

Here's a neat little thing which we find floating about under the head of "A Testimonies with the Millennium."

"Becky, never get that glowing O'er the fields a radiance throwing, Golden, pure, and steady;

"Yes, dear Sally, look and listen! How the dew begins to glisten! Hark! the night bird's sweetest!

"Becky, does the twilight hour, By its bland and soothing power, With sweet murmurs fill you?

"With music rather overflowing— There, the hungry calves are lowing! (How the wind doth rattle!) But I fain would wander, Sally, To some green and quiet valley, To miss forest and cattle.

"Becky! life's a fleeting hour; Joy brings grief—'e'en cream will sour— Yet 'tis vain complaining; Mortals now seek not money! Only by hard work and money! (Set the pans for straining!)

Communications.

For the N. C. Christian Advocate. The Possibility of Final Apostasy, demonstrated from the Holy Scriptures.

Rev. R. T. Hefflin: I continue in this, the evidence afforded in St. Matthew, of the doctrine under consideration. As illustrative of the preceding parable, and a further confirmation of the exposition which I have submitted, the following anecdote will be very appropriate.

Between two Christians at Antioch enmity and division had fallen out. After a while one of them desired to be reconciled, but the other, who was a priest, refused. While it was thus with them, the persecution of Valerian began; and Sapphirus, the priest, having boldly confessed himself a Christian, was on the way to death. Nicophorus met him and again sought for peace, which was again refused. While he was seeking and the other refused, he that should have been the martyr was here terrified, offered to sacrifice to the gods, and despite the entreaties of the other did so, making shipwreck of his faith; while Nicophorus, boldly confessing, stepped in his place, and received the crown which Sapphirus lost. This whole story runs fairly parallel with our parable.

IV. The Parable of the Ten Virgins. Matt. xxv. 1-13. This parable finely illustrates my subject, and incidentally gives all its force this way. This will be manifest, if we consider the following particulars. "Trench on the Lambeth. Note, p. 137—This story is taken, by Trench, from the Ecclesiastical History by Fleury, V. 2, p. 334.

"A Methodist Male College in N. C." My dear Brother Hefflin: I have been greatly gratified, to see the numerous contributions to the Advocate, on this important subject, and especially gratified, because almost all have been favorable to the establishment of a college. I look upon this, as the most important step to our churches particularly in this State, that has been agitated for many years. It is doubtless, the movement of the present time; to which all of us must look with anxious solicitude. I will first give some reasons, why a Methodist College should be established; and then speak of the ability of our church in this State to establish one.

1. To each was given such a measure of grace or talent as he was capable of improving to his Lord's honor and his own good. Matt. xxv. 15. 2. To each was there time and opportunity allowed, to make the necessary improvement, which should insure final success. Matt. xxv. 16-18. 3. The one who received but "one talent," dismissed himself of his talent by "digging in the earth, and hiding his lord's money;" and thus rendering it impossible to make the improvements that were necessary to his final success. Matt. xxv. 18, 24-27. 4. Therefore, his lord commanded that the original talent which had been given him, (in like manner as the others had received theirs) should be "taken from him, and be given unto him which had ten talents." Matt. xxv. 28. And 5. As a final result of the whole case, and in direct proof of final apostasy, this servant is "cast into outer darkness; there shall be weeping and gnashing of teeth;" a sure proof, demonstrating the utter destruction of the final apostate forever. Matt. xxv. 30.

The same testimonies which we find in Matthew are also found in Mark and Luke. Luke, however, adds one to the parables, chapter xix. 11-27, which in its general principles, clearly sustains the doctrine of the possibility of final apostasy. I shall not, therefore, consult the documents furnished by these writers, as it would be mainly going over the same ground occupied already; and especially, as I have referred to their testimony in the foregoing discussion. I shall now, therefore, introduce

II. JOHN THE EVANGELIST. The Gospel of John presupposes the Gospels of Matthew, Mark and Luke; the grand facts he has in common with them; but he supplies many particulars which are not found in the others. St. Matthew seems to labor to prove the fact of the reality of our Lord's incarnation or humanity; on the other hand, John takes up the eternal Divinity, which he powerfully establishes; and gives us many invaluable discourses and conversations of our Lord with his disciples, as well as several miracles that are not found in the other evangelists. No one of the Gospels gives us the whole history of our Lord; we must read all four, to have this complete. Preacher's Manual by Dr. A. Clarke, pp. 47, 48.

