

# North Carolina Argus.

NEW SERIES—VOL. III—NO. 30.

WADESBOROUGH, N. C., THURSDAY, APRIL 4, 1861.

WHOLE NO. 134.

PUBLISHED WEEKLY BY FENTON & DARLEY.

TERMS OF SUBSCRIPTION. Single copies, Two Dollars per year, invariably in advance.

Advertisements must state the number of times they wish their advertisements inserted; otherwise they will be continued till forbidden, and charged accordingly to the above.

Agreements will be made with yearly advertisers on liberal and advantageous terms.

Quotations for notices for less than six months.

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J. M. CLARK, [W. H. FURLESTON] CLARK & TURLINGTON, Commission Merchants, WILMINGTON, N. C.

WILL GIVE SPECIAL ATTENTION TO ALL consignments of COTTON, NAVAL STORES, FLOUR, BACON, YIMBER, &c., &c.

and other Country Produce, either for sale or shipment.

Our Wharf and Warehouses being conveniently located for the reception of produce either by Railroad or River, enables us to make our charges light. Also, regular dealers in

LIME, PLASTER, CEMENT, HAIR, &c.

Refer to H. A. Savage, Cashier Bank of Cape Fear, Wilmington, N. C.; John Dawson, President Wilmington Branch Bank of N. C.; W. H. Jones, Cashier Raleigh Branch Bank of Cape Fear.

November 13, 1860-97-ly

JAMES O. SMITH, [MILNE COFFIN] JAMES C. SMITH & CO., COMMISSION AND FORWARDING MERCHANTS, WILMINGTON, N. C.

Prompt personal attention given to sales of Cotton, Naval Stores and other produce consigned to them. Orders for Guano and Groceries solicited and promptly forwarded. 108-ly

JAMES T. FETTERAY & CO., Factors and Commission Merchants, No. 8 NORTH WATER STREET, WILMINGTON, N. C.

Consignments of Produce to our care will have prompt personal attention. Have at all times large stock of Groceries, Provisions, Glue, Spirit Casks, Bagging, Rope, &c., &c.

Our Ware and Ware-Rooms are conveniently located, being near the W. & M. R. R., and between the Depot of the W. C. & E. R. R., and the W. & W. R. R. Wilmington, Sept. 1, 1860-106-6m

D. G. McRAE, Attorney at Law and Solicitor in Equity, EL DORADA, ARL.

80 COURTESY, TENNETT & CO., DIRECT IMPORTERS OF Hardware, Cutlery, Guns, &c., No. 55 HAYES STREET, CHARLESTON, S. C.

CHAMBERLAIN, MILLER & CO., IMPORTERS AND JOBBERS OF DRY GOODS, No. 147 MEETING STREET, Opposite Charleston Hotel, CHARLESTON, S. C.

W. MATTHEIENNER, W. P. O'HARA, J. MATTHEIENNER, CLOTHING HOUSE, No. 148 EAST-BAY STREET, Corner of Queen, CHARLESTON, S. C.

MATTHEIENNER, O'HARA & CO., FURNISHING GOODS OF ALL KINDS, No. 105 AND 107 MEETING STREET, Nearly opposite Charleston Hotel, CHARLESTON, S. C.

E. B. STODDARD & CO., WHOLESALE DEALERS IN BOOTS, SHOES AND TRUNKS, AT MANUFACTURERS' PRICES, Nos. 165 AND 167 MEETING STREET, Nearly opposite Charleston Hotel, CHARLESTON, S. C.

ELLISS & MITCHELL, WHOLESALE AND RETAIL DEALERS IN CORN, PEAS, OATS, RYE, WHEAT, BEAN, EASTERN AND NORTH RIVER HAY, &c., No. 9 NORTH WATER STREET, WILMINGTON, N. C.

FRESH GROUND MEAL, HOMOINY, &c., No. 9 NORTH WATER STREET, WILMINGTON, N. C.

MYERS & MOORE, WHOLESALE DEALERS IN HATS, CAPS, TRUNKS, STRAW GOODS, BONNETS, FURS, MILITARY GOODS, CANES AND UMBRELLAS, 24 Market Street, WILMINGTON, N. C.

