

THE RALEIGH SENTINEL.  
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P. D. F. J. N., Editor.  
THE CITY OF RALEIGH, N. C.  
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# Daily Sentinel.

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6 months ..... 6.00  
1 year ..... 10.00  
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LEA & PERRINS'  
Is the only GENUINE  
WORCESTERSHIRE SAUCE.

## The City.

Governor Brogden is expected home this evening.

Wm. G. Hill lodge, of ancient, free and accepted masons meets this evening in the Fisher building.

Remember that A. C. Sanders & Co. have for sale five (5) a No. 1 young and well broke mules. They will sell them cheap.

The Clara Wildman troupe appear at Tucker hall this evening. Said to be good. Had Wilmington on her head all fair week.

Major Duncan, superintendent of the Asheville & Spartanburg railroad, left this evening with 50 convicts to work on his road.

At the request of many citizens, we have introduced our line "DIAMOND OIL," 30 degrees higher heat than any in town. Price 40 cents. Law & Co.

Two of the largest boilers ever made in our state were recently manufactured and shipped by McCallum, Wyckoff & Hope, of this city, to W. T. Blackwell & Co., the Durham smoking tobacco firm.

The cotton receipts in this city last week were 1,765 bales, an increase over the same time last year of 499 bales. The receipts since Sept. 1, are 18,674 bales, while those during the same period of last year were 13,223, an increase of 5,551.

The Concord Register, of Nov. 20, says: "Sorry we were not in the office yesterday when Mr. R. W. Best, traveling agent and correspondent of the Raleigh Sentinel, called in to see us. We hope Mr. Best did good work among our citizens getting subscribers. The Sentinel, since the accession of Col. Down as editor, shows marked improvement, and is now numbered among the best dailies in the south."

FOUND—On Fayetteville street, today, by Jack Hooker, colored, a pair of heavy gold-rimmed spectacles. Owner can get them by calling at the Sentinel office.

ONE OF US.—Among the speakers at the Virginia Good Templars' Grand Lodge session in Richmond last week, our townsman, N. B. Broughton, Grand Worthy Chief Templar of North Carolina, receives special mention and commendation. The Dispatch gives this as the close of his address at a great public meeting Wednesday evening:

Mr. Broughton said he had identified himself with the temperance cause because in early life he had lost a young friend by rum and he registered a vow to fight the demon. The church is the place where this battle should be fought. The church is sufficient, but alas! the church is not at work in this direction. Hence the necessity for temperance organizations. I am proud of the grand old Commonwealth of Virginia. I honor her soil, rendered sacred by the dust of her honored dead, and want to see her emancipated from the thralldom of intemperance."

THANKS.—Our martial heroes, our premium article of warriors, Raleigh Light Infantrymen, were so much pleased with their reception and entertainment by the Wilmingtonians during the fair, that they haven't got over it yet. Although more than a week has passed since their return, they held a meeting last Saturday evening, and poured out their grateful emotions in these thanksgiving resolutions:

ARMY OF THE R. I. L.  
RALEIGH, Nov. 19, 1875.  
Appreciating the generosity displayed by the citizens, soldiers and members of the "Cape Fear Club," of Wilmington, in their particular attentions to us, which made our visit to their city so agreeable, at a meeting of the company the following resolutions were unanimously adopted:

Resolved, That the sincere thanks of this company be tendered the citizens of Wilmington for their generosity in entertaining our company while in their city.

Resolved, That the thanks of this company be tendered the soldiers of Wilmington for their earnest endeavors to please and make our visit one not to be forgotten.

Resolved, That the thanks of this company be tendered the President and members of the "Cape Fear Club," for their generous hospitality and untiring efforts to keep us happy and in "good spirits."

The company also desire to express their most sincere appreciation of the kindness of the managers of the Richmond & Danville R. R., N. C. Division, and of the Wilmington & Weldon R. R., in transporting them over their roads without charge.

T. J. WALKER,  
J. T. FULLEN, Com.  
FRED. A. OLDS.

## THE CHURCHES YESTERDAY.

### PRESBYTERIAN CHURCH.

At the morning services Rev. J. M. Green, of Washington, N. C., officiated. Five young ladies were baptized and sixteen from the Peace Institute joined the church. The reverend gentleman gave his hearers a sound and practical sermon from Hebrews vii: 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

In the afternoon Rev. Dr. Vaughan filled the pulpit and confined his remarks to the subject of infant baptism.