Very little is to be found in this writer on the subject of apostasy; but what he does say is clear and decisive. He fully sustains the position here contended for; this will appear from the following considerations. 1. The Parable of the Vine and its Branches. John xv. 1-8. The design of this parable evidently is to point out the connection between the Great Head of the Church, and the members thereof; and the dependence of the latter upon the former, for vitality and fruitfulness; as also the necessity of continual obedience, and the danger of disobedience. Viewed in this light, it furnishes us with a very strong proof of the doctrine of our proposition. This will appear in the following instances: 1. The "branches" denote genuine Christians. These "branches" Christ affirms, were in him. Verse 5.

2. He affirms of them, that they were in a renewed condition. He had cleansed them himself by his word. Verse 3. 3. He affirms the necessity of a continual communion between himself and them, to render them fruitful; verse 4; and that this fruitfulness could only continue while they continued in union with him; as that secured to them, continual communion of nourishing grace. Verse 6. 4. He affirms the possibility of these branches becoming so separated from him, the true vine, as to endanger their salvation, and of their final rejection by the husbandman. Verse 6.

5. He affirms, that as the inevitable result of this separation and rejection, that they would be cast into perdition and lost without a possibility of their recovery. Verse 6. 6. The object contemplated by Christ is, to prevent such an apostasy, and induce them to be practically observant of his laws; as by so doing only, could they expect to continue to be his disciples, and enjoy the fulness of joy which obedience would procure. Verse 11.

7. From these considerations, we are fully warranted in the conclusion, that the apostasy of the saints is fearfully possible. Here, strong these points are in this parable! 8. It should be here especially noted, that this parable is so constructed, as to demonstrate the necessity, not only of a close and intimate union between the vine and its branches, but, the absolute necessity of the latter so continuing in unremittent obedience in all good works, and the fruits of holy living, to secure the perpetuation of their discipleship. Verses 8, 9, 10.

9. The cautions, admonitions, warnings and exhortations of this parable, are all meaningful, upon the supposition, that this salutary connection between these branches and the vine cannot be severed; but, upon the principles of interpretation here contemplated, every thing is easy, natural and clear. This being the case we may affirm 10. That the doctrine of this parable, substantiates the main principle of our course, unconditionally. PETER DOUB, Normal College, N. C.

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And the attachment of young men for their Alma Mater, and things connected with it, is next to that for their natural mother, and in many instances even stronger. There is a power in college associations far beyond that in all others; all connected with a college is cherished with the fondest remembrance; no recollections are more pleasant and powerful than those of college life. This is in perfect accordance with mental philosophy. Impressions of every kind, attachments, and dislikes, are all the stronger and more lasting when formed at that period of life. Hence if our young men are sent to colleges of other denominations they become attached to their forms of worship, their church usages, and their doctrines, however antagonistic to those of our church. They also become attached to their Professors, if they are good pious men, and become persuaded that the church to which such belong, must be the best church. The more the Professors guard against proselytizing, the purer and better men they are, just so much greater is the influence usually exerted, on the generous, flexible minds of young men, and hence so much greater is the drain from our church. I was educated at a college under the control of another denomination than the Methodists, and I have been pained to see the practical results of these influences on the interests of our church. During my connection with College, there were ten young men among its students who were members of the Methodist Church, when they entered college. When we left college only one other besides myself were still members of the Methodist Church. The others either joined the College church, or what is incalculably worse, left college without being members of any church. It is not our purpose to speak against our Alma Mater, far from it. No man was ever more attached to the college at which he graduated than I am, and I could not be so ungrateful as to do her wrong. We earnestly say of her "Peace be within thy walls, and prosperity within thy palaces," if it be not to the detriment of our church. Not that I love my Alma Mater less, but that I love my church the more.

My friendship and gratitude to its Professors, my confidence in their purity, piety, and ability, is not less than if they had been Methodists. And the religious impressions of a majority of college-educated young men are received while they are at college. Very many are converted there, and as is most natural for the young convert, he feels (as he should feel) a deep gratitude to those among whom he was converted, and in most instances joins their church. And having joined the church at college, after he goes home to his Methodist parents, even if he should desire to become a Methodist, it is a good reason against his doing so, because of the probability of impairing his usefulness by so doing, and though a Methodist at heart, he lives to give his influence to another denomination. North Carolina is now awake upon the subject of education; if we do not educate our young men after the way, who have preparations for it, for the parents of young men in our church, who are able to give their sons the advantage of a college education, are determined to do so, even if they are compelled to send them to Presbyterian or Baptist institutions. These Presbyterians and Baptist brethren have long ago seen the dangers of committing the education of their youth into the hands of others, and have provided themselves with colleges to guard against such dangers.