T. C. & E. G. WORTH, General Commission Merchants, AND DEALERS IN LIME, HAIR, CALCINED PLASTER, AND CEMENT, SAND PLASTER, PURE PERUVIAN GUANO, AND Agents for the sale of ROBINSON'S MANIPULATED GUANO, TASKER & CLARK'S FERTILIZERS, SUPER-PHOSPHATE OF LIME, WILMINGTON, N. C.

ASHE & HARGRAVE, ATTORNEYS AT LAW, Practice in partnership in the county of Anson, except on the Criminal Docket in the County Court, (J. B. Hargrave being County Solicitor.) They will attend to the collection of all claims entrusted to them in Anson and the surrounding counties. T. S. Ashe attends the Courts of Richmond, Montgomery, Stanly, Cabarrus, Union and Anson. J. B. Hargrave those of Montgomery, Stanly and Anson. Office at Wadesboro'. THOMAS S. ASHE. | J. B. HARGRAVE. 19-ly

GEO. H. KELLY, BOOKSELLER, No. 27 MARKET STREET, WILMINGTON, N. C. Keeps constantly on hand every variety of School Books, Miscellaneous Books, Blank Books, Drawing Books, Music Books, Foolscap and Letter Papers, Ledgers, Note and Bill Paper, Artist Materials of all kinds, Letter Presses, Letter Copying Books, Inks, Pencils, Envelopes, Law Books, Doctor Books, Drawing Papers, Lithographs for Groceries and Oil Paintings. Wm. Knabe & Co.'s celebrated Piano Fortes, Glover & Baker Sewing Machines and Cottage Sewing Machines. All orders or any of the above articles promptly filled and forwarded by mail, railroad, or otherwise. 79-ly

HOPKINS, HULL & ATKINSON, IMPORTERS AND WHOLESALE DEALERS IN FOREIGN AND DOMESTIC DRY GOODS, No. 258 BALTIMORE STREET, (OPPOSITE BALDWIN STREET), BALTIMORE. 57-ly

BOYD'S PROLIFIC COTTON SEED, with certificates of genuineness. 50 BBL'S. PINK EYE POTATOES. FRESH GARDEN SEED. For sale by A. P. LACOSTE. Cheraw, Feb. 21, 1861-129

BLANK WARRANTS—FOR SALE AT this Office.

## NORTH CAROLINA ARGUS.

"I'LL AWAKE AT DAWN."

"I'll awake at dawn on the Sabbath day, For 'twere wrong to dose holy time away; With my lesson learned this shall be my rule, Never to be late at the Sabbath School."

Birds awake betimes, every morn they sing, None are tardy there, when the woods do ring; So when Sunday comes, this shall be my rule, Never to be late at the Sabbath School."

When the Summer's sun wakes the flowers again, They the call obey—none are tardy then; Nor will I forget that it is my rule, Never to be late at the Sabbath School."

(For the North Carolina Argus.)

### FORGIVENESS.

"Forgive him! oh, yes, I'll forgive him; but I cannot forget him!"

"Why can you not forget him?"

"Because he did me an injury."

"Oh, then, you retain a sense of the injury at the same time you profess to have forgiven the author of it."

"Yes, I do. Is there anything incompatible in the association?"

"I think there is."

"If so, I cannot see it. I forgive the man but I cannot forget the act."

"When the remembrance of the act comes up, what are your feelings towards the man?"

"Not, perhaps, as kind as they ought to be—but I smother the feeling as soon as possible."

"And this you call forgiveness?"

"Certainly. If I had not forgiven, I should seek revenge for the injury."

"Oh, I see—you think because you are not inclined to revenge the injury done you, that you have really forgiven the man who injured you?"

"Yes, that's it."

"Then you think it sufficient to refrain from returning evil for evil?"

"Would you have me love the man who injures me?"

"Ask your conscience that question. Don't ask me—Is the man your enemy?"

"Certainly he is."

"The Bible says, 'Love your enemies!'"

"This man hates me!"

"The Bible says, 'Do good to them that hate you.'"

"He is so spiteful and vicious toward me!"

"Pray for them that despitefully use you and persecute you!"

"He tries to injure me in every way possible."

"Returns good for evil, is the Bible maxim."

"I tell you I have forgiven my enemy."

"I tell you you have not forgiven him."

"How do you know?"

"You told me so."

"I told you so?"

"Yes you told me."

"You are mistaken, friend, I said I had forgiven him."

