

The Advocate.

RALEIGH, N. C.

FRIDAY, SEPTEMBER 5, 1856.

Special Agents.

James F. Simmons, Weldon. Benjamin K. Pullen, Richmond, Va.

To Camp Meeting—Back Again.

Two weeks ago to-day, we left the Advocate in the hands of a friend, to whom the Editor and the reader are indebted, and took the Western train for a Camp Meeting on South Iredell Circuit.

No accident or incident varied the monotony of the way. We found an excellent breakfast at Gen. Trolinger's Haw River House, and a sumptuous dinner at Col. Roberts' Hotel in Salisbury.

Ten miles above Salisbury we left the cars, and went in a private conveyance, through a beautiful country, 23 miles, to Rocky Mount Camp-ground, in the south-western corner of Iredell County.

Services commenced on Friday night and closed on Wednesday morning. Brethren Barringer, Bibb, C. M. Anderson and O. J. Brent, of the Conference, and Brethren B. Clegg and Brown, local preachers, were present and labored with zeal and success.

The congregations were large, and in the main, orderly. A divine power attended the services; and when we left on Tuesday, 21 white persons and 6 colored had been added to the church, there having been about that number of converts. We learn that when the meeting closed, more than 30 had professed faith in Christ.

On Sunday, the cause of Missions was presented in an instructive and able discourse by Bro. Barringer, and a good collection taken up, which would have been larger but for a rain that scattered the congregation.

South Iredell Circuit was originally settled chiefly by Presbyterians, with a few Lutherans and Secesters. But the barriers to Methodism are giving way, and a promising field of usefulness is opening before us.

Through the efforts of Bro. Brent, nearly all who it was supposed would take our Advocate were receiving it; nevertheless, sixteen were added to the list without difficulty.

The crops in that section are greatly injured by the drought; but there will be enough. The land is fertile, the climate healthy, the scenery beautiful, and the people generally industrious and frugal.—We arrived at home on Wednesday morning, bringing pleasant recollections of our trip, and a desire to revisit it.

A Better Plan.

A large number of families in the Eastern part of the State are migratory. They have productive farms, many servants, and an ample income. They have as pleasant homes as the world has seen; but during the summer months, they seek for health in travel.

Hundreds of them go northward, to the cities, to the springs, and to the seashore. From this course many evils accrue. The young, if not the elders, attending places of fashionable resort, become the slaves of fashion; manners and morals are vitiated; thousands of dollars are carried from the State, and scattered among those who are hostile to our institutions; and weariness, lassitude and regret succeed the fatiguing campaign of pleasure.

Would not the following be a better plan? If a change of residence during the summer months be necessary, let the time and the money be spent in North Carolina.—Nags-Head and Beaufort on the sea-shore; the Springs in Warren; the pleasant villages and the mountains in the upper part of the State; all these offer every advantage for health and reasonable recreation. The expense, the fatigue, and the danger to morals are less than must be incurred in a northern tour; economy, patriotism, and a conservative influence would be more regarded in this way.

Those who are thus migratory, and have families will permit another suggestion.—Let them purchase a small farm near some good school in the hill country, to be used as a summer residence. A few servants can be settled on it, who will take care of every thing in winter, and be on hand, with the garden, the poultry, &c., when the family arrives in the summer.

The children can board out in the winter, and be with the parents at their summer home during the months of migration. The expense will be less, the health better, and the result more satisfactory every way, than is the present mode of a Northern tour, during which is called the sickly season in the low country.

The Northern Independent.

This is the title of the new paper published in Auburn, N. Y., and edited by Rev. Wm. Hosmer.

This gentleman failed to be re-elected to Northern Christian Advocate; and the paper is the first fruit of the failure. It is an abolition sheet; and meets the people in that hot-bed of fanaticism, is like,

Foreknowledge.

A "subscriber" writes that a friend of his alleges that because God foreknew that Adam would fall, that therefore Adam had not the power to stand, and was not a free agent. He further states, that he heard his friend agree in a desire that we should give our views of the foreknowledge of God in its relation to the moral agency of man.