Let me speak first of the church itself. It is situated in the central portion of the town, on a lot given us by Mr. F. L. Bond. Mr. Bond, though not a member of the church, yet is interested in its prosperity. Could we have had at command all the lots of the town, one more suitable and convenient for a church could not have been selected, than the one upon which it now stands. It is a neat building both in its plan and workmanship, and is creditable to the taste and liberality of the community. It will comfortably seat some five or six hundred persons.

The 26th Oct. was the day appointed for its dedication. We all had been looking forward to that time with deep and abiding interest; not only because we expected then to have a church in which to worship, but also because we hoped to see the work of God revived. After long and patient waiting the time at last rolled round. It was a beautiful Sabbath morning, the sun rose bright and clear and the God of nature seemed to smile upon his own works. The congregation assembled, at an early hour, filling the church above and below, and after quietness had been restored, Dr. Deers, in his own unostentatious way, arose in the pulpit and very solemnly read the prayer of Solomon at the dedication of the Temple, and then read in his own emphatic style the selected hymn, and after the congregation had united in singing it, he offered up a very impressive and appropriate prayer. Then came the sermon. It was a—well, I can't describe it for the want of language. I may however, be permitted to say it was a master production. It bore upon its face deep thought, careful preparation, and was delivered in the Doctor's inimitable style, producing a wonderful effect. He showed most conclusively the superiority of Christianity over everything else. He showed it was the thing man needed—the only thing which can meet his wants. After the sermon was over we took up a subscription to finish paying for the church, and obtained \$1034. Our meeting was continued during the week, and has resulted thus far in the addition of 17 persons to the church. It is still going on, and we trust many more will be brought to Christ. Bros. Closs, Goddin and Yarrell were with us, and did most effective service. This is a bright day for religion and Methodism in Tarboro, and we trust that the seeds of life which have been scattered here will be gathered for many years to come. We hope the labors of the meeting will tell upon the destiny of many for time and eternity. Tarboro is an important point, and our Conference should look well to its interests. They are a kind and hospitable people, and all they lack to make them happy is the religion of the Bible. May God bless and save them all, Amen. T. W. GUTHRIE, Tarboro, Nov. 3, 1856.

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For the N. C. Christian Advocate. Dedication at Tarboro.

Bro. HEFFLIN: Before I give an account of the exercises of our dedication, it may be interesting to publish some facts connected with the history of Methodism in Tarboro. When I came to Tarboro last fall, I preached in an old free church, now torn down and removed. I understand that that church was dedicated to the worship of God by Bishop Asbury. At what date I have not been able to find out. There is a curious and interesting fact connected with that dedication, which demonstrates the spirit of primitive Methodism. On his way, an old man asked the Bishop if he would not dedicate the Church to St. Paul? "No," said the Bishop with emphasis, "I mean to dedicate it to the worship of Almighty God," and proceeded to do so, and then organized the first Methodist society in this place. All who composed that society are now dead, and no doubt, are rejoicing with the Bishop in the other world. Since that time the Lord has not been without a few followers in Tarboro; though inquiry has abounded, and the love of many has waxed cold, yet, "there are a few names in Sardis who have not defiled their garments."

For a number of years preceding the last three or four, there have been only some five or six members of the Methodist Church here. About four years ago there was a revival here, under the charge of Bro. Carson, assisted by Bro. Closs, who was at that time P. E. of Washington District. Tarboro was then an appointment on the Williamston Circuit; some ten or twelve brethren were then added to the church, some of whom have removed, and some have died, and others have been dropped and expelled, leaving the number who have kept themselves firm, quite small. There is another fact, which, no doubt, will interest your readers. I understand there was once a Conference held at this place, over which Bishop Asbury presided. The Conference was then small, numbering only a few ministers. One of the most interesting traditional facts which transpired during that conference was, that Bishop Early was then organized Deacon. There is no record from which I have gathered the above facts, so as to vouch for the truth, yet, their evidence, though traditional, is of such a character as to command my belief, therefore I give them to the reading public. I have no doubt, but that, if the history of Methodism in Tarboro could be known, there would be found other facts equally as interesting as those already named.—Now for THE DEDICATION.

