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Nearly all diseases originate from Indigestion and Torpidity of the Liver, and relief is always anxiously sought after. If the Liver is regulated in its action, health is almost invariably secured. Want of action in the Liver causes Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness, Sour Stomach, and all the ailments which attend a diseased Liver. **SIMMONS' LIVER REGULATOR** is the best remedy, and has been used for 40 years, and hundreds of thousands of people have been cured by its use. It is a simple vegetable compound, can do no injury in any quantities that it can be taken. It is harmless in every way; it does not interfere with business, and takes the place for Quinine and Bitters of every kind. Contains the simplest and best remedies.

SIMMONS' LIVER REGULATOR OR MEDICINE,
Is harmless,
Is no drastic violent medicine,
Is sure to cure if taken regularly,
Is not interfering with business,
Is a faultless family medicine,
Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infants,
Does not interfere with business,
Does not disarrange the system,
Takes the place for Quinine and Bitters of every kind.
Contains the simplest and best remedies.

A Mad Man.

The Detroit Free Press tells of a man who sat down to one of the eating stands in a market and called for seventy-five cents worth of "the best in the house." It was handed to him, and it made people's eyes hang out to see him eat. He was about half an hour at it, and when he got up remarked that he had forgotten his pocket-book. The woman grabbed a butcher knife and started for him, but instead of running away he laid his hand on her shoulder and whispered: "Be calm, and above all, don't excite me.—My fit comes on regularly every day at this hour, and I get wild, kick, bite, yell and spit over things. I feel it coming now. If there's a policeman in the market go and get him, and let him take me to the station right away before I kill some one!" She ran to get an officer, and the man ran the other way.

Atheism.

I had rather believe all the fables in the legend, and the Talmud, and the ALCORAN, than that this universal frame is without a mind. Therefore God never wrought a miracle to convince Atheism, because his ordinary works convince it. It is true that a little philosophy bringeth men's minds about religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs flee to providence and deity. Nay, even that school, which is most accused of Atheism, doth most demonstrate religion: that is, the school of Lucretius, and Democritus, and Epicurus. For it is a thousand times more credible, that four mutable elements, and one immutable fifth essence, duly and eternally placed, need no God, than that an array of infinite small portions or seeds unplaced, should have produced this order and beauty without a Divine Marshal. The Scripture saith, *The fool hath said in his heart, There is no God:* it is said, *The fool hath thought in his heart, So as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded of it.* For none deny there is a God, but those for whom it maketh that there was no God. It appeareth in nothing more, that Atheism is rather in the lip, than in the heart of man, than by this,—that atheists will ever be talking of what is their opinion, as if they feigned it in themselves, and would be obliged to strengthen by the consent of others.—Lord Bacon. (Essays)

Who is a Gentleman?

There is a prevalent fallacy that to be a gentleman it is essential to follow a gentlemanly occupation, from which category it is of course, excluded anything so degrading as trade or manual labor. One result of this is that the learned professions are overstocked, and there is an inevitable result, and a great and growing amount of genteel poverty, which is often sorely pressed to satisfy the vulgar necessities of living. England daily increases in wealth, and they who mainly contribute to aid share in her growing prosperity, are in the despised pursuits of commerce and manufactures. On the other hand, we have an array of poor curates, and lieutenants on half-pay, a host of briefless barristers and gray-haired civil servants, towering in their dignity and too proud to own it, who cannot dig and are ashamed to beg; while on the other there are our shrewd and energetic sons of toil amassing fortunes, buying estates, getting into Parliament, efficiently performing the duties of members of local boards and municipal councils, and otherwise making their mark in society, and so influencing their generation as to suggest that there may be a more extensive application of the term "gentleman" than many have been willing to admit.

Mr. Spurgeon's Conversion.

In the course of a sermon preached at Rockdale, Mr. Spurgeon said he would never forget the period of his conversion. From place to place he went hoping to find peace. At last one snowy cold morning he dropped into a little Primitive Methodist chapel. There was a man who preached Christ very much for the same reason that he (Mr. Spurgeon) did now—namely because he did not know much about anything else. The text was, "Look unto me, and be ye saved, all the ends of the earth." The preacher, pointing towards him (Mr. Spurgeon), said, "There's a young man under the gallery, who looks very miserable; and he added, 'You will never be happy until you look to Christ.' Then, shouting with all his might, he said, 'Young man, look now.' He did so, and as he gazed his burden fell away, and he who before had been so wretched, left that house of prayer so happy that from that day to this, with many troubles and a great deal of care, he would not change places with anybody on earth or in heaven.