We are not accustomed to indulge in speculations of this nature: we feel much more concerned to know and to teach the practical duties of life. Nevertheless, we very cheerfully comply with the request to give our opinion, promising that want of space compels us to use brevity.

1. Man is a moral agent; that is, he has the power of choice, with the liberty of choosing good or evil. "Dead in trespasses and in sins" in consequence of the fall, the power of free agency is restored to all men by that light which enlighteneth every man that cometh into the world; by that spirit, "a measure" of which is given to all men. If man were not capable of choosing good or evil, he would not be a responsible being. But the whole Scriptures treat man as a moral agent, accountable to God.

2. The full and absolute foreknowledge of God is very plainly revealed in the Bible, and we need not enter into argument to prove it; we may assume it as granted. True, there are some who adopt Dr. A. Clarke's theory, that the omniscience of God is like His omnipotence; that He may exert it or not, as He chooses; and that there are many things which He chooses not to foreknow. But the majority of thinking men believe this view to be unsound, for the reasons given by Mr. Watson; that the choice of an intelligent being must rest upon a reason; that the reason must have reference to the things in reference to which the choice is made; and that therefore, to assume that God chooses not to foreknow some things, is to grant that He does foreknow all things, because the act of choosing implies the foreknowledge. Hence, for ourself at least, we admit that God's knowledge of future events is as absolute as His knowledge of past events.

3. But how does this affect the moral agency and responsibility of man? What influence has the knowledge of an event upon the event itself? None whatever: knowledge is not influence. An event happened yesterday, free, uncontrolled by our knowledge; it was an event which resulted entirely from the volition of others. But now that it has occurred, we know it. Our present knowledge did not necessitate the event; on the contrary, out of the event necessarily grows our knowledge of it. We thus acquire the knowledge of it.

The agents who produce the event are free; the event is free. The doctrine of necessity applies just here; the event occurring, and we being in a position to know it, if it do occur, there is an unavoidable necessity, that in case such an event should come to pass, we should know it. The event may have been contingent; the agents may be perfectly free. The event necessitates the knowledge of it.

The knowledge of man, in its absolute sense, is limited to past events. But the knowledge of God exceeds ours, in that it extends to all future contingent events, and pierces through all the windings of knowledge to the right for us. Such an omniscience is too high for us. We cannot attain unto it, until we "know as we are known." But so far as knowledge can affect the freedom and responsibility of man, the effect of knowledge upon the action is the same, whether it be foreknowledge or after knowledge, the knowledge of God or the knowledge of man.—The action necessitates the knowledge of it; and the knowledge of an act does not at all operate as a cause to produce the act. The actor is a free moral agent, and is responsible for his action. Neither the knowledge of man nor of God can at all infringe upon the free agency and responsibility of man.

How different is this view from the doctrine of unconditional predestination! The former leaves man where God and the Bible place him, free and responsible, the proper subject of punishment and reward; while the latter makes God the first cause of all sin, and contradicts the Bible, by regarding man as a mere machine!

We have neither time nor space to enter into the subject more fully. "The secret things belong unto God; the things that are revealed belong unto us and to our children." And it is plainly revealed, that "He that committeth sin is of the devil. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Wherefore, if any man think that he standeth, let him take heed lest he fall."

Rev. Dr. Doub's Articles.

The subject discussed by Dr. Doub, and the thorough manner in which he treats it, will amply repay the reader. We offer a suggestion, that the reader have a Bible at his elbow, and in every instance turn to the passage to which reference is made.

This suggestion is the more important, as henceforth the argument is to be wholly scriptural, and Bible references will abound. Future numbers will not occupy so much space. The subject is one of deep interest, and we bespeak an attentive perusal.

Northern Preachers in the South.

We lately called attention to efforts in the Northern States to send preachers to the South, and expressed the opinion that such preachers had better stay at home. If they are true men, they are needed there; if they are bad men, we do not want them.

