or other, the opportunity to injure you comes to his hand. Remove, then, out of his heart the disposition to injure you, if it may be done with no dishonor.

2. Your peace will be promoted by it. He who has not forgiven a foe, and avowed that forgiveness, has a soul out of tune; and the jarring strings often make discord in the breast, when he knows not why.—God has so constituted our nature that it cannot be at peace with itself, unless it is at peace with those around it.

3. It is necessary to your usefulness.—You have a commission from God to labor for the conversion of your neighbor. You are called to save him with fear, pulling him out of the fire. But an estrangement of long standing effectually steels his heart against you. He deems you unlike Christ, and will not hear Christ's claims for your life. "Physician, heal thyself," is the motto which he applies to you, in all your course as a Christian. Will you throw away the opportunity to save a soul from death and to hide a multitude of sins?

4. *Domestic* interests, too, are implicated in the question. He will be repelled by aversion to you, from the communion to which you belong. It may throw him into another congregation, where he may learn the ways of the Lord truly indeed, but less perfectly. And, if converted without your agency, he may in this way be prepared to seek a spiritual home different from yours. Thus, the church which you esteem nearest the model of Scripture, and most exactly in conformity with the mind of Christ, may lose a member—a household—a connection. Is it right that you should bring this to pass?

### Lay-Predaching.

Lay preachers are coming into vogue beyond the pale of the M. E. Church. The *American Presbyterian* speaks in the highest terms of the occupation of the Scottish pulpits by "local" or lay preachers. A correspondent also of the *West West Telescope* (Associated Reformed Presbyterian) is in favor of holding protracted meetings, inviting laymen to exhort and call sinners to repentance, and of introducing the mourners' bench. Hear him.

"In the appeal from the pulpit to sinners, let the minister come down from the pulpit or stand, and, as it were, meet sinners half way; and also that two or more seats be appropriated, one for male, the other for females, for seekers after religion, that they may be prayed for by the minister and congregation. Now the bare mention of these may startle some, but what if it does? That should not deter us from making a move in this direction.

### Dr. Tyng on Sabbath Schools.

In the late State Convention of New York Sunday School Teachers, H. W. Beecher made the remark that for many years he had not been able personally to labor in the Sabbath school, whereupon the venerable Stephen H. Tyng thus replied: "I have been engaged in the Sunday school for forty years. My friends, the great business of a Sunday school teacher is conversion, not catechism—I am wearied with the name—not confessions of faith—I wouldn't care if there was not a confession on the face of the whole globe—not schemes and plans—I am tired of them all—and not Churches. It is the Church that the Lord loves—the great family of whom Christ is the head. Were I to occupy the hour of Sunday morning teaching children some dry, statistical facts in reference to the mere details of Christianity—feeding them with that which is but the husk, while the kernel is left entirely untouched or thrown aside—it would be like fattening a family on Peruvian bark. It accomplishes nothing but death. Our schools are to be Bible schools, technically and entirely.

"How can a minister suffer himself to say that he don't go into the Sunday school twice a year, and don't know what is doing with the little ones committed to his charge? I should like to know how Satan would want the minister to be more completely mounted and equipped by his side. "Now, you just stand there and fire at the grown people, and I will stand here and steal away the little children—as the Indians catch ducks, swimming under them, catching them by the legs and pulling them down." "Look at the affections of children.—If there be a throne of affection on earth,

that throne is established in perfect crystal in the heart of a little child. Give me the little ones to love me. Was it not said of the Saviour that mothers came to him and put their children in his arms? I don't think he ever could have done this if he had looked like some of our Puritan divines. [Laughter.] Some ministers, the moment they take up a child, will have it like a catamount.

"There is no such attentive audience for preachers, as those who have grown up in Sunday schools; and no minister will speak disparagingly of the Sunday school, and with-try to keep it out of his way, who knows any thing about it or its workings. I would say to every pastor, if you value your own happiness, and the welfare of your Church, enter into the Sunday school and give it as much time and strength and thoughts as you can."

### Read an Hour a Day.

There was a lad, who at fourteen, was apprenticed to a soap-boiler. One of his resolutions was to read one hour a day or at least, at that rate, and he had an old silver watch left him by his uncle, which he timed his reading by. He staid seven years with his master, and said when he was twenty-one that he knew as much as the squire did. Now let us see how much time he had to read in, in seven years, at the rate of one hour a day. It would be twenty-five hundred and fifty-five hours, which, at three days of eight reading hours per day, would be equal to 310 days, equal to 45 weeks; to 11 months; nearly a year's reading. That time in treasuring up useful knowledge, would pile up a very large store. I am sure it is worth trying for. Try what you can do. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.

