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Carolina Messenger.

J. A. BONITZ, Editor and Proprietor. VOL. 9. GOLDSBORO, N. C., THURSDAY, MARCH 6, 1873. NO. 51.



SEMI-WEEKLY EDITION. EDUCATIONAL.

An Essay Read Before the North Carolina Baptist Educational Convention in Raleigh, February 12th, 1873, by Rev. Needham B. Cobb.

A story is told of an eastern King who determined to build a magnificent temple to be dedicated to his God. He was determined that all the work and the glory thereof should be his own.

Some unseemly hand had obliterated the one and inscribed the other! The King was enraged. He summoned his subjects and demanded that search be made for the miscreant who had dared disobey his imperial edict.

A distinguished ex-Governor of the State has been quoted as saying that the present condition of education in North Carolina is worse than it has been the last forty years.

Forty years ago there was not a single railroad in the State and not a single railroad company incorporated. Forty years ago Chapel Hill had been in existence only thirty seven years.

North Carolina Christian Advocate to instruct the people in morality and disseminate religious intelligence among the masses.

As early as the year 1814 (the same year that Judson was commissioned as their first foreign missionary by the American Baptists) the "North Carolina Baptist Society for Domestic and Foreign Missions" was organized.

THE FIRST GENERAL MEETING of the Baptists of the State was held in Greenville, Pitt county, in February 1829.

when Elder P. W. Dowd was elected President, Elder John Armstrong Corresponding Secretary, R. S. Blount Recording Secretary, and H. Austin Treasurer.

Some unseemly hand had obliterated the one and inscribed the other! The King was enraged. He summoned his subjects and demanded that search be made for the miscreant who had dared disobey his imperial edict.

The same Convention that laid the foundation for a college, took steps to establish a Baptist paper in the State, which resulted in the publication of a twenty-four page monthly, by Elder T. Meredith, called "The Interpreter."

In 1835, only 38 years ago, this was changed into a weekly and called "The Biblical Recorder," which now visits its thousands of readers from Darce to Cherokee.

How is it with other denominations during the last 40 years? The Presbyterians in North Carolina, particularly in the West, were the pioneers of education; still their own denominational college, at Davidson, was not chartered till the year 1838, 35 years ago, and their denominational organ, the North Carolina Presbyterian, has just entered upon the 16th year of its existence.

ing now, to say nothing about their two Female Colleges now in operation, and the ones they are rebuilding in Greensboro, it will be as hard to convince them, as the Baptists, that education among them, "is in a worse condition than it has been for the last 40 years."

Then there is the old Moravian School at Salem, with its several hundreds of pupils, the Episcopal School at Raleigh, the Presbyterian Schools at Charlotte, Raleigh, Statesville and Goldsboro, the Lutheran School in Cabarrus, the Friends' High School at New Garden, and the Baptist Schools at Raleigh, Murfreesboro, founded in 1847, and Louisburg, all affording instruction to the daughters of our State, and a large number of preparatory schools for boys, such as Indian Ridge, in Currituck; Reynolds, in Gates; Selma, in Johnston; East Bend, in Yadkin; Buck Horn, in Hertford; Warsaw, in Duplin; Mills River, in Transylvania; Homer's, in Granville; Yates Academy, in Chatham; Mt. Olive, in Duplin, and a number of other institutions under the control of Baptist teachers.

Turner's School in Shelby, Horner's School of Oxford, Bingham's, of Alamance, Hughes' of Orange, Rankin's, of Lenoir, and a number of other schools presided over by Presbyterians.

The Cape Fear Academy, of Wilmington, Morrelle's in the same place, Wetmore's, in Lincolnton, Buxton's, in Asheville, Fetter's, in Scotland Neck, the Fetter School at Henderson, Louest Hill, of Chatham, and perhaps other classical schools controlled by Episcopalians.

Troy's, of Greensboro, Ruffin Badger, of Chatham, Arrington's, of Rocky Mount, Rutherford College, of Burke, and other schools controlled by the Methodists.—Clapp's School at Newton, and others controlled by the Lutherans and German Reformed, not to mention a large number of other private schools in all portions of the State, and some Seminaries that are strictly non-denominational, and draw their teachers as well as patrons from all denominations, such as Cleveland Female Seminary, Wilson Collegiate Institute, Raleigh Male Academy and others of a like character.

Surely if education be in a worse condition than it has been for forty years, it is not owing to a want of schools. Bransden's North Carolina Directory, for 1872, reports 358 of these, averaging about 4 to a county. Let us also remember that forty years ago we were not only without denominational colleges but we had only one public institution of learning enjoying State patronage.