A Correspondent of the N. Y. Observer, in its issue of Aug. 28th, thus develops the ulterior object kept in view by our Northern brethren who would send us preachers:

"What can our Northern Christians do—what should they do, for the South? I have already said that if our Northern Christians wish to do any thing effective for the removal of slavery in the South in a way consistent with the best interests of both the slaves and their masters,—in other words, in the spirit of the gospel,—they must do something else than stand off at a distance and abuse and misrepresent the churches of the South, and caricature them, as Mrs. Stowe and some others have done. They must either go down to the South and help our Southern brethren to do their work; or if they cannot or will not do that, they should aid them in every other way they can. Nor need they stand idle for want of ways of doing good in the South. The door of usefulness is fully open there.

"The first want is that of faithful and capable ministers of the gospel in the South, and the churches of the North can help to furnish and support them. Men of prudence and zeal are demanded, who will preach Christ crucified with all fidelity, and inculcate on masters and slaves their respective duties. In this way they may labor effectively for the overthrow of slavery, but in a way that will benefit both classes, for it will prepare the way by making both what they should be in order to accomplish the best results. The number of capable ministers in the South needs to be greatly increased. In this field the Presbyterians of all schools have much to do in that direction. I am glad to see that the Board of Missions of the Old School Presbyterian Church supported last year, or aided in supporting, rather, not less than 151 ministers. We wish that it had been ten times as many. The Southern Aid Society (formed for the sake of such New School Presbyterians and Congregationalists and others who may feel disposed to co-operate with it) has also entered with spirit into the good work."

Here we have their plan of operations. The object is the "removal of slavery in the South." To effect this it is proposed not to "stand off at a distance and abuse and misrepresent the churches of the South, as Mrs. Stowe and some others have done." Oh! no; but they must "go down South," or aid them who will. It is proposed to send, not open mouthed abolitionists, but "men of prudence." They are to preach and to be prudent; and "in this way they may labor effectively for the overthrow of slavery."

Men who come among us under such auspices, "prudent men," professedly ministering to the purpose of laboring for "the removal of slavery," are precisely the most dangerous emissaries that could be sent to scatter "fire-brands and death" in the South. The open enemy can do no harm; but he who comes, like the Devil into Eden, cloaking his character and purpose under the mask of apparent smiles, is to be watched; he is dangerous, because secret and unsuspected.

Of the 151 ministers supported in the South last year by this Northern Society, how many are Northern men? And what security has the South, that they are not those "prudent men," who are sent to labor for "the overthrow of slavery?"

A Mother in Israel.

Mrs. Bridget Clegg, of Chatham county, is in the 84th year of her age. She has raised thirteen children, all of whom are still living, except two sons, who have recently died, leaving large families.

Her descendants, now living, number more than two hundred. Nearly all of them are members of the Methodist Episcopal Church, South. One of her sons is a Local Preacher, and has accomplished much for the educational interests of Western North Carolina; and three of her grandsons are capable members of the North Carolina Conference.

For many years she has been a devoted member of the Methodist Church, and now peacefully waits "until her change come."

Snuff!

Some weeks since we permitted an esteemed correspondent to express his objections to snuff-dipping through our columns. Another friend, from whom we are always glad to hear, desires to know if he may present the other side of the question. If he please, no. Deliver us from the snuff question! Save us from the tobacco controversy! Because why?

A respected lady friend has sent us a letter, and given us an exhortation for intermeddling with female prerogative, which has taught us a lesson. The name of this lady friend we cannot reveal; her letter we will not exhibit; but it is enough to say, that it made us feel as if all the snuff mops of the country were turned into scorpions to drive us to precipitate emigration. We may enlist for the Indian wars—we may do many things, but we cannot be drawn into a controversy with the Ladies.

Book Editor's Department.

The demand upon our columns compels us to limit our notices of books, published by the Book Room at Nashville, to such only as may be represented by a specimen copy on the Editor's Table. When a book is sent to us, we will either publish the notice of the Book Editor, or peruse it, and furnish an original notice, according to our estimation of its merits, just as the Book Editor may prefer.