THE SEVEN ANCIENT WONDERS.—

They were: 1st. The brass Colossus of Rhodes, 121 feet in height, built by Cyrus, B. C. 288, occupying 20 years in making. It stood across the harbor of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew from the Saracens, who loaded 900 camels with the brass. 2d. The Pyramids of Egypt. The largest one engaged 360,000 workmen 30 years in building, and has now stood at least 3,000 years. 3d. The aqueduct of Rome, constructed by Appian Claudius, the censor. 4th. Labyrinth of Parnassus, on the banks of the Nile containing within one continued wall, 1,000 houses and 12 royal palaces, all covered with marble, and having only one entrance. The building was said to contain 3,000 chambers, and a hall built of marble, adorned with statues of the gods. 5th. The Pharos of Alexandria, built by order of Ptolemy Philadelphus, in the year 252 B. C. It was erected as a light-house, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen near a hundred miles off; mirrors of enormous size were fixed round the galleries reflecting everything on the sea. A common tower is now erected in its place. 6th. The walls of Babylon, built by order of Semiramis or Nebuchadnezzar and finished by 200,000 men. They were of immense thickness. 7th. The Temple of Diana at Ephesus, completed in the reign of Servius, the sixth King of Rome. It was 450 feet long, 200 broad, and supported by 126 marble pillars.

Wheat.

It is always well to look out early for the seed for a future crop of wheat. It is quite important for the farmer to improve his grain as his stock. There yet remains so much room for improvement in our cereals as in our cattle and horses. There is as much "scrub" grain in the country as "scrub" stock. Improved stock brings improved prices. A cow or bull will, for breeding purposes, bring extraordinary high prices. So will improved grain for seed. The average yield of wheat per acre, in this state, does not exceed twelve bushels, while with improved seed and improved culture, it might be raised to thirty bushels. There is no law of nature more universally applicable than that "Every plant produces seed after its kind." The best culture possible will not produce superior grain from inferior seed. Every farmer should make a special effort this year to sow better seed than last. Let every grain be full and round. Use the screen, and separate from the seed every little, shriveled grain, and all foreign matter. Let none but the best and purest grain be sown. It is not good husbandry to take sown seed wheat from the common stock prepared for the mill or market. Select from the field patches containing the largest and fullest heads for seed, and thresh and keep separate from the market grain. Do this for the present, but do not rest satisfied with this. There is large room for improvement. The same care that is used in improving stock will improve grain. Select the best heads from your best grain—heads that are large, long, and perfectly filled. Sow this seed on ground thoroughly prepared. Though the patch may be small, it will furnish a beginning for improved grain. Follow up this process year after year, and the result will be grain that will compare favorably with the most improved breed of short horns, and will command correspondingly high prices.—Indiana farmer.

Milton's Daily Life.

Milton lived in a small house in Lombard, or in the country, in Buckinghamshire. Of all consolations, work is the most fortifying and the most healthy, because it engages a man, not by bringing him ease, but by requiring effort. Every morning he had a chapter read to him in Hebrew, and remained some time in silence, grave, in order to meditate on what he heard. He never went to a place of worship. Independent in religion as in all else, he was sufficient to himself. He studied till mid-day, then, after an hour's exercise, he played the organ or bass violin. Then he resumed his studies (till six, and in the evening enjoyed the society of his friends. When any one came to visit him, he was usually found in a room hung with an old green hangings, seated in an old arm chair, and dressed quietly in black. He had been very beautiful in his youth, and his English cheeks, once delicate as a young girl's, retained their color almost to the end. Few men have done such honor to their kind. Amidst so many trials (a scrivener caused him to lose \$1,000; at the restoration he was refused payment of \$10,000 due him from the exercise office; his house was burned in the great fire; when he died he only left his library, a pure and lofty joy, altogether worthy of him; the poet, buried under the puritan, had respeated more sublime than ever, to give Christianity a Homer.

GOLDEN CALF OF MODERN DAYS.

Only let a man have money and it matters not how he becomes possessed of it. There are not a few who hold their heads high, and who look with disdain on all in an inferior station, whose fingers all the gold in the mint cannot wash from the slime of the mean and dishonest transactions whereby they amassed their wealth.—Nothing is missing but conscience—nothing lost but honor." Boldly tell one of this shoddy aristocracy that he is not a gentleman, and he will certainly sue you for libel.

