

Sunday Reading.

From the American Messenger.

DON'T BREAK THE SABBATH.

The Sabbath was given to be a day of rest and hallowed peace, and is a delight to God's people. But by many it is desecrated to the worst of purposes. Instead of worshipping God among his people, or reading and meditating upon his word, they are found hunting in the woods, fishing in the waters, or loitering about the taverns or other places of resort, regardless of the command, "Remember the Sabbath day to keep it holy."

John S.—was a young man who had been raised in Philadelphia. In early life he was deprived of a father's care, and as he grew up he became impatient of his mother's restraint. He began to enter about the "engine-houses," and run with the companions to sin. He gradually acquired habits which were leading him to ruin. All this his mother saw, and saw with pain—she was not a Christian; yet the strong affection of a mother's heart led her to look with intense anxiety on the downward progress of her son. She remonstrated and rebuked, but it was in vain. He seemed to become more and more reckless, and was spending much of the time in idleness, which ought to have been fully occupied.

As a last resort, she obtained a situation for him in the country, hoping that by being removed from the influence of his companions, he might reform. But it is a truth that "one sinner destroyeth much good." He came to the village where I was laboring in the ministry. Very soon he had gathered around him all the idle and abandoned in the community, and became a leader in all kinds of frolicking. The Sabbath-day especially was devoted to dissipation.

The Sabbath he and two others went out with their dogs and guns a hunting, and were arrested the following day on complaint of a law-abiding citizen, and fined.

When the next Sabbath came, he went out fishing alone. He supplied himself with traps, and taking a boat, went out upon the mill-pound. He was seen by those returning from the house of prayer sitting in the boat fishing. He did not return in the evening to his boarding-house, but that was nothing unusual; no anxiety was felt. On Monday-morning early one of the villagers was driving by, and observed the boat in the middle of the pond suspended. He at once gave the alarm, and search was made, when he was found with one arm thrown across the bottom of the boat, though he had supposed himself ill be perished. It is believed that he drank till he was intoxicated, and in that condition fell overboard. Thus he was called to the judgment in the very act of transgression. It is a calamity to the most any circumstances, but to appear in the presence of God with a life's guilt upon our conscience must be dreadful indeed. Thus died a disobedient and daring Sabbath-breaker, John S.—

Dear young reader, avoid the company of those who speak disparagingly of God, religion, or the Sabbath; depend upon it, evil communications corrupt good manners. Israel of old was commanded to "remember the Sabbath-day to keep it holy?"

J. T.

From the American Messenger.

HOW SINNERS ARE SAVED.

That men need salvation, God's word abundantly declares. The consciousness of most men agrees with Scripture, and sometimes ask, "What must I do to be saved?" To this question the Bible gives one uniform answer. Salvation is by Christ alone.—"Inasmuch as the Lord Jesus Christ, and thus shall be saved."

This faith in Christ must be sincere, not feigned. Nothing hypocritical is accepted of God. It must be more than assent of the mind to the truths of the gospel. It necessarily includes the consent of the heart. True faith receives and rests upon Christ. There can be saving faith without assurance of personal salvation; but there can be no saving faith without reliance on Christ Jesus.

True faith in Christ "works by love," not by terror, not by a servile spirit. "The love of Christ constraineth" the conduct of every one who truly believes in the Lord Jesus. God loves a willing people; a clear-sighted exercise.

He accepts no other. Saving faith "pervades the heart." It begins an invincible hatred to sin, and an unquenchable desire after holiness. It hates every false way. It hates vice thoughts. It hates the "thoughts of foolishness"—those who unbelief has the root of foolishness. Saving faith also overcomes the world. Neither the sinner, however, nor pleasures of the world possess any charms to the believer, compared with things divine and heavenly. He may be annoyed and tempted by them, as Israel in Canaan was troubled by the heathen left among them; but he is not in bondage as Israel was to the Egyptians.

This saving faith relies on Christ himself. It does indeed rely on his word, his providence, and his authority. But it relies on himself. He is his Prophet, Priest, and King. It makes him for a Counselor, Guide, Support, and Refuge. True faith accepts and glorifies in Christ in all his offices and characters. It is glad at the recent triumphs of his humiliation and of his exaltation. It reminds him as "the Son of man, and saith it arises, 'My Lord, and my God.'

He who will not receive Christ as a teacher, will reject him as a ruler. And he who rejects his word and his power, will not truly accept his grace. Saving faith always has an eye to the cross. To all sinners who are not bound, the blood-shedding of the Redeemer is most precious. He is the lamb of God, that takes away the sin of the world. Lamb never in any age took away sin, even typically, but by dying as victim of the race and seed of the snakes for sin—in they were offered.

Oh, sinners, believe in Christ, believe with all thy heart, believe now. This may be thy last call to life and salvation. Hear the call of mercy now, lest you soon after the cry of despair.

W. S. P.

USE OF SCRIPTURE LANGUAGE.

