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# GOLDSBORO, N. C., THURSDAY, MARCH 6, 1873.

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# Carolina Messenger.



#### EDUCATIONAL.

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

who determined to build a magnifi-God. He was determined that all the work and the glory thereof should be his own. He therefore ordered that no one should assist in its erection but those who were employed and paid by himself, under penalty of death. The edifice was completed and the King's name car ved in prominent characters above the entrance. The following day he assembled his courtiers and repaired to the spot, to show them, in the pride of his heart, the great work he had completed for his God. At this House you will find the To his astonished gaze there appeared before him-not his own name, but the name of some unknown woman written in glittering characters in the very place, where his own was carved the evening before Some unseen hand had obliterated the one and inscribed the other! The King was enraged. He summoned his subjects and demandcreant who had dared disobey his imperial edict. A poor widow was found living near the temple who answered to the name and was brought before him. In answer to His Majesty's question, as to what she had

unseen eyes had seen her, and unseen hands had honored her, because she did it for her God. Let her spirit be ours as we go to work to creet a mighty temple to the honor of our God and King, in this year of our Lord 1873. Let others the Gospel, and one of whom is now drive the teams, and quarry the rocks, and carve the pilasters, and Can be found at his Gallery, on West-Cen- lay the eorner stone, and rear the tre St., thoroughly prepared to meet the walls and fresco the ceiling, and let it be mine in this intelligent gathering to give but a wisp of straw

plements, Engines, &c., Photographed with to the horses that draw the stones. 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 lest forty years.

This may be true in a sence. But forty years in this progressive age is a very long time. It carries us back to the year 1832, when many Capital & Surplus - \$225,000 | would think we were passing Autnorized Capital - \$1,000,000 through the dark ages of our history.

N. C. FORTY YEARS AGO. Forty years ago there was not a the increased interest that has been single railroad in the State and not a single railroad company incorporat and especially in ministerial edued. Forty years ago Chapel Hill had cation ? been in existence only thirty seven 1795 with one professor and one tu-

Kerr, a Presbyterian minister, soon municants, or one to every thirtyresigned and went to practicing law. Inine inhabitants. Now we number The Tutor, Ramuel A. Holmes, be- more than one to every eleven of came Professor of Languages, and the entire population. Mr. Charles W. Harris was elected Professor of Mathematics and Prestions during the last 40 years? The of an adult population of about half ident. In one year he resigned his Presbyterians in North Carolina, a million, we have 95,839 whites presidency and professorship to pra- particularly in the West, were the and 144,846 colored inhabitants, ctice law, and Dr. Joseph Caldwell, pioneers of education; still their making in all 140,605 persons over Issues Certificates of Deposit bearing in- another Presbyterian minister, suc- own denominational college, at twenty-one years of age who cannot the Baptists, to improve the present twenty-one years of age who cannot condition of education among the stress. ceeded to the professership of mathe. Davidson, was not chartered till read and write, when we sum up matics in 1796 and to the presidency the year 1838, 35 years ago, and the children's columns and ascerin 1806. Seven young men were their denominational organ, the tain that we have in thais State 168,-Hhiladelphia, Norfolk, Columbia, Charles- graduated in 1798, and up to the North Carolina Presbyterian, has 000 children, 182.69 ) white, 85, ton, Richmond, Petersburg and all the cities year 1832 four hundred and seventy- just entered upon the 16th year of 239 colored and 369 I nd an, and only six were sent out with diplomas its existence.

But then we had no Wake Forest, ty, is much younger than either private schools, our heart sickens nor Davidson, nor Trimty College, Davidson or Wake Forest, and within us, and we legin to think setting forth the imperitive necessity for of union for enlisting men in the enter-Strict attention given to the orders and we had no Biblical Recorder, nor with 160 names in their catalogue, that, after all, that distinguished an educated Church membership as well prise so strong, so permanent and relidec 2-4 North Carolina Presbyterian, nor and more than 100 students attend- statesman was right. The condi- as an educated ministry. Thousands of able as that which unites a christian there before buying.

As early as the year 1814 (the same year that Judson was commisbeen for the last 40 years."

oned as their first Foreign missionary by the American Baptists) the "North Carolina Baptist Society for Domestic and Foreign mis- School at Salem, with its several the mercy of any designing demain different parts of the State, and Schools at Charlotte, Baleigh, numbered amongst its numbers Statesville and Goldsborothe Luthsuch men as Robert T. Daniel, ern School in Cabarras, the Friends' Josiah Crudup, W. P. Biddle, Lu- High School at New Garden, and three-and-a-half whites, (95,839 to Schools in every Church, and in every ther Rice, John Purefog and Thomas the Baptist Schools at Raleigh, Crocker, with many distinguished Murfreesboro, founded in 1847, and nen who were not Baptists, but

gence among the masses.

ORGANIZATION.