In other words, want of room compels us to deal with the Book Room at Nashville just as all newspapers do with other publishers. It is, however, the best publishing house in the Union, and merits general confidence and patronage.

Cannot do it.

A Mr. J. Perham, of N. York, has had the kindness to send us a copy of his "Fourth Gift Campaign and Matrimonial Enterprise," with a request that we insert it in our Editorial columns as an advertisement four times, for which he makes the liberal offer of \$11, to be paid in Gift Tickets, at \$1 each.

We cannot comply with the gentleman's request, for several reasons. 1. It is a Lottery; and we cannot give "aid and comfort" to any such scheme for swindling the people out of their money. 2. We should have to take our pay in tickets; and according to the programme, we might chance to draw "a well known marriageable gentleman, with property in his own right, valued at \$50,000." And for such a gentleman we have no use at all. We think we could invest the \$50,000 to advantage; but could not accept that amount, with the encumbrance of the aforesaid gentleman. Will he take our paper? He might be of some use as a subscriber. Moreover, by publishing the advertisement, and receiving pay in tickets, we perceive that we would be liable to become possessed of "a beautiful young marriageable lady;" a species of property, which, other difficulties out of the question, might not be quite agreeable to the little lady who keeps house for us at home. Wherefore, we pray Mr. Perham to have us excused. Will he subscribe to our paper and pay in advance? To that extent, we shall be happy to serve him.

Statistics.

As Conference is approaching, we venture to remind the preachers of the importance of preparing the usual report of members, &c.

It will be expected that each preacher in charge shall report—1. The number in full connection; 2. The number on trial—in each case stating how many are white, and how many are colored; 3. The number of students, superintendents, teachers, scholars, volumes in library, and amount collected and expended for Sabbath School purposes; 4. Amount collected for Missions; 5. Amount collected for Contingent Fund; 7. Amount collected for Tracts, and how applied; 8. Amount collected for the Bible Cause; 9. Each preacher will also report the amount of his claim for quarterly salary; and the amount received.

It is necessary that these reports be prompt, full and accurate; and now is the time to revise the class books, and to prepare every thing for Conference, and for the coming year.

We make these suggestions, not because we suppose our brethren are ignorant of their duties, or disposed to neglect them; but because we know from experience how the pressure of other matters toward the close of the year is apt to occasion inattention to these things.

Progress of Religion.

Rev. Dr. Stuart Robinson in a capital article in the Presbyterian Critic, gives a most encouraging account of the progress of evangelical religion in the United States. He says: "After a careful comparison and summing up of the religious statistics of the various denominations, the Evangelical bodies of the United States now number thirty thousand ministers, four millions of church members, sixteen million and a half connected by education and sympathy with them, seventy millions of dollars invested in church property, twenty millions annually raised for the support of ordinances at home, four millions for the spread of the church abroad, and twelve millions for sittings in their houses of worship. In this estimate no account is taken of the many millions of dollars invested in schools, colleges, and seminaries, under the control of Evangelical denominations. Thus it appears that, out of the population estimated at twenty-six and a-half millions, nearly two-thirds of the whole are members in full communion or under the direct influence of Evangelical churches."

New Church in Tarboro'.

We learn that the new Methodist Church in Tarboro' is approaching completion. It is expected that it will be ready for dedication on the 4th Sunday in October, when a time of great interest is anticipated.—The new church is commodious, admirably located and arranged, and is an ornament to the town. It is highly creditable to the taste and liberality of the members and friends of our church, and will contribute to place Methodism in Tarboro' upon a vantage ground it has never occupied before. The dedication sermon is to be preached by Rev. Dr. Deems.

The Work—Suggestions.

The work of revival is progressing gloriously. Read the notices under the head of revivals; read, and thank God, and take courage.

These revivals devolve upon the ministers and the membership of the church, a very great responsibility, in relation to the converts. In ninety-nine cases out of a hundred, the person who has been converted among the Methodists, will become more useful and more holy in the communion of our church than elsewhere. It is a duty therefore to use all proper means to gather the fruits of our labors into the fold. This duty cannot be neglected without danger to souls. God and his church require attention to this matter. And then these "babes in Christ," training them "in the nurture and admonition of the Lord." They should be led to the ordinances of the church, and to the "fellowship of the saints," in the class room, and every where.