The State was not districted for common school purposes till 1839. The institution for the Deaf and Dumb was not incorporated until 1847, and two years more had elapsed before the Act of Assembly was passed incorporating the Insane Asylum at Raleigh. Jews were then prohibited from holding office, and preachers were not permitted to sit as members of the Legislature. Surely when we look at our railroads and our colleges, our schools, our religious newspapers, our charitable institutions, our daily papers, our telegraph lines, our improved houses of worship, and our growing list of educated ministers, we may be pardoned for thinking we have made some progress in education within the last forty years.

But then when we look at the census return for 1870, and figure up those columns and find that out of an adult population of about half a million, we have 95,839 whites and 144,846 colored inhabitants, making in all 140,685 persons over twenty-one years of age who cannot read and write, when we squi up the children's columns and ascertain that we have in this State 168,000 children, 182,600 white, 85,239 colored and 369 Indian, and only 58,000 of all these, less than 1 to every 4 are going to public and private schools, our heart sickens within us, and we begin to think that, after all, that distinguished Statesman was right. The condition of education among us—

our people do not take the Recorder—nearly half of them could not read it if they took it; and yet, these constitute the very class we propose to reach. But we need the Recorder to stimulate to action these who can read. Every pastor should take it for his own good, and see that it has a wide circulation among his members. It is, of itself, one of our most valuable educators, and our cheapest, most faithful, and most efficient agent for all denominational and educational enterprises, but there are thousands whom it cannot reach except indirectly, through those who read it. Therefore we must reach these thousands by canvassing.

2nd. Establish and sustain Sunday Schools in every Church, and in every destitute neighborhood, and secure the attendance of every Baptist in the Sunday School either as teacher or scholar. In no other way can we so readily reach the adult illiterates in our Churches. Let every one of them be impressed with the idea that it is his Christian duty to learn to read in order that he may study God's word for himself, and not depend upon another for his knowledge of divine teachings. Let all the grown Church members attend the Sunday School, and the illiterate brother will not feel that he is classed with the little children, and therefore stay away that he may be considered a grown man. It is high time for us to abandon the idea that Sunday Schools are intended only for children. "Gather the people together, men, women and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Deut. 31-12.

Our Sunday Schools should be our best schools, and no Christian community can do without them and prosper. The Bible should be the text-book for all the classes, and no other books are needed, except as help to a proper understanding and explanation of the Bible.

3rd. Encourage common schools. We are impelled to this by patriotism and self-interest as well as by Christianity. In a government like ours, where every male citizen is invested with the right of suffrage, and may aspire to the dignity of a ruler, every citizen should have the advantage of an education. It is needless for us to discuss now the question propounded by President Willing at the last National Baptist Educational Convention in Philadelphia, viz: "Which is safer, civil progress under the direction of the educated few, or civil progress under the direction of the 'popularly educated masses'?"

If we make any civil progress at all, it must be under the control of the masses, for the masses are our voters and our rulers. It is natural for them to select officers from among themselves. "Like people, like priests" of Hosea or "As with the people, so with the priest, as with the servant, so with the master" of Isaiah, is true in politics as well as in religion. Under the reign of popular suffrage even our Presidents must be tanners, tailors, rail-splitters and coon hunters. The masses elect, and they are going to elect from the masses. If, therefore, we are to have educated Presidents, Congressmen, Legislators, Governors and Judges, we must educate the masses. If we are to retain in our State our educated and liberal minded ministers, we must have in our churches educated and liberal-minded members. But the masses are not provided with the means for obtaining a good education, and the State as well as the churches should provide for their education because the State suffers by their ignorance. Hence the necessity for public schools. But, as these public schools cannot teach christianity without violating the genius and spirit of a purely free government, and intellectual without moral or religious, training only increases one's capacity for vice, we need the religious training of the Sunday School to supplement and enhance, to moralize and christianize the instruction imparted in the public school.

4th. Endow our academies. We need this to put them upon a permanent basis—to supply them with maps and charts, with philosophical apparatus and all the modern appliances for teaching, which are very essential, but too costly for private enterprises. Our academies should be endowed also to cheapen tuition and place it within the means of a large class of our population from whom come our most promising pupils. We cannot trust to individual enterprise to build and furnish such institutions for us. Few of our teachers have the means with which to do it; and, if they had, it is unfair to require them to invest their individual capital, as well as labor in an uncertain enterprise for the benefit of a whole community. They must be supported by associated capital, or, as Dr. Barnes Soars says, "by a body of public-spirited and influential men, voluntarily associated for this purpose."