THE FIRST GENERAL MEETING A story is told of an eastern King of the Baptists of the State was held in Greenville, Pitt county, in cent temple to be dedicated to his February 1829. This "General Meeting of Correspondence," as it Selma, in Johnston; East Bend, in was called, was merged the following year, (March 24th, 1830) into

NORTH CAROLINA BAPTIST STATE CON

when Elder P. W. Dowd was elect-trol of Baptist teachers. ed President, Elder John Armstrong Corresponding Secretary, R. S. Blount Recording Secretary, and H. Austin Treasurer. Its "primary opjects" were declared to be "the education of young men called of God to the ministry; the employment of missionaries in the State, and a co-operation with the Baptist General Convention of the United States in the promotion of missions in general." Two years later, in Augusta, 1832, the Convention met at Reaves' Chapel, in Chat. ham county, and unanimously resolved to "purchase a farm and adopt other preliminary measures for the establishment of a Baptist Literary Institution on the manual labor principle." A committee was appointed to raise two thousand dollars for the purchase of the farm. Dr. Samuel Wait was selected as Agent of the "Wake Fordone to help forward the building, est Institution," and forty years she said, "I did but give a wisp of ago he was canvassing the State to straw to the horses that drew the raise \$2,000 to establish a manual stones." She had done what she labor school for the Baptists. That could. She had been taithful with manual labor school, known as her one talent unseen. No eye of Wake Forest Institute, went into man had seen her work, nor mind of operation Feb. 1st, 1834, with 25 man estimated it as important, still students. In 1840, only 34 years ago, Wake Forest Institute became Wake Forest College, with power to confer degress, and that year sent out into the world four young men armed with diplomas, all of whom became useful ministers of

> the honored President of the North Carolina Baptist State Convention. 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 Date to Cherokee .-Surely education among the Baptists is not in a worse condition than it was 40 years ago. May not our wonderful progress in numbers be attributed, in great measures, to taken in the subject of education,

In 1832, when measures were inyears. It had started its career in augurated to establish a Baptist Institute, and start a Baptist paper, tor. The Professor, Rev. David we numbered less than 19,000 com-

North Carolina Christian Advocate ing now, to say nothing about their tion of education may be worse in to instruct the people in morality two Female Colleges now in opera- North Carolina, than it has been in and disseminate religious intellition, and the one they are rebuild- forty years. The educational staing in Greensboro, it will be as tistics of the State, as compiled by hard to convince them, as the Bap- the Superintendent of Public Intists, that education among them, struction, are simply appalling .-"is in a worse condition than it has Just think of 101,780 voters in a SCHOOLS IN N. C. Then there is the old Moravian

1823, it had ten auxiliary societies School at Raleigh, the Presbyterian 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; Reynoldson, in Gates; Yadkın; 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 con-

Turner's School in Shelby, Hor-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, Locust Hill, of Chatham, and perhaps other classical

schools controlled by Episcopa-Trov'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, end some Seminaries that are strictnon-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. Bransen's North Carolina Directory, for 1782, reports 358 of these, averaging about 4 to a county. Let us also re-

member that torty years ago we were not only without denominapublic institution of learning enjoying State patronage.

common school purposes till 1839. The institution for the Deaf and Dumb was not incorporated until are unable to read that word? 1847, and two years more had elapsed before the Act of Assembly was passed incorporating the

Insane Asylum at Raleigh. Jews al intelligence of our members. were then prohibited from holding have a College at Wake Forest, which office, and preachers were not per- in thoroughness of instruction and demitted to sit as members of the velopment of manly character, I do not Legislature. Surely when we look believe is a whit behind the University at our railroads and our colleges, our schools, our religious news-papers, our charitable institutions, our daily dapers, our telegraph lines, our improved houses of worship, and our growing list of edu- 340 have nearly or quite as many stucated ministers, we may be pardoned for thinking we have made some Forest, with our more than 100,000 progress in education within the communicants, or 9,000 more than they

STARTLING STATISTICS.

census return for 1870, and figure How is it with other denomina up those columns and find that out 58,000 of all these, less than 1 to The Methodist College, at Trini- every 41 are going to public and

read and write, and thus placed at sions" was organized. In the year hundreds of pupils, the Episcopal gogue, who may wish to elevate himself into office at their expense. Think again that these 240,000 grown people who cannot read and write constitute one out of every 339,235) and 145 to every 200 of

> Remember also that by figuring on these tables you ascertain that one colored child to every four-andand twenty-one was going to school

ing our people upon the subject of education, you can do no more than ten years of age. One-eighth of Deut. 31-12. 397,690, (the number of illiterates over ten years of age) in 49,711. Call it 50,000 in round numbers. Bible should be the text-book for all the Then ask yourselves, if the Baptists classes, and no other books are needed. have in their ranks 50,000 persons except as help to a proper understand who cannot read and write, ought ing and explanation of the Bible. they not to be waked up-thoroughly waked up to the importance of are impelled to this by patrietism and education? They, above all other self-interest as well as by Christianity. denominations, need an educated membership. With a strictly democratic form of government, acknowledging the independency of the churches, without canons of councils, edicts of popes, authority of priests or decisions of Assemblies to direct their faith or pracinstructing each one to search the educated masses? Scriptures for himself, it is very plain that they are under unusual obligations to give to every one of their members an opportunity of studying and investigating for him-