In the evening Rev. M. Green again occupied the pulpit, and had a full congregation. His sermon, taken from Jonah i: 6: "What innocent thing O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not," was an eloquent one, and was listened to with deep attention.

### ST. JOHN'S.

There was no mass at St. John's (Catholic) owing to the absence of Rev. Father Rielly at Weldon.

### SWAIN STREET BAPTIST CHURCH.

The pastor, Rev. J. D. Hufham, preached from Luke xiv: 23: "Go out into the highways and hedges and compel them to come in that my house may be full." It is a beautiful picture which is presented to us in the parable from which the text is taken, and one that taught a great deal to those whom the Savior was addressing. The feast in the rich man's house was a type of the plan of redemption revealed in the gospel. We may give it a more limited application; may speak of it as having reference to the local, individual church. The church is founded by Christ; there he reigns as master; there the gospel, a continual feast, is spread; there the ordinances are preserved; there the Holy Ghost manifests peculiarly his saving and sanctifying power. It is the will of the Lord that this house be filled. We have indicated the way.

I. Who is to fill it—the Lord's people. It is not enough that they build the house, support the pastor and see to it that the truth, the truth only, is preached. This is their duty, but not their whole duty. They are to fill the house with hearers and believers.

### II. The means are indicated by which this work is to be done:

1. "Go out." We are to go out after sinners. The scriptures say to the unconverted, come; to the converted, go. Church members must go out after sinners if the house is to be filled.

2. Compel them to come in by argument, entreaty, persuasion. Tell them of the master of the feast, Jesus. We shall thus bring them in and fill the house.

### III. Reasons for going out after sinners:

1. Jesus commands it.

2. The gospel has saved us.

The chief feature of the day was the THANKSGIVING MEETING in the afternoon. The pastor read the Palm, and Deacon Armstrong led in prayer. The pastor then gave a summary of the past year's work; organized with 10 members, now the number is 120.

Song: Nearer my God to Thee."

Remarks were then called for:

Henry Briggs, superintendent of the Sunday school of the First Baptist church, expressed his joy at the work accomplished at this place. He referred to the labors of Moody and Sankey, and how they put Christians to work wherever they go. A lady asked Mr. Moody to speak to her son about the salvation of his soul. He agreed to do so provided she would go and talk to some one else on the same subject. Let us not think because we have been so blessed that there is not a great work yet to be done.

Gov. Holden heartily responded to the sentiments of thanksgiving expressed. He believed the secret of success here was because the people had taken God at his word and worked. Let us work the more diligently in the future, seeing how much the Lord has blessed what has been done. He hoped to see, at no distant day, a glorious outpouring of the Spirit in this and the First church, and asked all to pray for the same.

Prayer by Jacob S. Allen.

Song: "I am coming to the Cross."

J. M. White: It had been his pleasure and privilege to be here and take part in the beginning of this work. He had always felt an interest in it, and never heard the bell calling to worship without sending up a prayer for God's blessing upon this people. And although it was said the days of miracles had passed, yet the accomplishment here really did look miraculous; but for us whereof we are glad. On

still we should, like Luther Rice, ask and expect great things of God.

Song: "Knocking at the Door."

W. T. Womble had been a professor of religion 18 years, but the past 12 months had been the happiest of all his experience. He doubted not that all the other members felt as he did. Of a truth "the Lord hath done great things here, that love of which the Abolitionist was the blessed seal, and whose fruitfulness is for those who realize in truth and in life, that the Lord is "our righteousness."

John Armstrong was glad when they said "let us go up to the house of the Lord." This language of the prophet, he said, he really felt to-day, when this meeting was announced. A great work has been done and remains to be done. His heart yearned to see the multitude out of the fold brought to Christ. May we not all find something to do? Moody-like we may go in feebleness but God will give the strength.

Prayer by Deacon Jordan Womble Jr., of the First church.

Song: "His high command."

Jacob S. Allen said he wanted to hear from J. C. Marcom who was one of the projectors of the church, and as one of the building committee labored most zealously for its completion.