A recent writer observes that it is as obvious a perversion of the term to say that to be a gentleman is to say that he is one who never does anything that is dishonorable, but may be a good man in addition to being a gentleman, the two things are quite distinct; and that, in short, he may be a gentleman and yet be a very wicked man. We find a better conception of the character. A man so inconsistent as to sail under false colors and make himself agreeable to a sinister purpose we should consider one of the most dangerous persons we could introduce into our homes or among our friends. We find a better conception of the character in a recent work of fiction. "He is certainly a gentleman," the author says of one of his heroes, though what it is that constitutes a gentleman is an open question. It is not culture, for I have known ignorant men gentlemen and learned scholars who were not. It is not money, nor grace, nor goodness, nor station. It is something indefinable, like poetry.—Tinsley Magazine.

THE ATONEMENT.

Whatever difficult there may be in this conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the property of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in Scripture, "The Lamb of God that taketh away the sins of the world." To Judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe that God should make known his perpetual and irreconcilable detestation of moral evil. He might indeed punish, and punish only the offenders; but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote good. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shows evidently such abhorrence of sin in God as may better see from it, or strike us with vengeance when we have committed it. This is effected by vicarious punishment. Nothing could more justly the opposition between God and moral evil, or more amply display his justice to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for divinity itself, to pay the demands of vengeance by a painful death of which the natural effect will be, that when justice is appeased, there is a proper place for the exercise of mercy. This is the true and indispensable that the eyes of a woman should be smaller than her mouth; that her waist should be neither thick nor thin, and yet to retain flexibility and grace, which are the principal attractions, they should be in proportion with the other parts of her body; the hands and feet should harmonize regularly with the arms and legs. In brief, a large woman, to be perfectly made should have large hands and feet. If she has not, so much the worse for her; she is not perfect.

A Small Crop.

A man who plants a small crop will have full time to thoroughly prepare his land before planting—which is half the battle—in consequence of which it will be able to stand a severe drought; he will have full time to renovate his fences, thereby preventing it from incursions of stock; he will have ample opportunity to fertilize his entire farm; he will be able to cultivate well with a smaller force, thereby diminishing his expense; and, instead of having his crop press him, he can press it, and he will find at harvest that he will have much more and of much better quality than if he had attempted to cultivate more, and his expense, vexation and fatigue much less. He can also have opportunity to rest part of his land, and have some for pasture use.

MOHAMMED AND HIS HABITS.—

An English author, with the singular name of Smith, has just published an elaborate work on Mohammed and the religion which he originated. From it we extract the following:
Up to the age of forty there is nothing to show that any serious scruple had occurred to him individually as to the worship of idols, and in particular of the Black Stone of which his family were the hereditary guardians. The sacred month of Ramadan, like other religious Avants, and he would often retire to the caverns of Mount Hira for purposes of solitude, meditation, and prayer. He was melancholic in temperament, to begin with; he was also subject to epileptic fits, upon which Springer has laid great stress, and described most minutely, and which, whether under the name of the "sacred disease" among the Greeks; or "possession of the devil" among the Jews, have in most ages and countries been looked upon as something specially mysterious and supernatural.

TWO SCENES AND A QUESTION.

In a quiet little town in Mississippi, more than a week ago, one of the most singular scenes ever witnessed on this continent took place in the broad day, under the very eye of the sun. There was no need of the cover of night—no cause for concealment; the act had the smiling approval of heaven.
Near the jail stood a newly erected gallows. Around it were gathered the entire population of the town and surrounding country, gazing coolly, calmly and dispassionately at the dread instrument of Justice, and patiently awaiting the hour for the culminating scene.
Not the face of a single man in all that vast audience was masked; not a disguise was worn; they were American citizens who held the honor of their mothers, their sisters and their wives dearer than life itself. Marks this.

The Next Legislature and Its Political Complexion.