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For the N. C. Christian Advocate. Smithfield Circuit.

Bro. HEFFLIN: I am now just able to set up, recovering from several days' sickness, occasioned by deep cold. Hope soon to be out again, by divine Providence. My last appointments are passing without my attention. But I am happy to say some of the church finances will suffer thereby. I have not delayed to take up my collection until the last appointment. My Conference collection is all in hand, amounting twenty-five per cent over my assessment. My missionary subscriptions, mostly collected, amounting to more than thirty per cent over my previous year. The finances of the circuit devolve upon me as noble a set of stewards, and as liberal members and friends as any circuit can boast of. Two pleasant years of my life have been spent here, and now a change must come. Can you wonder at my being sick? But my trust is in God, who will take care of both me and them. Yours in Christ, P. J. CARRAWAY.

A Short Metre Prayer. "Prayer and provender hinder no man's journey," is a good old saying, but some people who have plenty of time for the latter, have mighty little for the former, even when they are at home. A Tennessee correspondent writes—"The Rev. Mr. Derwell, a pious and curious old Methodist minister, went from Tennessee to Kentucky, in 1852, to visit his relative, the Hon. William Bolton. The host was not a religious man, but was a gentleman, and invited the minister to have family worship every evening. While he was yet visiting there Judge Cone and his wife, from Nashville, arrived to pass the night, and Mr. Bolton being a little embarrassed, said to the old minister, as he brought out the Bible, that he had better be short, as the Judge was probably not accustomed to such things. "Very well, very well," said he; and reading a single verse, he knelt down and prayed, "O Lord, we are very poor and needy creatures, and we know that we are able and willing to supply all our wants, but Cousin William says that Judge Cone and his wife, from Nashville are here, and are not used to family worship, and how ever needy we are, there is no time to spare in telling these our wants. Amen." The Judge was taken all aback, and so was Cousin William. They both praised the old gentleman to conduct the services in his own way, which he did to their great edification.—Harper's Magazine.

"I Cannot Dance." This was the language of a little girl who was strongly urged to engage with a number of her companions in a dance. She insisted that there could be no harm in a little amusement of this sort. But the little girl was immovable. Her young friend at last wanted a reason—"why won't you dance?" she answered was prompt—"Because I am a Methodist." This was enough to let her alone. She triumphed.

O, that all our people, young and old, were more determined to avoid even the appearance of evil. That they might always vanquish Satan is certain, if they would imitate the example of the dear little soldier who would not dance. How many Methodists disgrace their names, for want of such resolution. Always say "no" to sinners that would entice thee. If they ask a reason, answer—"I am a Methodist."

A Spiritual Humbug. It is strange how easily any new notion, especially one tending to infidelity in religion, gains credence at the North. The idea of a direct communication with the spirit world, has had to untold evil, moral and physical, intellectual and social. Glancing at an account of the lecture of one of its most popular advocates, an old man of 75, we find him denying "that there were any such persons as Adam and Eve," and telling his auditory of marriages in the Spirit world, how Gen. Washington's wife had rejected him there and married another; and how Washington had consoled himself with another lady for a wife; and such like abominable stuff. Is there any Southern city that would listen to such a deluded man, still less be deluded by him? That there is not, is evident enough from the fact that these lecturers do not come South. They are the "natural allies" of the issues which afflict the North. Fayetteville Observer.

A fellow entered a place on Sunday pretty well fuddled, and asked for some drink. He was told they did not sell the article on Sunday. "Well," says the stranger, "you should not be hard hearted, for you know the good book speaks of 'entertaining angels unawares.' "Yes," says the storekeeper, "but I never knew that angels drank sour cider on Sunday." University of Virginia. There are about 540 students at the University. If the number be increased after this date in the proportion as it did last year, there will be over 650 students during the session.

