

Friend of Temperance.

FAITH, TEMPERANCE, CHARITY. R. H. WHITAKER, Editor and Proprietor. THEO. H. HILL, Associate Editor. REV. J. T. WHITLEY, Richmond, Va., Corresponding Editor.

Office three squares East of the Capitol, on Northern Avenue.

RALPH, N. C., FEBRUARY 15, 1872.

The Friend of Temperance and Peterson's Magazine will be sent to any person for one year at \$3.40.

Every family ought to have a Temperance paper and a Magazine. The Friend of Temperance and Peterson's Magazine fill that bill at only \$3.40.

Address: R. H. WHITAKER, Raleigh, N. C.

REV. SAMUEL PEARCE, Charlotte, N. C. State Lecturer.

Bro. Pearce promises to do us good work—to give all his time to our cause—to speak and talk, and write, and visit—in short, to throw himself into the breach, and fight his way through.

Let us sustain him! Let every Council go to work at once and raise a Lecturer's Fund, and let that fund be as liberal as our cause is deserving.

Below we give the action of the committee:

PROCEEDINGS OF COMMITTEE. RALEIGH, Feb. 5th, 1872.

The committee appointed by the State Council of North Carolina to secure the service of a State Lecturer, and to provide ways and means for his support, met this day, at the office of the Secretary of the State Council, all the members being present, either in person or by proxy.

After consultation and a free and full interchange of opinion, the committee adopted the following resolutions:

1. Resolved, That it is a matter of the utmost importance to the success of our Order in North Carolina, that a competent Lecturer be put into the field, whose business it shall be to discuss the great question of social reform already so happily begun by the Friends of Temperance, and to present to the people, as a benevolent institution, has upon them.

2. Resolved, That in order to secure the funds necessary to pay for the services of said Lecturer, the Secretary of the State Council is hereby authorized and requested to communicate with all the working subordinate Council of our Order in the State, with the view of ascertaining what amount each can raise toward defraying the expenses of a State Lecturer, and that said subordinate Councils be requested to respond to his communication as promptly as possible, stating the amounts they are willing to pledge:

3. Resolved, That the Subordinate Councils be requested to forward such funds as they may severally raise for the use of a Lecturer, to R. H. Whitaker, Secretary of the State Council, at Raleigh, and that publication be made of all such funds by him received.

4. Resolved, That the said R. H. Whitaker is hereby authorized to pay out of the funds so received, to such person as this committee may employ as a State Lecturer, at such times and in such installments, as may be agreed upon between said committee and the person employed, taking his receipt therefor.

The Rev. Samuel Pearce of Charlotte being present and expressing a willingness to engage in the work, the committee agreed with him upon terms which they feel assured will be satisfactory to the State Council.

Bro. Pearce is well known in North Carolina as a Temperance man and as a speaker of force and ability. He was employed a number of years ago by the Grand Division of North Carolina, as lecturer, and it was during his year's service that that Order took its first rapid growth.

Bro. Pearce will enter the field at once and the committee bespeak for him everywhere the earnest and hearty cooperation of Friends of Temperance.

Brethren of the Order, your committee have, they think, secured the services of a competent man as State Lecturer. Now they need the funds to pay for those services, and they appeal to you for aid.

Let every Council respond liberally and promptly to the call, which the Secretary of the State Council is authorized to make upon them, and the good work will move forward.

DAN S. HILL, R. H. WHITAKER, H. T. HUBBON, W. W. MCKENZIE, W. H. MITCHELL, Committee.

A brother writing from Greenville, Va., says:

"Our little Council is getting along as well as could be expected under the circumstances. We number about 20 or 25 active members, and about the same number of associate members—all working harmoniously for the success of our good cause."

The Statesville American has just closed its fourteenth volume. It has never changed ownership during its long career; and we hope it will not for many years to come. The American is a good paper, and we hope that it will receive all the patronage it so richly merits.

On Spruce.—The Newbern Republican says: "A colored man named Caesar Evans, has discovered an oil spring upon his land, just west of this city."

State Lecturer.

We hoist to our mast-head to-day, the name of Rev. Samuel Pearce of Charlotte, as State Lecturer for North Carolina, in behalf of the Friends of Temperance, and the great cause which they are endeavoring to advance.