Moreover, in all seriousness, we urge that a copy of the N. C. Christian Advocate should be placed in every family in which any of these young converts reside. It will pay them a weekly pastoral visit, when the preacher is away; it will contribute much to build them up in the knowledge and the love of God, and to confirm them in that form of religion which has been well defined as "Christianity in earnest." Brethren, see to these things; "suffer the word of exhortation;" and let each revival notice sent for our columns, be accompanied by the names of as many new subscribers as possible. You will thus promote the future prosperity of Zion.

Rev. T. H. Stockton.

As most of our readers know, this gentleman is an eminent minister of the Methodist Protestant Church. He resides in Baltimore, and publishes the Bible Times. He is laboring to have the Bible published in separate volumes, and is issuing select portions of Scripture in tract form. Some time since we stated that he had ventured to nominate certain gentlemen for the Presidency and Vice Presidency, and intimated regret that such a man should have entered the arena of party politics. A reliable friend assures us that this was an error; and we cheerfully correct it, on his authority. We based the item referred to upon a letter in a northern exchange, which was manifestly incorrect, as we now perceive. Such men as T. H. Stockton belong to the whole church.

Is it True?

One of the students, says: "Old rules are brought into force, which have for a long time remained unnoticed. We are now, to a man, required to stand during prayers."

By what right do the authorities of the State University at Chapel Hill enforce a Presbyterian usage, and revive an obsolete rule, which must have had its origin in old times when Presbyterian influence predominated? True, the attitude in prayer is not very important; but it is important to be informed that an Institution in which they have equal rights, enforces a rule which is in direct conflict with their own usage as a religious body. It is important as an index to other things behind, perhaps. Let them look to it.

The New Book on Romanism.

In a notice some weeks since, of the forthcoming work on Romanism, by Rev. C. P. Jones, we stated that it would be a book of 376 pages. The types made a slight mistake, which it may not be amiss to correct. The actual number of pages is to be 396, being 20 pages more than was reported, which may contain matter of much interest. We are anxious to see the Book.

Editor's Table.

BAPTISM: A Treatise on the Nature, Personality, Subjects, Administration, Mode and Use of the Initiating Ordinance of the Christian Church. With an Appendix, containing Strictures on Dr. Howland's "Evils of Infant Baptism." Plates illustrating the Primitive Mode of Baptism, &c. By Thos. O. Summers, D. D. 12mo., pp. 252. Nashville: Stevenson & Evans.

A copy of the above work has been placed on our table. We have examined it, and concur in the sentiment of the late Editor of the Methodist Quarterly Review, Rev. Dr. McClintock, as quoted in the Book Editor's Department of our last week's issue. Price, 65 cents retail; 30 per cent discount to wholesale purchasers.

UNIVERSITY MAGAZINE. This monthly for September is received. It has an inviting table of contents, and merits an increased circulation. Price \$2 a year. Address, Chapel Hill.

SPIRIT OF THE AGE. A new volume of this excellent Family Temperance paper opened last week, with a new dress and an increasing subscription list. Send \$1 to A. M. Gorman, Esq., Raleigh, and receive much more than its value, in the shape of a good weekly paper one year.

Dr. Hamilton, the General Tract Agent, intends to visit the N. C. Conference, at its next session in Greensboro'.

Revivals.