5th. Create a public sentiment among our people in favor of general education. This can be done only by a thorough canvass of every church. Let the voice of the living minister be heard in every village and hamlet, in every Church and Sunday School from Darce to Charlotte, setting forth the imperative necessity for an educated Church membership as well as an educated ministry. Thousands of

denominations. The academies are essential adjuncts, or rather prerequisites to the work of the College. The one cannot do its legitimate work without the aid of the other. As the fountain supplies water for the mills, and rivulets, and rivers, and seas, and these again supply through the clouds the water for the fountain, so the College supplies teachers for the academies, and high schools, and private schools, and seminaries, and these in turn supply students for the College. Stop the fountain and you stop the rivers, blot out the rivers and your fountain will go dry. The same argument that applies to the endowment of academies applies with equal force with stronger force to the endowment of the college. I only wish that we could raise \$300,000 or \$400,000 instead of \$100,000 for that purpose. Then we might provide free tuition not only to young ministers of the Gospel, but to all applicants competent to enter the collegiate classes—not of one denomination, but of all denominations throughout the State, and an average of \$5 each, from all the 80,000 white Baptists in the State would do it.

DOGS AND CHILDREN. Professor McIver thinks there are not less than 200,000 dogs in the State. He counts nearly one to every five inhabitants. But put these down to 150,000 or one to every seven inhabitants, say that they cost on an average fifty cents a month or \$6 a year. Then the cost of maintaining these 150,000 dogs is six times 150,000 or \$918,000. Divide this number by eleven, as the Baptists constitute one-eleventh of the entire population of the State, and you have the cost of maintaining the dogs in Baptist families for one year \$83,450, enough to employ a Baptist teacher at every one of the ninety court houses in the State at a salary of \$927 23.

The cost of public instruction in North Carolina, for the year ending September 30th, 1872, was \$155,898 97. The cost of maintaining the dogs of the State that year was nearly six times as much. Surely we ought to be willing to pay as much for the public instruction of our children as we do for the support of our dogs.

THE CRISIS. A great moral and intellectual crisis is upon us. Something must be done and done speedily to arouse our people from their death-like slumbers. A distinguished speaker of our own denomination recently remarked in Fayetteville that whenever a great moral revolution was to be wrought in a world's history, when grand enterprises for the good of mankind were to be inaugurated, the Baptists, generally unnoticed and unknown, were somehow or other thrust forward and made prominent in the providence of God.—This seems to have been the case in all ages of Church history. A prominent Baptist, John Wickliffe, was "the Morning Star of the Reformation." Another Baptist, William Tyndale, gave his life for the translation and circulation of the Scriptures. Another Baptist, William Carey, left England a humble shoemaker, and became the Apostle of India, and the father of her civilization. A delicate Baptist woman from Virginia, whose son was educated at our own Wake Forest, was the first female Missionary to China. And now, with a zeal that is christ-like, we find our brethren in India, in China, in Africa, in Italy, in Germany, in Sweden, in Holland, in Spain and in Mexico, lifting up their voices in behalf of religious liberty and the right of every one to read and interpret God's word for himself. With a brotherly love leaping over the bloody chasm of war, our brethren of the North and South have not only clasped hands, but embraced each other as Christians. The cause of Sunday Schools and of education has bound them together in work and in love.

Shall we in North Carolina be unmindful of our duty? Shall we, when a great crisis like the present is upon us, be forgetful of our denominational history and prove ourselves unworthy sons of our Baptist ancestors? No, brethren. We must cast ourselves into the breach. We must meet our obligations like men and like Baptists, and if we do this God will grant us such success as will redound most to our good and the glory of His own GREAT NAME.

"PAIN-KILLER."—There can be no necessity, at this late day, for the press to speak in commendatory terms of this remarkable medicine, in order to promote its sale; for it is a medicine that is known and appreciated the wide world through.

Whenever we speak of the Pain-Killer, as in the present instance, we do so in behalf of the afflicted, rather than with the view of advancing the interests of its proprietors. For various diseases, such as rheumatism, cholera, cholera-morbus, burns, sprains, bruises, and so on to the end of the catalogue, we are convinced that there is no remedy before the people equal to Davis' Vegetable "Pain-Killer," and we know that thousands upon thousands entertain the same belief. Certainly, we cannot refer to the history of any medicine which equals that of the Pain-Killer. It was introduced in 1840, and from that time to this its sale, both at home and abroad, has constantly and rapidly increased, and we rejoice at the high reputation it has achieved, because this reputation shows that it is the means of relieving a vast amount of human suffering. We hope the present proprietors of Davis' Vegetable "Pain-Killer" will long live to enjoy the prosperity which they have so fairly won.

The most general assortment and best kind-in stock of goods to be found in town is at John H. Powell's. Don't fail to go there before buying.