### How The Minister Missed It.

A revival was in progress, and there were more than twenty-five conversions. It extended into a neighboring town, where there was Universalism. I was glad; souls were precious there and I wanted them saved.

The minister went there to hold an evening meeting. All right; a fine chance to do them good while there was an awakening. How he could, in the fullness of the blessing of the gospel, have pointed them to the streaming cross, and most lovingly invited them to the Saviour! How he could have caused them to feel that there was something better than they professed!

But he made a bold attack upon Universalism. So after meeting there was an exciting discussion for some hours, which neither made one "hair white nor black." To attack such errors as Universalism publicly is no doubt necessary sometimes; but as a general thing, especially in cases like this, is not best; instead of advancing that which leads to debate, (a matter that Universalists very much like) to go in the spirit of revival, and, in tones of melting love, invite them to come and taste and see how good the Lord is; I think so, and I think I have the spirit of the Lord.—*J. S. Near Down East.*

### A Singular Religious Kingdom in Africa.

In the highlands of Ethiopia, Major Harri found a so-called Christian kingdom, a national establishment dating from the earliest ages. By this church saints and angels are invoked, the Virgin and St. Michael are made scarcely subordinate deities, a crowded calendar of saints received honors, and a half year is composed of fasts and festivals. It enjoins also confession to the priest, whose curse is dreaded by the people as the last calamity, while they confidently rely on the almsgiving and penance he imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies, either borrowed from the Jews or retained from the Ethiopian faith. Their churches, which generally are small and mean, resemble precisely the Jewish temple; they are divided into three parts; the innermost is the holy of holies, and may be entered by the priest alone. The service is in a dead language, and dancing is one of the ceremonies. They keep in the same manner, and with equal strictness, the seventh and the first—the Sabbath of the Jews and the Lord's day of the Christians. They observe the Levitical prohibition as to unclean animals; they wash their cups and platters as a religious duty, they will not eat with the Pagan or Moslem, nor taste of flesh that has not been slain in the name of Trinity. They practice circumcision, rigorously imposing it on every Pagan convert to Christianity. They allow concubinage. They are all baptised once a year, commemorative of the baptism of Christ at the Epiphany, by a procession to the river, into which men, women and children enter in a promiscuous and shameless crowd. Fasts of extraordinary frequency are observed with unexampled strictness—every week, on Wednesday and Friday,

while reckoning all the holy days together, one entire half of the year is thus occupied.—*Jewish Chronicle.*

### Death-Warrant of Jesus Christ.

The following is sent us by a friend, and we give it as a curiosity. We should want more evidence than we have seen ere we pronounce it original. It appeared a number of years ago:

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest to the philanthropist and the believer than the one we copy below.—"Chance," says the *Courier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document, to all Christians, that ever has been recorded in human annals; that is, the identical death-warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor, and is *hæc verba*:"

Sentence rendered by Pontius Pilate, acting governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, governor of Lower Galilee, sitting in the chair of the Prætor, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid any person whatsoever, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus Christ are, viz: 1. Daniel Robani, a Pharisee; 2. Jannus Rorababel; 3. Raphael Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Strucnus.

The above sentence is engraved on a copper plate; on one side are written these words: "A similar plate is sent to each tribe."

It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the year 200, and was discovered by the commissioners of arts attached to the French army, at the expedition to Naples. It was found enclosed in a box of ebony, in the sacristy of the Chartrem—the vase in the chapel of Caserta. The French translation was made by the members of the commissaries of arts. The original in the Hebrew language.

The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. Mr. Deion, one of the savans, caused a plate to be made on the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, etc., it was bought by Lord Howard for 2,800 francs. Its intrinsic value and interest are much greater.

