

Sunday Reading.

Present your bodies a living sacrifice, holy, acceptable unto God.

What is the sacrifice to be offered? It is the holy living sacrifice of our bodies.

Our bodies must be presented to God and they must be presented body sacrifices and living sacrifices. But, "how can we do this?" How can we present our unholily bodies as body sacrifices? Are they not unclean? Do they not contain deep dark fountains of sin and uncleanness? Have they not within them evil hearts from which flow continually the streams of lust, and pride, and self-conceit, any and deceit, and hatred, and all iniquity?

And, if this is the case, if these bodies which were created to be temples of God, have been converted into dens of thieves and habitations of devils, and have become deeply stained and dyed with all manner of guilt and degradation, on; how can we present them as body sacrifices to God?

How can we dare to lay any such sacrifice upon His altar? And if we dared to do it, how could He accept them? Let me ask you to turn aside for a moment, and see how the priests of old used to act when they brought sacrifices to God's altar to offer them up. Having killed and bled the animal, they cut it open, and took out all that was unclean and corrupt within and then having washed it with pure water, they laid it on the wood upon the altar, and consumed it with fire before the Lord. Brethren, Jesus, our great High Priest, would treat us thus. He would first wash us externally from the dark guilt of all our past transgressions, in His own most precious blood, and then, laying us open, would eat away and remove all that is corrupt within us. I say, that is except within us—taking away the very heart and entrails of dwelling sin, and purging and purifying us within by the washing of regeneration, and the renewing of the Holy Ghost that thus, being cleansed without and within, we may be laid, as body sacrifices upon the altar, and consumed before the Lord. Before I leave this part of my subject, I would humbly ask you. Have you been thus cleansed by the blood of Christ, and by the Spirit of God? and if so, are you presenting your bodies as body sacrifices to God? and if not, will you do it from henceforth? Oh, my brethren! the very first thing you should all seek is this sanctification of which I speak. Are you made holy? Oh! are you sanctified by the blood and Spirit of God? What is the use of all your religion if you have not this? There is no salvation without this. Solemnly ask, Are you justified by Christ's blood, and sanctified by God's Spirit? I mean, are your sins forgiven, and your hearts enlarged? If so, we can proceed together with the text; but if not, we must stop at once, and part here. You cannot advance a step in this way of houses until you are purified and renewed. Oh, come to Jesus! Believe on Him! Remember, it is through the wicket gate of faith that you must go to the cross. What a gospel I have to preach to you! Oh, how free in the very poorest and vilest! I preach to you the gospel, or the glad tidings, of the grace, or of the goodness, and love, and mercy of God! The gate I point you to, and bid you take, is the gate of grace! The gate of grace! Oh, come empty; and buy without money, and without price the wine and milk of the kingdom of God?

—H. H. WOOD, young and welcome.
God's grace abundantly glorify
To his belief, and true conversion,
How great that blessing is right!
Come to Jesus Christ and buy!

And if any of you have sinned, and have been pardoned and renewed do not let any thing I have said about the necessity that this sacrifice should be a holy one, hinder you from freely presenting yourselves to the Lord. Do not mistake my meaning—I have not said that you may not offer your selves to God unless you are without spot and blemish; but this rather, that, having been pardoned and renewed though not yet perfected in holiness, you should be reckoning yourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," present your bodies a holy sacrifice unto God, which is your reasonable service.

But besides being holy, the sacrifice must be entire. It must be the sacrifice of "your bodies." I believe that, by the expression "your bodies," Paul just means yourselves. When the lamb was brought to the altar, the body of that lamb was brought and all that was contained in it, when you bring your bodies to God, you bring your souls and spirits too.

Your bodies are like precious caskets containing still more precious jewels. God desires that you bring those ewns "fearfully and wonderfully made," with the bright and precious jewels they contain into the treasury of His temple, and lay them at His feet. Come then, and bring yourselves to God alone, like the poor widow that laid her mite, and cast your two mites into the treasury, "your body and your soul;" and bring all you have as well as all you are—bring all your possessions bring all your virtues, and knowledge, and wealth, and strength, and health, and time and life—all, all you have, and cast in all. Oh, I do beseech you, take back nothing! What ever you have become Christians, without learning that you are not your own! Can we have become followers of Jesus without learning that ye are God's own? Is there any not your own, but are bound with a chain, and are tied a chain? glorify God in your bodies and in your spirits which are God's!

If you want examples of that which I am saying upon you, read the Bible; you read just one chapter of it, read the eleventh of Hebrews, and you will find them in abundance. Or, look at a poor sinner, a man of like passions with yourself, one who has been perverted and injured, and who considered himself the chief of sinners—look at that man devoting himself after his conversion, body, soul and spirit, health, strength, life, and all to God.—*Journal of Truth.*

Agricultural.



THE TRUE SYSTEM OF FARMING.