Hold up your face, my brother; for the truth and simplicity of the Bible is the best safeguard of piety. It is the noblest instrument to lead us in the great work of calling a human soul out of darkness into the marvelous light of the gospel. Stand firm and secure on the impregnable principle, that this is the word of God, and that all truth and imagination and science must stand by its overbearing authority. Walk in the footsteps of your Saviour, in the two

fold office of caring for the diseases of the body, and administering to the wants of the soul; and though you may fall in the former, though the patient may never rise and walk, yet, by the blessing of heaven, the latter object may be gained, the soul may be enlightened of its anxieties, the right direction may be impressed upon it, which will carry it forward to a happy eternity.—*Continues.*

Agricultural.



From the Boston Gazette.

GOD BLESS THE PLOUGH.

BY LAURENCE M. MITCHELL.

—Who are the truly great!
Mothers of Peace and State,
Who the kind bow?—
Give us hard hands and free,
Cultivators of field and tree.
God bless the plough!

M. S. Signatures.

Then to the fields ye break;
Years to the word to save
From our Life's due;
Went with the rustless train
Flies from the infant plain;
Till ye, with might and main—
God bless the plough!

Now by the furrow deep,
On soil as hill side slope—
In hope ye go,
Trusting that another earth
Gives to the seeds birth,
Sing ye, in strains of mirth—
God bless the plough!

Then when the harvest comes,
Pleasant through our loved homes,
Joy shall overflow;
Loud shout the reaper train,
While o'er the fertile plain,
Rich waves the golden grain,
God bless the plough!

Wreaths for your memory,
Given as the Victor's fee—
Till crowneth their brow,
There is the mildest death—
There is the brightest morn,
Wise are they calling low—
God bless the plough!

MANURING IN THE HILL FOR CORN.

The question of applying the usual domestic or barn manures to corn, in the hill at planting, or over the whole surface before that time, is one which we have not seen particularly discussed in our agricultural journals, though often mentioned as practiced on rice areas, in accounts of the culture of this grain. From observation on this point, we conclude it more common in New-Hampshire than elsewhere, where indeed it was learned from the aboriginal corn-growers. We have heretofore, from results in our experience, recommended manuring in the hill, in addition to a good dressing over the whole field, as productive of an essential improvement in the crop—giving an earlier and stronger start, which short advance it keeps through the whole period of growth.

Some experiments in corn-growing, comparing hill manuring with its application over the whole surface, are given by Mr. Baker, of Oak Hill, in a recent *N. E. Farmer*—and thinking it will interest, we extract the same for our readers. Five plots of six acre each, were planted the last of May. On the first, twenty loads of long manure was spread and plowed under eight inches deep. On the second, ten loads of the barn yard manure were spread on the surface after plowing, and thoroughly harrowed before marking. The third acre was manured in the hills—two quarters of very fine stable manure to each. The fourth received in the hill, one quarter of compost—two parts manure, two parts hog manure, and one part each of lime and ashes. The fifth acre, for the purpose of comparison, received no manure. The kind of corn planted was the yellow snout or red blaze, the kernel of which is large and fat, and the ear good size. Making no account of the soft corn, produced as follows: No. 1, \$4 bushels of ears; No. 2, 29 bushels; No. 3, 30 bushels; No. 4, 45 bushels; No. 5, 68 bushels. From these results, he concluded that for present profit, manuring in the hills is the best, and decomposed barn manure harrowed in, produces more effect than green dung plowed under—at least on the first crop.

Most commercial manures, as guano, superphosphates, potashite, etc., have been applied in the hill exclusively, so we have no means of comparison of the effect of the same broadcast. Of fertilizers of domestic production, manure has more generally been applied in the hill for more than any other material. It is plentiful, of a concentrated character, and readily prepared and applied, while there can be no question as to the profits arising from its judicious use. As stated before, this manure and others of like character, give the young shoot an early start, and enable it the sooner to strengthen itself, by extending its roots and more extensive fibres.

The effect of manuring in the hill exclusively, would seem to be less calculated to benefit the whole ground, though the active and thoroughly decomposed character of the fertilizer thus would leave little benefit to be expected the second year. But we leave the question with our readers, simply remarking, that while we would recommend plentiful broadcast manuring in all cases, we would also advise the application of some concentrated fertilizer in the hill, deriving it in all cases profitably by fertilizing and increasing the crop. Indian corn cannot well be fertilized by high feeding—and above most grains, rice and rye—a plentiful supply.—*Prairie Farmer.*

WHEAT AND CORN.

An interesting fact, says the Philadelphia Press, was developed at the late meeting of the Agricultural Society. Dr. Elwyn called the attention of the members to the fact that the wheat crops of this country were fast raised, so far as the number of bushels raised to the acre was concerned. He stated that in Ohio, a State but little over fifty years old, the crop had fallen off from forty bushels to the acre to about sixteen bushels in the best portions of New York, where thirty bushels used to be considered a fair crop, only twelve bushels are now raised. The falling off in other States had been equally marked; but while this was the fact with the wheat crops, he was glad to know that the amount of corn produced to the acre had largely increased, and was still increasing enormously.

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