The Raleigh News says: Our published list of Senators elect to the next General Assembly is now complete. That body will be composed of 38 Democrats and 12 Republicans, a Democratic increase of 6 Senators over the last session.
The House list is not quite complete, the positive returns from some few counties yet to be heard from, tho' we know what will be the political character of the Representatives from these counties, except possibly in one or two instances. The House will have 180 Democrats, 3 Independent Democrats, 36 Republicans and 1 Liberal Republican. The three Independent Democrats are Messrs. Carson, of Alexander, Oakesmith, of Carteret, and A. J. Smith, of Hyde. The Liberal Republican is Mr. Garrison, of Polk.
In the Senate but three Democratic members of the last session are returned, Messrs. Waring, of Mecklenburg, Morehead, of Guilford, and McAuley of Union, but one Republican member, Mr. Martin Walker of the 39th District.
The following members of the late House have been elected to the Senate: Messrs. Stanford, Dem., of Duplin, J. G. Marler, Dem., of Yadkin, R. G. Sneed, Rep., of Granville, John M. Paschall, of Warren, and John Bryant, of Halifax. The negroes in the Senate will be John Bryant, of Halifax, and W. P. Mabson, of Edgecombe.

The Ideal Foot.

On account of the profound ability of chiropodists and the perfect stupidity of shoemakers, one of the rarest, most difficult things to meet is a pair of pretty feet on a lady.
Here it is necessary to explain the exact sense of the word beauty. A vulgar prejudice has been laid on that observation, though full of justice, that states: The constitution of a woman is more delicate than that of a man; the fibres of a female form are more fall and of a weaker tissue than in a man; a vulgar prejudice did I say, absolutely declares that female perfection consists in smallness of stature, and of the other parts of the body. There is nothing more absurd.
One has only to consult the engravings in fashion journals to have an idea of the elegant monstrousities invented by this prejudice; the tiny hands, imperceptible feet, eyes larger than the mouth, a slim little waist, in strange contrast with the exaggerated hips and broad shoulders—these are the horrible beauties which the generality of the women envy and the public laud. Artists, who are the only persons competent in this question, declare that beauty consists in harmony of all parts of a subject as well as the equilibrium of its proportions. And there is nothing more true than this assertion.

THE IMAGINATION AND DEATH.

Entwistle, the printer, who was bitten by a dog in Hied last, died yesterday. Some believe he died of hydrophobia; still more believe that he died merely of the fear of it. As it is perfectly apparent that the disease is a sealed book to science, either belief may be the true one. That the imagination will kill is certain. Many of our readers will remember the case of the gardener at either Heidelberg or Goettingen. This man was working in the garden on a fresh spring morning, in the prime of health. A student passed him with the words:
"Ah, Fritz, passed a bad night, eh?"
"No, sir. Never felt better."
"I'm glad to hear it. Though you looked pale!" Your garden looks beautiful, Fritz."
"Thank you, sir."
"Come along another student."
"Good morning, Fritz."
"Good morning, sir."
"System a little out of order?"
"No, sir."
"You look bad, heavy eyed and pale."
"Didn't know it, sir."
"A mere spring debility, I suppose. Good morning."
Fritz (Solus)—I do feel sort of queer like.
"Come along a professor."
"Well, Fritz, how are the violets?"
"Beautiful, sir, beautiful."
"You don't look very beautiful. What's the matter with you? Let me see your tongue. Your forehead clammy, too. I think you had better go home to bed, Fritz."
"I do feel queer, sir."
"I should think you would. Go to bed. Keep quiet for a few days."
"I believe I will, sir."
"I see Dr. Broeck coming this way—ask him. Good day, Fritz; I'm sorry to see you in this state."
"Good day, sir."
"Up comes the doctor."
"Doctor what's the matter with me?"
"Springolina, Fritz, evidently. Get to bed, my man. And here, send this to the dispensary and take a tablespoonful every hour. Don't eat till I see you again. I'll bring Dr. Wolf with me to see you. It's a curious case, very curious."
Fritz went to bed. The doctor came. They walked on tiptoe, spoke in whispers. They darkened the room. They gave him medicine.—i. e., spoonfuls of pure water and pills made of bread.

The Convention Question.