Trying to do the much, is a common error into which the farmer often falls. His great eagerness in striving to be rich, is doubtless the cause of his error. He is ambitious and energetic, and forms his plan on a large scale, too often, perhaps, without estimating the cost. He buys a large farm and wants to be called a "large farmer," without understanding or considering the true elements that constitute a real farmer. He esteems the greatness of that profession, as is too often the common estimate, to be in proportion to the number of serfs, not to say serfs, but embraced within the boundaries of his domain. The fact is now being spread abroad, that a large farm does not make a man either rich, contented or happy, but on the contrary, the reverse of all these, unless well tillled, when his labor is rewarded by simple crops and fair success in the various departments in which he is engaged. No farmer can realize the full benefits of his profession without adopting a thorough system of culture. His success, commensurate to his labors, always depends upon the manner in which he prepares his grounds, plants his seed, and rears his stock. Neither of these departments—which may be considered the cardinal ones of his profession—will take care of themselves. The soil may be rich but it needs culture. His seed may be sown, but it should be in due time, and always on soil well prepared and of a suitable quality for the production of the crop desired. His stock must be constantly cared for—it derives its thrift from the soil, and tends again to that soil the sustenance it requires; but this is not done in a loose or haphazard way. The farmer's care is required, and all his better judgment must be exercised in keeping up the system of reciprocal benefits that may be realized by every intelligent and industrious farmer.

Thorough cultivation and systematic attention to all parts of his business is indispensable to a good degree of success. The very corner stone to this whole system of farming, is to do what you do thoroughly; nature will not be cheated, and never gives full returns to the half-way work that is practiced by vastly too many calling themselves farmers. If the land has been worn, the extent of that exhaustion and the food required, must be first considered. When ascertained, the full measure of these requirements must be given to bring out full return. If the farmer has but a small stock, and consequently but a small amount of manure to replenish his land, it is obvious that but a small farm can be supplied with it; and good judgment at once dictates that to cultivate properly a large farm, artificial fertilizers must be used if good crops are obtained. And so with the labor; two men cannot suitably till one hundred acres of land, when the labor of two men, and perhaps four might be profitably employed on seventy-five acres.

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Saw-Pans, Glass Pots, Waffle Irons, &c.,
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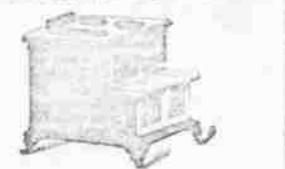
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A FULL ASSORTMENT of COOKING and
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S. T. WHISTON, October 14, 1858.

Notice.

THE firm of HENDERSON & AHRENS was incorporated in the State of New Jersey, by mutual consent, JAS. P. HENDERSON, and his brother-in-law in the interests of his new concern. All persons are invited to please make application at our office, as soon as possible, to ascertain the exact date when our new firm will be officially recognized.

HENDERSON & AHRENS, January 1859.

SAWING is an art in the interest of the firm of HENDERSON & AHRENS, the J. P. HENDERSON, a man of great mechanical skill, and a good workman, and would be happy to call on him, and his brother-in-law, particularly to assist him with the little village, we are now in.

F. W. AHRENS, January 1859.

The Old North State, FOREVER.

OUR BRETHREN, FRIENDS, and fellow citizens, will always be the same STATE OF NORTH CAROLINA. If we are to be the same, or consider the same, as our forefathers, we must be.

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Any good map of the State, whether it be a small one, or a large one, will be a good investment.

PEARL & REST, Hillsboro, N.C.

MADE TO ORDER for every county in the State. Terms liberal. Apply as above.

JULY 14.

FRUIT TREES.

We find the following in the London Farmer's Magazine, but it is notise to us. We know of no experiment having been tried in this country, with some twenty-five plain trees, over which the tops were sawed and the end of the tops placed in a tank of water. All the fruit was saved, while all the trees blighted was lost.

Mr. J. Braden, in a letter to a newspaper, states that the blossoms of fruit trees, which are often so freely cut off by

the most ignorant persons, are the best means of propagation.

JULY 14.

EXECUTIONS for the S. Court for sale.

JULY 14.

COUNTING-HOUSE ALMANAC.

1860.	1860.
Jan.	Jan.
Feb.	Feb.
Mar.	Mar.
Apr.	Apr.
May.	May.
June.	June.

JAPANESE AFFAIRS.—The embassy to the United States will consist of two Commissioners, two Censors, who will have to report on the conduct of the Commissioners, three lieutenants, six governors, eight generals and colonels, two interpreters and four servants. Increasing confidence is considered as existing between foreigners and the Japanese Government.

Among the recent importations at San Francisco from Japan are some of the staple articles of that country, such as sacks of sweet potatoes equaling those of North Carolina; a large quantity of rapeseed oil, which finds a good market for supplying better burning fluid for the light houses on the Pacific than any other used; samples of leaf tobacco, exceedingly delicate and resembling the Havana leaf, and fruits

isingslass, chestnuts, &c., &c.

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Every kind of material is for sale generally used

in Canada. Manufactured goods, like Linens, Knives, Hinges, Walnut, Mahogany, &c., &c.

And last, though not least, we keep always on hand

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