The recent State Council, which met at Franklinton, appointed a committee to employ a Lecturer, and to provide the ways and means for his support.

That committee held a meeting in this city on Thursday last, and after mature deliberation, entered into an arrangement with brother Pearce, which they think will meet the entire approbation of the temperance men of the State, and result in great good to their Order.

We have only to say, that we shall accord to the action of the committee our heartiest support in carrying out the plans they have laid.

We take pleasure, therefore, in laying before our readers the action of that committee, and in calling especial attention to the appeal which is made in their name to the various Subordinate Councils of our State, to aid liberally in defraying the expenses of the Lecturer.

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TO THE FRIENDS OF TEMPERANCE IN NORTH CAROLINA.

DEAR BRETHREN—The committee appointed by the State Council of the Friends of Temperance, to secure the services of a Lecturer for the State, have made arrangements with Rev. Samuel Pearce of Charlotte, N. C., to take the field as Lecturer. Bro. Pearce enters upon this work, therefore, under the sanction of the State Council, and is expected to Lecture, not simply on the subject of Temperance in general, but in behalf of our Order, and to get up Councils wherever he can, and to revive and encourage drooping Councils, wherever they are found to exist.

There has been a general desire for such a Lecturer, expressed by the Friends of Temperance in various parts of the State. We now have him in the field.

Brethren, rally to your State Lecturer. Give him your hearty endorsement, and earnest co-operation. He is the only Lecturer put in the field by the Friends of Temperance, and the only one who is expected to spend his time exclusively in the interests of our Order. He is an old and experienced warrior in the cause. A North Carolinian! A Friend of Temperance!

Let us put forth all our energies in co-operation with him. Let North Carolina among come forth, to support a North Carolina Lecturer, in the interest of the Friends of Temperance in North Carolina!

Let us stand together, under our own flag, and fight as close phalanx the strong, defiant foe, Satan!

I hope to hear cheering news from all parts of the State. Write brother Pearce in the field, let our young men at home, in the various Councils, and the old men who used to lead merry darts at the enemy, make speeches, and work for the cause. We have hundreds of men in North Carolina, who, if they will, may do good in this way.

Working, praying, for, and expecting great prosperity to our Order.

I am yours in F. T. and C., R. J. CARRAWAY, President of the State Council.

Why are You a Friend of Temperance?

Presuming that you are a member of our Order in good standing—has all paid up—that you attend the meetings of your Council regularly, and that you labor, as an opportunity, convenience and inclination will allow, to bring in new members, we take this occasion, brother, to say well done! and to bid you God-speed in your good work.

There are thousands who are doing far less than you, and many thousands more who are doing nothing at all in behalf of temperance; but the question is, are you doing all you might?

Why are you a Friend of Temperance?

Why do you pay up your dues, and attend your meetings regularly?

Why do you, occasionally, present the name of a friend as an applicant for membership?

What is your motive for doing these things?

We feel confident that if each Friend of Temperance will give these simple questions a moment's consideration, he will be astonished to see how far short he has come of fulfilling his obligation.

Brother, why did you join the Friends of Temperance?

Was it because you were told that the Council room was a pleasant resort to while away a winter's evening—a place of amusement—a place of mirth for the young people? Did such a motive lead you there?

And why do you remain a member of our Order?

Is it because you have no where else to go on the night of meeting?—or, because you have some selfish end to accomplish?—or, because certain ladies attend the Council?—or, because you are ashamed to withdraw?

The true Friend of Temperance is one in motive, as well as in action. He remembers that in his application to become a member of the Council, he said, that it was his "earnest purpose to labor for the good of others"—and that in the obligation which he voluntarily assumed, he pledged himself to "promote the harmony, and advance the interests" of the Friends of Temperance, and he tries to keep the spirit as well as the letter of that obligation.

He believes his order to be a good one, and that it will accomplish good, and for this reason he loves his Order. For this reason he attends the meetings of his Council.

The true Friend of Temperance labors to promote the cause, and not his own interests. He is willing to be the humblest, if by being so he may best serve the cause; and he is willing to work anywhere.

The one ruling thought with him is: "how may I best promote temperance and benefit my unfortunate fellow-beings?"

Brother, why are you a Friend of Temperance?

Are you laboring for the good of your fellow-men; or are you working that your fellow-men may praise you?—or, what is worse still, working like the politician, for notoriety—for fame?