Mr. Marcom thanked God that he had been pleased to allow him to be one of those who had the building of this house in charge. After being made one of the committee he was told that he must keep talking until the money was raised to pay for it. This he began to do, but had not long to talk before the money was in hand. He had not been able to visit this church as often as he desired, but his humble prayers had always gone up for it and this people.

N. B. Broughton said it was with reluctance that he entered with the original ten in this work, but he now rejoiced that it had been his privilege. Often on Sunday his heart was sad as he left his home to come over here, thinking of the joy and happiness he had experienced at the First church, recalled by the sound of its bell. We were sent into this field so ripe as reapers—to-day we come bringing our sheaves to return thanks. Let us build dwellings and stores, but oh, let us build for God too! Our stores and mansions will perish with time, but the record of this building will add stars in glory to the crowns of its projectors.

Prayer by Gov. Holden.

Song: "Labor on."

Jacob S. Allen said, that is what we intend to do—labor on. Like the others, the past year had been the happiest of his christian experience. The first dollar given to the new addition was by a gentleman not a member of any church. He thanked the First church for having sent him as one of the missionaries to this field. He was glad over the work done and hoped to see more of the members of the First church at our meetings, and especially the Friday night prayer meetings. He should always feel grateful to them for their many kindnesses, both in words and money.

Rev. J. D. Hufham didn't think the brethren need feel concerned about our becoming poor. God had fixed all that. He had led us all the way through—in the men and women sent here to do this work; the building of the house; the addition; the various comforts, carpets, stoves, and all.

Touchingly he alluded to the many incidents that had made sacred every spot in the original room—of the experience of many that were converted during the late revival. He called attention to Mr. Wilson and Mr. Hobby, two very aged men who had cast their lots there after remaining out of the church for years and years. What has been done here has been by individual effort. Those who originally constituted this church were not much before, but coming here they went to work and God has blessed their labors. He had been in the pastorate for many years, but in all his course he not enjoyed himself so well as here.

The exercises were closed by singing the doxology.

### CHRIST (EPISCOPAL) CHURCH.

At Christ Church, Rev. Dr. M. M. Marshall read the service and preached. Notwithstanding the inclemency of the day, the church was very well filled. The text was the last clause of the 6th verse of the 32d chapter of the prophet Jeremiah: "The Lord our Righteousness." After a fitting and touching reference to the rapidly approaching close of the ecclesiastical year and to the admirable adaptation of the services of the church to seasons and Sundays, inculcating in and through them all the Saviour of the world as "our Righteousness,"—the reverend doctor, with power and persuasiveness showed

wherein and how He was "our righteousness." Stress and emphasis were laid upon the word "our." No man had a right to say in a restricted sense, "Christ my righteousness." And hence the preacher deduced the farther lesson of that all embracing divine love which comprehended all men and all nations of earth,—that love of which the Abolitionist was the blessed seal, and whose fruitfulness is for those who realize in truth and in life, that the Lord is "our righteousness."

ALLSOUTH STREET BAPTIST.

The pastor of the First Baptist church Dr. Pritchard, has been engaged for several months in discussing the great doctrines of the christian faith. His sermon yesterday, was the ninth of the series, and was devoted to the doctrine of justification, and was based upon that memorable passage in Romans vi: 1: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

The doctrine of justification, said the preacher, is not a mere speculative point of theology; on the contrary, it spreads its influence through the whole body of divinity; it enters into all christian experience and operates in every part of practical piety. A mistake on this point would be fatal, for if there is one doctrine of the christian religion, more important than any other, this is that one, since it is nothing else than the way of sinner's access to God. Luther pronounced it the article of a rising or a falling church, and the church journal says that one secret of Mr. Spurgeon's power lies in the great prominence he gives to this doctrine in his preaching. The term "justify" is of forensic origin, and means the declaring or pronouncing a person just according to law. It stands opposed to condemnation in the scripture, in Romans 8th; 33d; it is God that justifieth; who is he that condemneth? It is very nearly akin to our legal term acquit, though it differs in this respect: one acquitted in our courts of justice is pronounced innocent; he don't ask for pardon; he has stood his trial, and been proven guiltless. But in the evangelical use of the word "justify," the person on trial does not claim to be innocent; on the contrary, acknowledges his guilt and asks for pardon, and yet he is pronounced free from all the consequences of his crime. He is pardoned, and more than that, he is treated though he had never sinned. It will thus be seen that the word, as used in the bible, does not mean to make just, its etymological signification, but to hold and treat as just those who have transgressed the law.