PROSPECTUS. The North Carolina Christian Advocate is published weekly, in Raleigh, N. C., by N. P. Reid, C. F. Deems, W. Closs, D. B. Nicholson and J. Jamieson, for the North Carolina Conference of the Methodist Episcopal Church, South. It is intended to be a family newspaper, religious in tone and sentiment, and especially adapted to the wants of Methodists in North Carolina. Care will be taken to make this paper interesting and instructive to all as a Religious periodical, and a medium of the latest domestic, general and literary intelligence, together with full and reliable reports of the markets. TERMS.—\$1 50 a year in ADVANCE. No subscription will be received for a less time than one year; and no paper will be sent until payment is received, unless an authorized agent direct the amount to be charged to himself with the understanding that he will remit it in a short time. TERMS OF ADVERTISING. 1 square 1 insertion \$1 00; square 3 months \$3 00; 2 insertions 1 25; do 6 do 2 00; do 1 do 3 do 1 50; do 12 do 3 00; do 1 do 1 75; Longer copies by the year 2 00, as per contract. Twelve lines make a square.

For the N. C. Christian Advocate. Greensboro Female College. GREENSBORO FEMALE COLLEGE. FACULTY: REV. TURNER M. JONES, A. M., President, and Professor of Belles Lettres and Natural Science. WILLIAM K. BLAKE, A. M., Professor of Mathematics and Ancient Languages. THOMAS F. WOLLE, ESQ., Professor of Music. MISS NANNIE T. SPEED, MISS LUCY M'GEE, Assistants in the Literary Department. MISS AUGUSTA M. HAGEN, MISS CAROLINE A. BLAKE, Assistants in the Music Department. MISS SALLIE DUFFY, Teacher on Guitar. MR. W. C. A. FRENCH, Professor of French, Drawing and Painting. THOMAS C. BLAKE, ESQ., STEWARD, MRS. T. C. BLAKE, STEWARDRESS. Expenses per session of five months as follows: The following are the regular College charges for a session of twenty weeks, including tuition, Fuel, Washing and Lights, with Tuition in all the English branches, \$75 00; incidental fee for repairs, \$10 00; Day scholars, for fuel, \$2 00. Made on the Piano during, with the use of the instrument \$22 50. Drawing \$5. Studies in Heads, Copying, and Penmanship, \$10. Painting \$25. Latin, \$5. French, \$10. Graduating Fee \$2. The regular fees are to be paid one-half in advance, the other half together with the bills for books, charges for extra studies, &c. at the close of the session, or interest in all cases to be charged. To prevent unnecessary expenses, and too much devotion to dress, a uniform has been adopted—Marianne worn for winter, and plain white Jaquet for summer. No pupil is allowed under any circumstances to contract debts of any kind whatever. The course of Study is extensive, and wisely arranged to secure a proper development of the intellectual faculties. Instruction, systematic and thorough. Government designed to secure good order, success in study, and the development and confirming of correct principles. The institution in reference to age has been abolished, and arrangements have been made for the instruction of those who are preparing for the regular College course. It is sent to success in the higher and more difficult studies, that pupils be familiar with the elementary branches. Any come to the Institution sadly deficient in this respect. Feb. 18, 1856. The Fall Session will open on the last Thursday in July. SOUTHERN Female Normal School. BEAUFORT, N. C. THE Third Session of this School will commence on the first Monday in October next. TEACHERS: MRS. M. J. LANGDON, MISS ANNE SMYTH, MISS M. F. MALTHY, ASSISTANT TEACHERS: MISS H. J. SMYTH, MISS A. C. MALTHY. Terms per Session of five months. Primary Department, \$10. Higher English, \$10. Latin and Mathematics, \$20. French and Italian, each \$5. Music on Piano, \$20; use of instrument \$2 50. Music on Guitar, \$20. Penmanship, Painting in Water Colors, Monochromatic & Pastel Painting, each \$10. Oil Painting, \$20. Ornamental Needle work, Wax work, Shell work, and Light work, \$20. Treatment of mental Needle work in Worsteds, Silk and Chenille, each \$5. Board, including washing and fuel, \$10 per month. For satisfactory information respecting the qualifications of the teachers, address Dr. A. T. Wright, Principal of the Philadelphia Normal School, the President and Faculty of the New York Conference Seminary, and also of the Delaware Literary Institute, the Rev. W. G. E. Agnew, Principal of the Young Ladies Institute, Philadelphia, James Rumley, Esq., Beaufort, N. C., and Rev. Wm. J. Langdon, Proprietor, Wilmington, N. C. Beaufort, N. C., June, 1856. Goldsboro Female College. FALL SESSION, 1856. THE Fall Session of the Goldsboro Female College will