The news this week is cheering.—The work of the Lord is advancing. We hear reports of revivals in various parts of our Conference, of which no account is sent for the Advocate.—Brethren, please send promptly a short, plain account of every revival. Its publication will do good, and encourage others in "their work of faith and labor of love." We condense the following from our correspondence during the last week:

HALIFAX CIRCUIT. Under date of Aug. 26th, Brethren Norman and Hight write as follows: "Not long since, we held a protracted meeting at Concord, an old free meeting house, time worn, weather beaten, and almost forsaken. There were 20 souls converted at this meeting, one of whom was a Campbellite. He joined the Baptists, and they immersed him again. Some people think there is a great virtue in a great quantity of water. Bro. Hedin, some people glory in immersion, as I heard Mr. Purify say he did, at Bank's Chapel last year, when you so signally defeated him and his understrickers, in your debate there. But Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Among those who joined our Church was a widow lady, who had been a Baptist six years. She had her little daughter consecrated to God by baptism—She did this from her own convictions of duty. Through the efforts of Bro. Woodall, old Concord Church is now undergoing repairs. We now have a good class there, which promises great usefulness.

We have also had a two days' meeting at Union, where we were aided by Bro. Jamieson. It was a time of profit to the Church, and two souls were converted. We have also held a 4 days meeting at Mt. Laurel. Fifteen persons professed faith in Christ, and 18 united with the Church. Good order and great seriousness prevailed; we were obliged to leave many penitents at the altar. We are spreading our books. Brownlow's reply is broadcast over this country. We are happy to learn that a number of the most respectable Baptists do not endorse Grave's Iron Wheel. Pray for us.

ROANOKE CIRCUIT. We are not informed of the result of the meeting at New Hope; but learn that there was a glorious revival, a number of converts, and among them several old persons. The Lord is blessing his people on Roanoke circuit. Several grey-headed men have been converted.

DAVIDSON CIRCUIT. Bro. Bibb writes, Aug. 29th, "God has visited us with times of refreshing at Ebenezer. A revival is going on here for several weeks. Between 20 and 30 have professed faith in Christ, and 13 have united with the Church. The revival continues with unabated interest. Before it shall cease may multitudes be made whole. Quite a number of colored people have been converted in the neighborhood of Wesley Chapel, many of whom have joined the Church. We are expecting still greater displays of divine power in the conversion of sinners. Pray for us."

DEEP RIVER CIRCUIT. Bro. W. Harris writes: "We have a glorious revival on this circuit; we have recently been blessed with the conversion of 28 souls, and 22 accessions to the Church."

IREDELL CIRCUIT. Bro. D. W. Doub writes, Aug. 28th: "The Lord is reviving his work among us. At our camp-meeting at New Union, held in connection with our fourth Quarterly meeting, fifteen whites and nine colored were converted to God. Fifteen white persons united with the church. To God be all the glory."

JONESVILLE CIRCUIT. Bro. Gunn writes: "The Lord has revived his work on this circuit. A meeting of only two days has been held at Prospect, at which seven or eight professed conversion. Also a meeting of four days at Mt. Pleasant, resulted in the conversion of eleven souls. Last night at Jonesville the Lord manifested himself in a glorious manner, mostly among the students of Bro. Van Eaton's school. O for a heart to give all the glory to God!"

HENDERSON CIRCUIT. We learn from private correspondence that there has been a gracious revival at Rock Spring, near Henderson. Forty persons have professed religion, and others are seeking the pearl of great price. Bro. Joyner was aided by Bro. Holmes and Bro. Duerwell, the Bible Agent.

WARREN CIRCUIT. Bro. Weaver sends the following under date of Sept. 1: "The Lord has graciously poured His Spirit upon the Church at Hebron. More than 30 souls have professed saving faith in Christ, and the entire membership has been thoroughly revived. I have never witnessed more wonderful displays of converting power. At times the Holy Spirit came like the "rushing of a mighty wind," and the whole congregation was moved like the forest shaken by the tempest. The fall of torrents of rain brought the meeting, after nine days continuance, abruptly to a close, leaving a number of mourners at the altar of prayer. I pray God that they too may find peace. I am greatly indebted to Rev. Mr. Cowles of the Va. Conference and to Bros. Lowe and Reeks for valuable assistance. May God reward them for their labor of love."

WENTWORTH CIRCUIT. Bro. Aven writes on Aug. 29th: "We have just closed a meeting of six days at Mt. Carmel. The Lord was with us, 19 souls were converted, and 20 united with the Church. Many more almost persuaded to be christians. For the last four weeks we have been greatly blessed, and are looking for yet greater things."