How can this be done? How can God be just and the justifier of the sinner? God placed man under law; man transgressed the law. Shall the law be abrogated, as too severe in its requirements? There is no fault in the law, it is holy, just and good. To annul the law would be to impeach both the wisdom and justice of God.

Shall man be saved irrespective of law? That were to trample the law under foot. And it would moreover destroy man's free agency. Man sinned by the consent of his will, and he must be saved by the consent of his will. Man is thus in dilemma: He must atone for his sin by suffering the penalty of the law, or he must satisfy the demands of the law by his good deeds; or else he must find a substitute to atone for his sin. The law is inexorable; it can abate nothing. Man cannot take the first horn of the dilemma; for that would send him to hell. Nor can he, in the second place, satisfy the law by any work of supererogation. He can do no more than his duty at any time. But alas! he is already a sinner and if for the future, he never sinned, the old score would be against him, for which he could never answer. Nor in the third place, can man offer a substitute; bulls and goats won't do. All his fellow men have to answer for themselves. In this, man's extremity, God sends Christ, as man's substitute; he is man to represent the human race, and to die in man's stead; he is God, that he might keep the law, and that his atonement might have infinite efficacy.

But how does the righteousness of Christ avail for man? It is imputed to them that believe in Him. Is there any atoning merit in faith? No, first, because no man's faith is perfect, and the law demands a perfect righteousness! Second, faith is every man's duty, and there is no atoning merit in simply doing one's duty; and thirdly, boasting is excluded, for faith itself is the gift of God. Salvation is by faith that it might be by grace. In the very exercise of faith, merit is renounced, and the sole reliance is placed on the merit of Christ. Christ is the merito-

rious cause, while faith is the instrument and cause of salvation.

IV. The effects of justification, as given by the apostle, in this chapter are, first, peace; we have peace with God. Second, access to God, through Christ as mediator. Third, the blessings of grace which make christians able even to glory in tribulation; and in the fourth place, strong assurance of ultimate salvation is given the believer in this blessed doctrine. Much more, therefore, being justified by his blood, shall we saved from wrath through him. For if being enemies, we were reconciled to God through the death of his son; much more being reconciled, shall we be saved by his life.

PENSON STREET METHODIST.

For his morning discourse the pastor, Rev. N. M. Jurney, took his text from Ecclesiastes xii: 1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." It is supposed that the book of Ecclesiastes, as well as the book of Proverbs, was written by King Solomon. King Solomon had sought pleasure and happiness in the things of this life. The entire book of Ecclesiastes is descriptive of vanity and emptiness of earthly pleasure. A great many people, like Solomon, are seeking happiness from this world, but all such are doomed to utter disappointment. The young particularly are called upon to remember their creator in the days of youth. Every individual, the most debased, the vilest and most hardened remember that there is a God, but it is not such a remembrance as is enjoined by the text. The remembrance in the text is such as will cause a hearty and true repentance for sin, and lead to embracing the salvation as offered by God to the human family, and an interest in the things of eternity. It is important to the young, because the heart is then most susceptible of impression. Lessons of evil may be learned in youth which will last a man through life; though he may seek God and have his sins forgiven, yet the lessons of vice and sin of youth will arise up in his mind, and mar his enjoyments in a religious life. Those who obey the injunction of the text in youth, the habits of religion grow with their growth and strengthen with their strength, are not subject to the trials and temptations of those who neglect it to more advanced years. They are not subject to the evils of those who have spent the larger portion of their lives in sin, and now that they have come down to old age, and feel that the day of departure is at hand, must exclaim that they have no pleasure in them. No pleasure in the sins of their youth, no pleasure in those things that ministered to the appetites and desires of the flesh. He that attends to this matter in youth, comes down to old age with a blest assurance of a blissful immortality, and of reaping his reward in the kingdom of heaven.