open the 24th of July. The completion of the new, spacious and elegant structure which constitutes the main College building, offers increased facilities for the accommodation of pupils. This building will be tenanted at the opening of the session. The accessibility of Goldsboro will be considered by parents in the eastern part of the State, and its health will compete favorably with any town east of the mountains. The Literary department is under the Presidency of Rev. S. M. Frost, whose capabilities as a teacher have won him an enviable reputation, and the Faculty in the department of Mathematics and Natural Sciences. The present able corps of teachers will be increased, and other improvements made, as the school may from time to time demand. The Stockholders are determined to make this College one of the first institutions in the country. For circulars containing all necessary information, apply to Rev. S. M. Frost, President. WM. K. LANE, Pres't Stockholders. SOUTHERN Christian Advocate, Goldsboro Tribune, Washington Times, Tarboro Southern, Richmond Christian Advocate, and Kaleidoscope will copy 6 weeks successively. June 19th, 1856. W. L. Pomeroy, Publisher, Bookseller and Stationer, No 10, Fayetteville Street, Raleigh, N. C. CONSTANTLY on hand a large assortment of Theological, Law, Medical, Classical, Miscellaneous and School Books, in American, English and French Editions, Blank Books of every description, including Records for every purpose. Books may be had on order with dispatch. Binding done in plain or fine style. 2 if. Raleigh, Jan. 10, '56. New Books. A PLAIN Commentary on the Four Gospels—2 volumes. My Father's House, or the Heavens of the Bible. A Key to the Bible, being an exposition of the History, Actions and General Laws of Sacred Interpretations, by David Dobbie. The Three Gardens, Eden, Gethsemane and Paradise. History of the Translation of the Scriptures into the English Tongue, by Mrs. Conant. For sale by W. L. POMEROY, No 10, Fayetteville Street, Raleigh, N. C. BOARD AT NORMAL COLLEGE. A meeting of the citizens, the following was established as the price of Board for the next three months, including every thing necessary, except washing and fuel, paid in advance. \$6 50 per month. Paid at the end of the Term, 75 " Washing, 75 " This will reduce the necessary expenses to about \$105 per annum, for the highest rates. Next term commences September 17. B. CRAVEN, Sept. 2, 1856. STEBBINS & PULLEN, Importers and Dealers in Earthenware, China, and Glass, Wholesale and Retail. No 101 Broad street Richmond Va. KEEP CONSTANTLY ON HAND A large and beautiful assortment of Goods of the most desirable shapes and patterns, to which they desire to call the attention of Merchants and others visiting the city. Dinner and tea services of rich decorated and Gold Band, French and English China, White Porcelain, Stone and Indian China. Toilet sets of rich decorated and Gold Band, white, colored and assorted colors. Rich cut, pressed and plain glass of every style and pattern. Waiters, table cutlery, Lamps and Girandoles, Gas, and other Chandlery. Brackets, &c. &c. Rich silver plated Castles, spoons, forks and tea services, Britannia ware, Japanese and tin Toilet sets, looking glasses of every style; together with a varied assortment of Fancy Goods and house furnishing articles of every description. An inspection of our Stock is solicited, feeling assured that superior inducements will be offered to purchasers. Orders will receive our special attention. B. K. PULLEN, Jan. 18, 1856. R. H. DIBRELL, B. J. JOHNSON, Late Inspector Shoocks Ware-House. DIBRELL & JOHNSON, Commission Merchants, Office near Shoocks Ware-House, RICHMOND, VA. Pay particular attention to the sale of Tobacco, Corn and Wheat. Liberal advances made on all Produce consigned to them. They respectfully solicit your patronage. Feb. 6, 1856. Clarkson & Anderson, RICHMOND, VA. IMPORTERS OF HARDWARE, CUTLERY, Guns and "Auchter" Bolting Cloth. No 106 Main street Richmond Va. Would respectfully call the attention of the North Carolina Merchants and others visiting this market, to their stock, which is new and well assorted, feeling assured they can offer such inducements as will make it the interest of all to purchase of them, buying exclusively for cash, and importing their goods direct from the best sources. Call and examine their stock. Richmond, Va. Jan. 18, 1856. FALL TRADE, 1856. N. F. RIVES, M. D., (Successor to ROPER & RIVES,) Wholesale and Retail Dealer in DRUGS, MEDICINES, CHEMICALS, DYESTUFFS, &c. No. 167, Powell's Row, Syracuse St., Petersburg, Va., a few doors above Powell's Hotel, begs leave to call the attention of his