It is time we had examined our motives, and ascertained for ourselves, at least, whether we are really Friends of Temperance indeed—or only so in name.

The field is white unto the harvest. Drunkards are perishing. The young are being led astray. The pall of sorrow is closing around millions of hearts.

Let us to the rescue!

We Should Not Feel Discouraged.

We frequently talk with brethren who seem to think that our efforts, to reform men, and to stay the terrible ravages which intemperance is making all over our land, are accomplishing but little, if any good. And we frequently receive letters that give very discouraging accounts of the work—that tell us of failures, and violations of the pledge.

We are not discouraged, nevertheless. We expect reverses. We expect failures, occasionally. We expect that our enemy will, sometimes gain a victory. Considering his great strength, it is a wonder that he is not often the victor.

When we remember that he has friends in the church and out of the church—in high places and low places—upon every high-way, and in every nook and corner—among the rich and powerful, as well as among the poor and lowly;—that the moderate drinker is his friend—the wholesale dealer is his friend—the wine-drinking minister is his friend—the whiskey-distilling church member is his friend, and the farmer who squeezes his apples and grapes, and makes brandy and wine for family use, is his friend, it is not wonderful that we make any progress at all?

Let us not be discouraged! We are making an impression. Public attention is turning toward us, and we are speaking upon the public mind. We have accomplished much, already. We have only to labor and to wait.

In North Carolina we have achieved a wonderful success—one that should resound every fainting heart, and revive every feeble Council. Whether the bill for Local Prohibition becomes a law or not, its friends have the proud satisfaction of knowing that, in the popular branch of the General Assembly it has been endorsed by nearly a two-third vote, and that too, after repeated efforts, to do it with amendments, lay on the table, &c. To insure complete success, we have only to educate public sentiment.

Let us go to work to do this. Let us put lectures in the field—circulate temperance literature—and agitate! agitate! until the member who votes for Local Prohibition in the General Assembly, shall be sustained by popular sentiment at home.

Here is an item clipped from the issue of Feb. 10th, which speaks for itself:

"There seems to be a determination in different parts of the country of stripping the liquor traffic of the immunities it enjoys that make it the most oppressive monopoly in the country, and of bringing it like all other business, under the sway of the law. The Legislature of Illinois has passed a bill by large majorities, to strip the House and Senate, providing that no one shall sell liquor without a license, for which he shall give a bond of \$3,000 that he will pay all damages resulting from his sale; and that suits can be brought in behalf of the state when any injury is inflicted; and prohibiting the sale to minors or intoxicated persons. This law, if actually enforced, will close the lower grog-shops and saloons, where the vile poison is dealt out to the wretched and abandoned. The passage of the law creates much excitement and opposition, but not among those who seek to protect society from the great source of crime, and poverty, and misery."

We bid the Christian Weekly Temperance its labor of love, and especially wish that success may attend its efforts to mitigate the evils of Intemperance.

J. T. W.

The Christian Weekly—Temperance.

The American Tract Society needs no introduction to the readers of this paper. Amidst the strife of contending parties in the Church, and the bitter animosities that have sprung up among the sects of America, this Society, composed of representatives of all evangelical denominations, carefully avoiding partyism, and rigidly adhering to the broad principles and doctrines of the Bible upon which the whole Christian world is united, has quietly pursued its mission of christianizing the world both far and near. Its missionary colporteurs have traversed the broad land, penetrating into places where no Gospel sermons had ever been heard, and carrying the words of truth and the message of salvation. Its tracts have gone as winged messengers from God over every district of our own land, and far into the darkness of heathenism and the fastnesses of idolatry, filling the people that sit in darkness with great light, and bringing many trophies to the feet of Jesus.

This benevolent, christian, unsectarian society, having seen with deep anxiety the increasing circulation and destructive effects of a certain class of licentious, obscene publications, have now commenced the publication of a weekly, illustrated religious paper, for the purpose of counteracting, as much as possible the evils of these loose periodicals, as well as to furnish a cheap family religious paper to all denominations. The object commends itself to every lover of morality, and especially to every follower of Jesus.