PITTSBURGH CIRCUIT. From this circuit Bro. Jordan sends the following good news: "I would say to the readers of the Advocate, that the Lord has given us some success on this circuit. At New Salem we had 3 converts, at Whitwell 27, at Providence 7, and at Rock Spring 2, making in all 39. Forty-two persons have been added to the church on probation. We praise the Lord for the manifestations of his mercy."

LEASBURG CIRCUIT. Bro. J. W. Lewis writes Aug. 31st: "While others are contributing to the interest of the Advocate by sending revival notices, permit me to say that we have had some success in our labors on Leasburg circuit, 25 have recently been converted, and many more are seeking the pearl of great price. We have also done well for the missionary cause."

ITEMS.

Episcopal Convention. The General Convention of the Protestant Episcopal Church, which meets triennially, will assemble during this month, in Philadelphia. The rumor that Bishop Whitehouse will tender his resignation to that body, is not credited. It is reported that the friends of Bishop Onderdonk, of New York, will make another effort to have him restored.

University of N. C. More than four hundred students are in attendance, and others are still arriving.

Education Convention. A convention of the friends of Education in North Carolina, is called at Salisbury, on the 12th October next. Arrangements have been made to furnish return tickets free, and for the entertainment of all who attend as members. A full meeting and free counsel may result in much good.

Death of an Editor. Josiah Johnson, Esq., Senior Editor of the Carolinaian, died in Fayetteville on the 25th ult. He was a native of Massachusetts, but had resided several years in this State, and had won the respect of all who knew him.

Workmen Discharged. Two hundred workmen have been discharged from the U. S. Armory at Springfield, in consequence of the failure of Congress to pass the Army Appropriation Bill.

New Roman Bishop. Rev. P. F. McFarland, of St. John's Church, Utica, N. Y., has been appointed Bishop of Hartford, in place of Bishop O'Reilly, who was lost in the Pacific.

Presbyterian Female College. The new Presbyterian Female College at Statesville will open its first session on the 15th inst.

Suicide. A man named Fulton Figg shot out his own brains on the 21st ult. in Gates county. The cause was, intemperance. He was respectfully connected.

Carolina Female College. In consequence of the appearance of Typhoid Fever in the College, President Walsh announces the long vacation hereafter to take place in the summer. All the pupils have been sent home, and the College will not be opened again until the 15th October.

Davidson Circuit. Rev. C. W. King, junior preacher on this circuit, is released, to travel in the mountains for his health, which failed last year, in the low lands. His place is supplied by Rev. J. F. Smoot, a graduate of Normal College, who will offer himself to the itinerant work at the next session of the N. C. Conference.

Guilford Circuit. The health of Rev. Joshua Bethel has failed, and his place is, for the present, supplied by Rev. W. C. Gannon, a graduate of Normal College, who expects to enter the itinerancy at next Conference.

Lightning. During a storm of rain on Sunday week, the steeple of the Methodist Church in Salisbury was struck by lightning and set on fire.—By the efforts of the fire company and the citizens, the fire was arrested, and no serious damage was done.

Camp Meetings—Rain. On last Sunday, and during part of the day on Monday, there was a storm of wind and rain. The camp-meetings on Hillsboro', Alamance and East Rowan Circuits must have been seriously hindered.

Dedication. A new church, very neat and commodious, was dedicated on the 10th August, near Mangum, on Rockingham Circuit, by Rev. N. H. D. Wilson. His sermon made a good impression, and the cause of Methodism is looking up in that section.

Death Caused by Frigate. A Mrs. Leonard, at Rochester, who was visiting at the house of Mr. Caldwell, Syracuse, which took fire, on Wednesday morning, was so much affected by the fright and excitement, that she died in about an hour after being carried to a neighbor's house.

One Eyed Coincidence. In St. Francis county, Arkansas, recently, a one eyed man stole a one eyed mule, was arrested by a one eyed Sheriff, and tried before a one eyed Judge.

the new paper. It is an exciting view of fanaticism, is like,