"Yes, you said that too, and I doubt not you think you have, but you are mistaken. Let us reason this matter. You profess to be a Christian. You are a member of the church, a follower of Jesus of Nazareth, professedly. As such, there is but one rule to try your conduct, and that is the Bible rule. Tried by this rule how do your actions square with it? Your neighbor, you think, has injured you. You think he is your enemy. And, you think you have forgiven him. Now, let us see. Do you speak to him?"

"No, I do not. I want nothing at all to do with him."

"You love them that love you, I suppose."

"Oh, yes, of course I do."

"Do not the people of the world do as much?"

"They do."

"What better, then, are you than they. You salute your brethren, when you meet them, don't you?"

"I do."

"So do even the enemies of Jesus Christ! What better are you than they? Now the Bible rule is, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you'—Have you done all this?"

"I have not."

"Now, I want to ask you, what reason you have to consider yourself a child of God? The Bible says 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you'—what for? Listen—that ye may be the children of your Father which is in Heaven.' You have an enemy, yet you have done none of these things! Again, I ask you, tried by this rule, what authority you have for thinking yourself a child of your Father which is in Heaven?"

"I can't do all this!"

"Have you tried?"

"No."

"I know you cannot do all this, nor any part of it, of yourself. But you should remember that all things are possible with God. With his help you can do all things. How can you say you have forgiven your neighbor? Does he know that you have forgiven him?"

"No."

"If you had forgiven him, really, you would have told him so, long ago. How do you know what the design of God is in this matter? You have taken a wrong view of it. He has placed you in a position of trial. He has given you an opportunity to prove that you are a child of grace. How have you improved that opportunity? Instead of showing to the world that you are—you have actually been proving that you are not. Instead of witnessing for God, you have given yourself a witness against him. You have made cause for remarks. You are watched—but you

have neither watched nor prayed. What is to be the end of this? Who can tell? The day of judgment will reveal it. It may be the design of God to honor you by making you the instrument of this man's salvation! How do you know? The trials which he sends upon us here are blessings in disguise—opportunities, which we are to improve to his honor and glory and our own happiness and growth in grace. You did not take the right view of the case, my friend. Do you not think you have been in error, all the time, and that you ought to retrace your steps at once. Have you forgiven your enemy? Let your conscience answer."

"I thought I had. Conscience told me I had not—but I would not listen."

"You smothered that, too, didn't you?"

"I tried to, but I could not. I confess before God that I have sinned in this matter. I acknowledge that I have not forgiven my enemy, and I find that without more grace, I cannot. God help me."

"He will help you, if you ask him. Doubt it not."

"Would I had taken a Bible view of the matter. I see my duty now. Oh, how plain it is! How thankful I am that God sent you to open my eyes. God forgive me, sinner that I am."

"Thanks to his great name! To him be honor, and glory, and power, and might, and majesty, and dominion forever and ever!"

And so it was. Two near neighbors, whose lands were separated only by a post and rail fence—who had been intimate friends—whose children had associated with each other from early infancy, and who loved each other still—had quarrelled—quarrelled about a dog. To be sure, it was a favorite dog—a pet dog—but pet dogs if they go into bad company and contract bad habits, must expect—if they do not their master's must—to be punished. So, Carl, his master's favorite, being in bad company on a certain night, near a sheep-fold, was wounded by a shot from a gun, so that he died. His owner, Mr. Smalley, took this act in high dudgeon, and unguardedly expressed his feelings against the perpetrator, not knowing who did the act, or the reason for doing it. The day following, it was ascertained that his neighbor, Mr. Grant, had shot the dog, not knowing to whom he belonged, nor caring, for he and two others were killing his sheep.

The mischief might all have been prevented, but for one of those pests to society, a tattling, mischief-making biped, in the semblance of a man, but whose only title to that distinction consisted in his being fashioned in his similitude. There is not to be found in all the earth, an animal, insect or reptile, nor is there to be found in the waters of the great deep, a living creature, nor yet in the mineral or vegetable kingdom, a thing so mischievous, wicked, devilish, and deadly—as that upas of society, a male or female tattler—busy-body—mischief maker. That broth, conceived in hell—a conception so destructive to the temporal and eternal happiness of the human race, as to win for its concoctor the admiration and respect of Satan himself, and to elevate him to the post of second in command—prime minister of hell—is not more destructive to the peace and happiness of society, than those double-distilled poison bearers, who float around, filling the minds of neighbors and friends with doubts and prejudices, and, like the rhympy, fanning them into acts of hostility and revenge.