Col. Cameron of the Hillsboro Recorder, in the last issue of his paper prints the following excellent article on the subject of Convention:
Some of the press have occupied themselves in classifying such journals in favor of, or against the proposition of calling a Convention of the people to amend the Constitution. We should regret to see the subject investigated with anything of acrimony or approached in any way that would array the people into parties. It is a subject in which all have a momentary interest, and upon which there have been and will be serious differences of opinion.
It is to observe and demonstrate the gravity of these interests and to reconcile these differences, that discussion now is proper. Previous efforts in the same direction aroused so much apprehension, that it is presumed as a thing of course the same conditions might attend a new endeavor. We think they should not exist now, and that opposition would be without a foundation, and unwise and fatal to the best interests of the people.
It is evident to the commonest apprehension and to the most limited experience, that the Constitution of 1868 is altogether unadjusted to the habits of thought

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and manner of life of our people. It is substituted for one which had existed with so many changes affecting materially the interests of the citizen, the modes of life or the forms of law for eighty years; that our adapting itself most naturally and adjustably to the customs of the country, and the legal system already existing through the usages of many previous years of approved experience. The one of '68 struck down at a blow the venerable fabric, passed over with contempt the distinctive wants and wishes of our people, and forced upon them a system altogether foreign in its applications. It has been substituted to with imitations. Its provisions have worked harmoniously and inconspicuously. It has assumed unwisely and unconstantly the part of legislation in some of its features, and it has checked or forbid good and necessary legislation in others. And so intolerable have been some of its imperfections, that from the moment the people of the State began to feel themselves again masters of their own actions, the subject of amendments was agitated.

The first effort at amendment through a Convention of the people failed; partly through some differences of opinion as to the powers to call a Convention, but more particularly through the fear of a "threatened" collision with the general government, monstrous and insolent as was the threat. Had more to do with defeating the call than anything else.
The Legislative mode of amendment was then tried as the next alternative. A portion only of the amendments proposed were submitted to the people for ratification.—They were ratified by a large and most decisive majority, and were supposed to have become parts of the Constitution. But no sooner does a case arise involving the tenure of place and power by one of the creatures of the Constitution of 1868, than we find the Supreme Court, another of its creatures, ready to pronounce, if it has not already decided to do so, that the amendments adopted by the people are not a part of the Constitution.
The whole laborious and costly work is thus nugatory and worthless. As the Wilmington Journal says, "the debt of litigation will still be in force; the census must be taken next year at a cost to the State of at least \$250,000; Pool will still be President of the University; there must still be annual sessions of the Legislature, and Silas Burns will still be Superintendent of Public Works," which last was an office done away with by the amendments. These and other grievances which ought to be done away with—the unnecessary Court judges, the unfortunate and discreditable system of election of Judges by the people, the township system, the abolition of the County Courts, and other grievances fixed by the Constitution; and the existence of others, the remedies for which are prevented by the same instrument, such as want of power to compel the payment of a poll tax as a prerequisite for voting, the want of power to exempt from taxation for a period of years, manufacturing capital, by which vast wealth is excluded from the State—these and other things must continue until removed by the people themselves in a Convention assembled.

Have the people a right to do so? Why not? This very Constitution of 1868, insofar as it is in so much, does not do so. Section 1 of Article XIII says: "No Convention of the people shall be called by the General Assembly unless by the concurrence of two thirds of all the members of each House of the General Assembly."
This is the only pre-requisite, and it is filled in the composition of both Houses of the next General Assembly. Why should any doubt exist on the part of a single Convention in that body, and why should not the republicans equally join in a work which the people of both parties have pronounced indispensable to the well being of the State?
But supposing it to devolve upon the former party alone, it is a duty it cannot well evade. Its victory is useless unless it avail itself of the opportunity put in its hands. It is a solemn obligation resting upon the Conservative party to do something substantial for the permanent good of the people, who will not be satisfied with empty declarations or vague generalities. They care little for the fate individual politicians. They care little whose personal fortunes may rise or fall in the progress of this measure. The Conservative party has promised reforms and relief through its rise to power. It has obtained power and it must get pass away in merited reproach as false to its promises, or reckless of its obligations.
It has been objected that the question was not urged during the campaign; that is true. But one main object was considered, and the battle was fought and won on the question whether the white race should rule or not. Now the constitution of '68 was framed with special reference to the interests of the inferior race. Those of the whites were made subordinate and subservient to the other. The election has decided in favor of the supremacy of the one. Now let a convention be called, which, while infringing upon no right and weakening none of the newly acquired privileges of the negro, will frame such a constitution as will secure the whites in a power, they alone have proved themselves capable to yield, which will return to the State its old customs so rudely overthrown which will relieve the people of burdens and inconveniences too grievous to be born, which will remove obstructions which now stand in the path to prosperity, and which at the same time will be in full harmony with the changed condition of things, and which will retain whatever in the constitution of '68 that is approved of wisdom and expediency.

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