enjoy without the advantages of edthat one-half of her population over the age of ten are unable to read and write, will it not be a greater tional colleges but we had only one stigma upon us as Baptists if we permit nearly one-half of our entire membership to remain in ignorance of letters? How can we justly The State was not districted for

self, which opportunity he cannot

It is a lamentable fact that we Baptists in North Carolina are far behind of the State in its palmiest days before the war. But our schools and our college are not patronized by our own people as they should be. The Presbyterians of the State with only 93 Ministers. 195 Churches, and a membership of 15, dents at Davidson as we have at Wake have in the eleven Southern States. may be said that at least 20,000 of our number are colored members and that But then when we look at the ther have students at the Shaw Institute at Raleigh. True; but the Presbyterians have also their Biddle Institute at Charlotte for the education of

WHAT IS THAT SOMETHING ?

their colored ministers also. It is plain

that something should be done-done

by the Baptists and done speedily by

our people in favor of general education. of a whole community. They must be This can be done only by a thorough supported by associated capital, or, as canvass of every church. Let the voice Dr. Barnas Soars says, "by a body of of the living minister be heard in every public spirited and influential men, volvillage and hamlet, in every Church and untarily associated for this purpose." Sunday School from Dare to Cherokee, "And," he continues "there is no bond

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 State where only I21,858 polls were his members. It is, of itself, one of our returned in 1871, being unable to most valuable educators, and our cheapagent for all denominational and educa- would do it. tional 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

destitute neighborhood, and secure the the blacks-over the age of twenty- 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 one-fifth between the ages of six learn to read in order that he may study God's word for himself, and not depend in 1870, while only one white child upon another for his knowledge of to every five-and-a-third, was found divine teachings. Let all the grown in a school of any kind, public or Church members attend the Sunday School, and the illiterate brother will If you can look at these figures not feel that he is classed with the little and not see the necessity for arous- 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 can. Remember again, that the for children. "Gather the people to ner's School of Oxford, Bingham's, Baptists constitute one-eighth of gether, men, women and children, and the entire population of the State, the stranger that is within thy gates, over ten years of age. It is but that they may hear, and that they may fair then that they should claim learn, and fear the Lord your God, and one-eighth of the illiteracy over observe to do all the words of this law."

schools, and no Christian community can do without them and prosper. The

3rd. Encourage common schools. We 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 needess for us to discuss now the question propounded by President Welling at the last National Baptist Educational Convention in Philade phia, viz: "Which is tice, relying upon the Scriptures, safer, civil progress under the direction and the Scriptures alone, as a suffi- of the educated few, or civil progress cient rule of faith and practice, and under the direction of the 'popularly

If we make any civil progress at all, it must be under the control of the masses, for the masses are our voters and rulers. It is natural for them to elect officers from among themselves. The "Like people, like priest" of Hosea or "As with the people, so with the priest, as with the servant, so with the master" of Isiah, is true in politics as If it be a stigma upon our State 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 then together in work and in love. Presidents, Congressmen, Legislators, Governors and Judges, we must educate jul of our duty? Shall we, when a great the masses. If we are to retain in our claim that our people are guided in State our educated and liberal minded their faith and practice by the word ministers, we must have in our churches of God, if nearly one-half of them educated and liberal-minded members. Baptist ancestors ! Ne, brethren. We But the masses are not provided with the means for obtaining a good educa tion, and the State as well as the church- like Baptists, and if we do this God will some other denominations in the gener- cs should provide for their education grant us such success as will redound 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 sapply 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 tur tion and place it within the means of a large class of our population from whem 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 1st. Create a public sentiment among in an uncertain enterprise for the benefit

tial adjuncts, or rather prefixes to the work of the College. The one cannot do its legitimate work without the ald of the other. As the fountain supplies water for the rills, and rivulets, and rivers, and seas, and these again supply through the clouds the waters for the fountain, so the College supplies teacher 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, yes with stronger force to the endowment of the college. I only wish that we could raise \$300,000 or \$400,000 instead f \$100,000 for that purpose. Then we might provide free tuition not only to young minis ers 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 est, most faithful, and most efficient all the 80,000 white Baptists in the State

DOGS AND CHILDREN.

Professor McIver thinks there are not ess than 200,000 dogs in the State. He counts nearly one to every five inhabit. ants. But put them down to 153,000 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 152,000 dogs is six times 153,000 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 Baptists 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 22.

The cost of public instruction in North Carolina, for the year ending September 30th, 1872, was \$155,393 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

A great moral and intellectual crisis is upon us. Something must be done and done speedily to arouse our people Our Sunday Schools should be our best 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 grard 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 an 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, litting 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 conventions, and bound

> Shall we in North Carolina be unmindcrisis like the present is upon us, be forgetful of our denominational history and prove ourselves unworthy sons of our must cast ourselves into the breach. We must meet our obligations like men and

"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 medcine 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, cholers, cholers-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 npon 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 rapid'y increased, and we rejoice at the high reputation it has achieved, because this reputation shows that is has been 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.