A noticeable feature of this paper, and the one about which we desire to speak in this article, is its hearty advocacy and fearless defence of the principles of Total Abstinence. Looking upon drunkenness as a sin against God as well as a crime against humanity, and seeing the numerous and fatal consequences of selling, buying, and using as a beverage alcoholic drinks, it strikes frequent and heavy blows at the liquor traffic in all its modifications, and asserts the power of governments to control the traffic in their own borders. In every issue there is something on the subject of Temperance, and some issues are largely devoted to that subject.

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The Social Circle.

REGULAR CONTRIBUTORS. REV. PAUL J. CARRAWAY, GEN. ROBT. B. VANOS, REDDIN MAURICE, ENIGHT ROBERTS, JOHN TURNER, FREDERICK GREEN, JAMES TITUS.

Minnie E. Ray returns thanks to the State Council, W. W. McKenzie, Associate, Rev. J. T. Whitley of Richmond, and Henry L. Deans of Goldsboro', for subscriptions sent to her to help buy the press.

That Press.

We take the liberty of publishing a private letter from a twelve years old boy. To say that we appreciate that subscription would not half express our real sentiments.

We are always in earnest about everything we do—it is constitutional. We are deeply grateful for every kindness shown us, by our friends, and how much more than grateful and pleased we are may be easily inferred when it is understood that a stranger and a child should bless himself to benefit us. God bless you little Henry Deans, and make you a blessing to others.

In this age of brass and selfishness, when wickedness and corruption are nearly always triumphant, it is indeed refreshing to be carried even for a moment back, to the freshness and purity in the nature of a child.

CONGRATULATE M. C. FEB. 28th, 1872. Mrs. MRS. E. RAY—Here is \$2 for your excellent paper. I would not be without it for the world. I cannot wait until the 14th of Feb. to send my valentine, for fear I will spend it, so here it is. Mrs. Minnie, to help buy the press. I will get you up a club as soon as possible for a valentine. Now for something on the temperance question. Instead of being you this letter, I should have gone as well as written, if it had not been for the rain.

What do you think of any minister of the Gospel in charge of a congregation, who will not join the "Friends"? Please put the question to the public. Excuse my bad writing.

In F. T. and C., H. L. DEANS.

FOR THE SOCIAL CIRCLE. The Magnanimity of Joseph.

BY PAUL J. CARRAWAY.

There is, perhaps, no character mentioned in history, sacred or profane, more remarkable than that of Joseph, the son of Israel. From childhood, he gave evidence of a love of purity, an abhorrence of sin, and an unflinching integrity.

There was such perfect symmetry in his character, made up of truth, purity, faith, justice, mercy and tenderness, that one knows not which of these attributes to admire most.

When we consider him as a lad, we can but admire that noble love of truth that led him to give his father the "evil report" of his brethren. The historian does not tell us that his brethren endeavored to lead him into their vices, or attempted to bribe him to secrecy, or to intimidate him by threats from reporting their conduct. But can we suppose that they failed to do either? No, they tried, used every means to deceive him into sin, but in vain. They, no doubt, offered presents, and proffers, if he would not betray them to their father, but he loved his father too well to deceive him, and loved the truth too well to tell an untruth.

When we consider him as a man, the same excellent traits are manifest. He had suffered for his integrity, and was a slave in a foreign land. He was among the heathen—away from father and home, yet he loved purity, and could not yield to sin. For his integrity to his land, and for his purity, he was a prisoner, yet he deals so honestly that he makes a friend of the jailor, and is promoted above the other prisoners.

And when we see him at last lord over all Egypt, a wise and merciful statesman, we can but admire him for his wisdom and goodness. When his brethren appear before him the first and second time, at every step we see something noble and grand. It would seem as if nothing could surpass his kindness to his father, and generosity to his brethren, when they arrived in Egypt. His filial character is never developed, until we see him in obedience to the last call, with his two sons at his father's death-bed, receiving his dying charge and dying blessing, and at last leaning on the face of the dead father and weeping. All this is truly touching, and we turn away from the death-bed scene involuntarily blessing the good and great man. But there is yet one scene more, that I think had been a great sufferer by the iniquity of his brethren. He was with a man named Reuben, who had been a great sufferer by the iniquity of his brethren. He was with a man named Reuben, who had been a great sufferer by the iniquity of his brethren. He was with a man named Reuben, who had been a great sufferer by the iniquity of his brethren.

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