To the malign industry of one of these miserable go-betweens, who reported the words uttered in a moment of irritation, without application to any particular individual, but which, when repeated to Mr. Grant, had all the point of application, as though intended for him, aided by sundry insinuations and additions, had the effect of preventing the expression of regret and sorrow which would have followed upon the discovery that he had shot his friend's dog, and of causing him to stand upon the right which the law gave him, making it, indeed, his duty to shoot any dog or dogs whom he found killing sheep, whether his own or his neighbor's, and to assert that he would shoot any dog, or man either, whom he caught sheep stealing.

All this was duly carried back to Mr. Smalley, with the difference that he said that he would as leave shoot him as his dog. From the parents, the angry feeling spread to the children. The two fathers studiously avoided each other. Not so the children. Their gods and daughters met at school, and it was not long before taunts and threats were uttered and exchanged between the boys, and mocking allusions given expression to by the girls. The breach widened daily. Collisions occurred between the boys—bloody noses, black eyes, vermilion shirt-bosoms, and ugly bruises were exhibited to the parents on the persons of their offspring. The thing became chronic. The very name of their old friend and neighbor became hateful to each—nor was it long before acts of aggression were inaugurated. Cows were baited—hogs suddenly disappeared—horses had their manes pulled out, and, on one occasion, when turned out to pasture, it being noticed that they could not eat, investigation showed that they had been prevented by having their mouths forced open and a cob so inserted that they could not close them. Thus they had been in the field all night, unable to eat.

All these acts were attributed to the old grudge, though many of them were perpetrated by others, who feared not detection, because of the known enmity between these families. This feud had been in operation nearly a year, one party bearing down upon the other, while that other contented himself with forbearing from outward demonstrations of retaliation, but in his heart treasured up wrath which was consuming him—preventing his usefulness in the world and utterly destroying his

peace of mind. How could he expect to enjoy the ministrations of the Word? Could he who thus neglected his duty, who failed to see and improve the opportunity which was presented to him—could he expect to be happy—to enjoy the consolations of religion? No. Not until he has seen and acknowledged his error—not until he has sought and obtained forgiveness! Forgiveness! that is the very point! because he must forgive before he can hope to be forgiven!

For nearly a whole year, had Mr. Smalley been in this unhappy frame of mind. We have seen by what instrumentality he was brought into the light. He had been walking in darkness. He was now in the light. Let us see the difference between light and darkness!

On the evening of the day in which the conversation which opens this story took place, one of Mr. Grants' children who had been playing in front of the house, came running to her mother, out of breath with haste and excitement—

"Oh, mother, who do you think is coming up the lane to our house?"

"I don't know, my child. Who is it. It must be some one of consequence. Why, I have not seen you so excited in a long time! Who is it, Mary?"

"Oh, mother, I'm sure you could not guess, so I will tell you. It is Mr. Smalley, our neighbor, who used to be so kind to me!"

"Hush, child. Don't you know that he is your father's enemy now?"

"I've heard Pa say so—but I never believed it. Mother, I don't believe it. There is some ugly mistake about it, I am sure. But he is coming here, depend upon it. See, he has opened the gate. Down, Carlo, down—the dog has forgotten him, I declare!"

"Hush, child, hush, you must not talk so. I wonder what Mr. Smalley wants at our house. Is your Pa in his room?"

"Yes, Ma, shall I tell him?"

"Yes—No—you'd better not. I will see him first."

"Let me go and meet him, Ma." And before her mother could answer, off she skipped, saying—

"Let us walk in the light—walk in the light—let us walk in the light—in the light of God!"

"God bless your heart, my little Mary. I thank you for these gentle words. They strengthen me," and he took her up in his arms and kissed her tenderly, and thus he carried her into the house.

"What made you stay away so long. I don't love you like I used to," poutingly said the little Mary.

"Oh, you must love me, little one. I love you dearly—more at this moment than I thought I could love any one."

"Do you, indeed. Then I will love you," said she, putting her little arms round his neck, and kissing him.

And thus they entered the house.

"Didn't I tell you,