A few years ago there was found at Catskill, in New York, a "shred of Larch," of the time of our Saviour. On one side was the representation of a palm leaf; on the other, a picture of the temple, with the words underneath, "Holy Jerusalem," in the Hebrew tongue. Relics like these, properly authenticated, have about them an inexpressible sacredness and moment. They seem to blend two worlds, and carry human curiosity from the finite to the infinite.—*Philadelphia Gazette.*

### Auricular Confession Tolerated in England.

There is one form of auricular confession against which an Englishman generally does not rebel. It cannot be said that he likes it, but still he tacitly assents to the system, annoying as it may be. The annoyance may be persevered in at unseasonable hours, and may even assume the proportions of a persecution; and yet the Englishman, though he may be groaning at the time, has too much sense to interfere, but suffers resignedly, and doesn't say a word. He tries to turn a deaf ear to all the questions that are put to him, and if he does make a move, it is not so much to remonstrate as to compose himself comfortably off to sleep. The form of confession to which we are alluding is the one which was adopted with relentless constancy for so many years by the celebrated

Mrs. Caudle, and is known generally under the popular name of "Curtain Lectures." The Englishman submits to this form of confession because he cannot very well help it; but if any other old woman, in priest's garments attempts to come Mrs. Caudle over him, his blood is up in a minute, and he is very apt to kick the meddlesome intruder out of the house.—*London Punch.*

### Captions of Laws PASSED AT THE SESSION OF 1858-59.

#### REVENUE.

Real property, with the improvements thereon, (including curtilage of land,) seventy cents on every hundred dollars of its value. Every taxable real estate, and every toll gate on a turnpike road, and every toll bridge, five per cent. on the gross receipts, and every gate permitted by the county court to be erected across a highway, fifteen dollars. Every ferry one per cent. on the total receipts of toll.—Every studhorse or jackass, six dollars. Every dollar of net interest, on any bond, note, contract, account, or other claim or demand against solvent persons, four cents. Every dollar of net dividend or profit, upon money, or capital invested, four cents. Every note shaver, or person who buys any note or notes, bond or bonds made by individuals, shall list the profits made and received or secured on all such purchases made by him during the year for cash or in exchange for other notes or bonds, and pay a tax of ten per cent. on the aggregate amount of such profits, in addition to the tax imposed by this act, on the interest he may receive on such notes or bonds: *Provided*, There shall be no deduction made from the profits in consequence of any losses sustained. Every person resident in this State, engaged in the business of buying and selling slaves, one-half of one per cent. on the total amount of all his purchases. Every carriage, buggy or other vehicle kept for pleasure or for the conveyance of persons, of the value of fifty dollars or upwards, one per cent. on its value. All gold and silver plate, and gold and silver plated ware, and jewelry, worn by males, including watch-chains, seals, and keys, when collectively of greater value than twenty-five dollars, one per cent. on their entire value. Every watch in use one per cent. on the value: *Provided*, That all watches worn by ladies shall be exempt from taxation. Every harp in use, \$2.50; every piano in use, \$1.50. Every dirk, bow-knife, pistol, sword-cane, and rifle-cane, used or worn about the person of any one at any time during the year, one dollar and twenty-five cents. Arms used for mustering shall be exempt from taxation. Every resident surgeon-dentist, physician, lawyer, portrait or miniature painter, daguerrian artist, or other persons taking likenesses of the human face; every commission merchant, factor, produce broker, and auctioneer; every State and county officer (except Judges of the Superior and Supreme Courts) and every person in the employment of incorporated or private companies, societies, institutions or individuals, and every other person, (except ministers of the gospel,) whose annual total receipts and income, (whether in money or otherwise) in the way of practice, salary, fees, wages, perquisites and emoluments, amount to, or are worth five hundred dollars or upwards, one per cent. on such total receipts and income. Every resident of the State that brings into this State, or buys from a non-resident, whether by sample or otherwise, spirituous liquors, wines or cordials for the purpose of sale, ten per cent. on the amount of his total receipts.—Every person that buys to sell again, spirituous liquors, wines or cordials from the maker in this State, his agent, factor or commission merchant, five per cent. on his purchases.

Every company of circus riders, or exhibitors of collections of animals, seventy-five dollars for each county in which they shall perform or exhibit for reward. Every separate exhibition (commonly known as side shows) accompanying such performances or exhibitions, whose annual total receipts and income, (whether in money or otherwise) in the way of practice, salary, fees, wages, perquisites and emoluments, amount to, or are worth five hundred dollars or upwards, one per cent. on such total receipts and income. Every resident of the State that brings into this State, or buys from a non-resident, whether by sample or otherwise, spirituous liquors, wines or cordials for the purpose of sale, ten per cent. on the amount of his total receipts.—Every person that buys to sell again, spirituous liquors, wines or cordials from the maker in this State, his agent, factor or commission merchant, five per cent. on his purchases.

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