In the evening the text was taken from Malachi iii: 17: "And they shall be mine, said the Lord of hosts in that day, when I make up my jewels." The people of God have been scorned, maltreated and have had to suffer persecution ever since the introduction of christianity into the world. The great head of the church suffered persecution. Scorned, neglected of men, betrayed and crucified. And his followers may expect persecutions, and their names to be cast out as evil, by those who know not God. His people are often caused to shrink from duty, from the judgment of the world, and those who hold religion in contempt. Would like for christians to have a proper view of being called a jewel of God. The title of monarch, and the right to sway the scepter over a nation, may be grand, but to be called one of God's children, a child of God, is the grandest title ever sung by angel tongues. If christians could feel and know how much they are loved by God, the glory that awaits them in the better world, they would rejoice with joy unspeakable. No monarch, no queen is half so grand as the humblest, poorest and most down-trodden christian that walks the earth, and amid all the scorn and contempt of the world, remember that God esteems you far above the grandest of earth. Christians are called salt of the earth. The world at creation was in darkness. God said let there be light. The light came forth and burst o'er all the earth. So the light of christians dispels the darkness of sin and bears light to the world. The jewels of God cannot shine in all their splendor in this world. When they have been sufficiently polished in this world, they shall be removed to shine forever in the City of the Skies. It is there that they shine in all their splendor. Sinful mortal eyes could not look upon

such an one. At the last God will bring up his jewels, wherever they may be buried, in ocean's depth, or error of the earth; he will bring them up polished from all roughness and fitted and prepared to shine forever in his kingdom on high.

### CHURCH OF THE GOOD SHEPHERD.

The pastor, Rev. E. R. Rich read the morning services and the sermon was preached by Bishop Lyman from St. John vi: 12: "When they were filled he said unto his disciples, gather up the fragments that remain, that nothing be lost." This he said in the last Sunday in the christian year. The church is of God, not of the world and she counts not her time as the world does, but taking her Lord's life as the pattern of the pilgrimage she reckons her time by the events of his life. And now, having gone through the entire round of festival and fast, the church bids us pause and "gather up the fragments that remain that nothing be lost." The fragments of time wasted, of blessings slighted, of opportunities neglected, of duties unfulfilled, of prayers unaid, should all be gathered together and used to the very best advantage; that God may bless us with increased mercies and enable us to run more faithfully the race that is set before us.

### PENSON STREET METHODIST CHURCH.

Dr. Burkhead delivered in the forenoon and evening two able sermons from the 46th and 47th verses of the 24th chapter of Luke: "And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the morning he discoursed on the sufferings of Christ, and exhibited Christ in those sufferings as a model for man in the cause of truth and righteousness. In the evening the necessity of Christ's sufferings, death and resurrection were shown as the only medium of salvation for mankind.

### PROF. KERR IN BALTIMORE.—Prof. C. Kerr, our learned and indefatigable state geologist, was invited by the President of the American Health Association, recently in session in Baltimore, to deliver an address before its members on North Carolina topography and geology. Knowing that the wonders he would have to tell would seem incredible to men entertaining the average orthodox ideas of our grand old commonwealth, he outfitted himself before starting with a full equipment of official maps, charts and statistics, and it was well he did. His description of North Carolina scenery, and his statements in regard to her resources, seemed to his distinguished auditors like fairy tales or snatches from the Arabian Nights. They had never in their wildest dreams imagined anything of the glories he portrayed, the marvellous lavishing of nature's richest gifts upon our almost unknown and wholly unappreciated realm. His maps and figures were resistless, and the result was that the president of the body and many of the eminent pundits declared their intention to come on an early day, and see for themselves our land of the blest.

### CHARITY.—Rev. T. H. Pritchard, pastor of Salisbury Street Baptist church, announced to his congregation yesterday that he would preach a sermon, thanksgiving-day, in behalf of the Oxford orphan asylum. The subject will be "The Good Samaritan," and as the close of the service, a collection will be taken up for the needy and fatherless ones. In his proclamation appointing next Thursday as a day of thanksgiving and prayer, Governor Brogden suggested that contributions be made in all the churches holding services, for the benefit of the orphans at Oxford and Mars Hill. We hope the charitable idea will be liberally carried out, and that the hearts of these destitute unfortunates may be made glad as the result of a general christian giving of thanks and aims commingled.

### POLICE COURT.—This tribunal had a very small docket for Monday morning. William Herndon was charged with being abusive to his family and leaving them without proper subsistence. His honor imposed a fine of \$5, and appropriated the money to feeding the hungry wife and children.

Crawford Morse and Clay Jordan were arraigned for disorderly conduct and each deposited \$5 in the city treasury.

Johnston & Co. printer