

The Advocate.

RALEIGH, N. C.

THURSDAY, OCTOBER 1, 1857.

EDITOR'S OFFICE: at his residence, one square north east from the Capitol.

Subscribers whose papers have a cross mark on them, are thereby informed that their subscription year is about to expire; and are respectfully requested to renew by forwarding \$1.50 to this office immediately.

The N. C. Christian Advocate will hereafter be sent to none, except to those who have PAID IN ADVANCE.

An Evil—The Remedy.

In many of the gracious revivals which the Lord is blessing the labors of our ministry, there is a striking and painful disposition between the numbers converted, and the numbers added to the church. It is true that God will place the stars in the right crown at last, and it should be cause of thankfulness that our labors are so largely blessed in building up other denominations of Christians.

But it would be better for the converts, better for the cause of truth, and better for the future usefulness of our own church, if we could succeed in gathering a larger proportion of the fruits of our own ministry.

Why do so many of the converts go away from us? A knowledge of the cause of the evil will suggest the remedy. The cause of the evil is twofold.

1. In many revivals proper efforts are not made to induce the converts to unite at once with us, after the manner of the times when there were added to the church daily such as should be saved.

The preacher who conducts the meeting, and the members who aid him most efficiently, are fearful if the converts be invited to join the church, and if our claims upon them be set forth pending the revival, that party spirit will be awakened, and that the work of the spirit will be hindered. Hence this duty is delayed until the close, or near the close of the meeting.

In the meanwhile the proselyters have been busy with some; and others are scattered away to the four winds. Thus, but few unite with the church; and the fruits of a great revival in building up the church, are irretrievably lost.

2. Another cause of the failure to gather in the converts at our meetings, lies farther back and deeper, in the erroneous policy of past years.

Our doctrines have been assailed; our discipline has been assailed; our ministry and the church have been assailed, from the pulpits and the press of other denominations, for years. We have borne these assaults in silence for the sake of peace. Our forbearance is construed by our foes as a confession of weakness, which invites continued assaults. In the meantime, those who attend our ministry and are converted at our meetings, have heard only the arguments of our enemies, until the attacks, not by the force of truth, but by the obstinacy of unconverted iteration, have already turned the minds of these converts away from us as a church. With these the busy proselyters occupy a vantage ground, and draw them from the altars where God converted them.

These enemies chiefly operate to deprive our church of thousands, who would be more useful and holy with us than with others; and whose union with us would greatly enlarge the agencies of the church to do good in coming years.

The remedy for this evil is plain enough. 1. The duty of union with the church should be urged upon the converts in every revival, at some set time during every day of the meeting. All the considerations which induce us to be Methodists demand that we make fair, zealous, bold efforts to gather these converts into the church. Such efforts are never injurious to the spiritual interests of a revival.

This course may, like the touch of Ithuriel's spear, cause seeming friends to start up as open foes. But they were foes, and now that they come out into open day, their power to harm us is gone.

We repeat it; duty to the converts, to the church, to the Head of the church, demands that we every day invite converts to the church of Christ, as we invite sinners to Christ the Saviour.

2. The doctrines of the Bible, the distinctive teachings of the gospel, as held by Methodists, ought to be preached affectionately, but plainly and repeatedly, in every congregation. The array of intrigue and error set against us should be firmly met and fearlessly exposed. And this course should be pursued everywhere, patiently, for years to come. In this way the public mind will be enlightened; the stumbling blocks will be removed; the usefulness of the church will be left untrammelled by the webs of error which now entangle the unwary; and gathering up converts as we go, we shall still go on from grace to grace, until the whole earth shall receive the gospel as a benediction from heaven.

T. A. Stewart.

If these lines should meet the eye of Mr. T. A. Stewart, he is requested to write to Mr. T. J. Stewart, Tarboro', N. C. who is anxious to hear from him.

Infant Baptism.

The church of which this paper is an organ does not enforce Infant Baptism, under penalty of excommunication. To make the acceptance, or the rejection of Infant Baptism, a condition of membership in the church is more in accordance with the spirit of Romanism than of Christianity; and would be an assumption of power which is not exercised by the Head of the Church, who receives all alike who believe in Him, without regard to their honest differences of opinion touching baptism.

We are content to persuade men to dedicate their children to God in baptism, by giving our reasons for believing it is scriptural and right.

The first argument in favor of Infant Baptism, to which the reader's attention is invited, is based upon the identity of the Abrahamic and the gospel covenant.

The covenant with Abraham is first recorded in Gen. xii, 1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

This promise is construed by both Peter and Paul as including spiritual blessings. Acts iii, 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thee shall all the kindreds of the earth be blessed."

Gal. iii, 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Thus two of the Apostles quote the closing paragraph of the original covenant with Abraham, and interpret that covenant as being identical with the gospel. But this original covenant also includes temporal blessings; "I will make of thee a great nation, and I will bless thee and make thy name great."

Twenty four years after this first announcement of God's covenant, when Abraham had given signal proof of his obedient faith, it was repeated, enlarged, and confirmed to him by the seal of circumcision: Gen. xvii, 1-14. (As the passage is long, we do not quote it; but request the reader to pause, turn to it, and read it carefully.) On this we remark:

1. The chief import of this promise was not that God would give the earthly Canaan; for Abraham never possessed a foot of land in Canaan, except the field and cave of Macpelah, which he bought with his money.

2. The seal of circumcision was not given to the promise of the land of Canaan to Abraham's descendants; for none of his descendants, except through the line of Jacob, ever possessed the land of Canaan; whereas the Ishmaelites, the sons of Abraham and Keturah, and the Edomites, all received the sign of circumcision as a seal of the promise to "the nations." That promise was the pledge of the Messiah; and the seal of the promise was given to the only people beyond the limits of Canaan who had been taught to look for his coming, in token that he would redeem both Jew and Gentile.

Of this covenant Paul thus speaks to show its identity with the subsequent gospel, and its independence of the repealed ceremonial law of Moses:

Gal. iii, 16-17. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ: And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Here we wish it to be observed that Paul, in a preceding verse, calls the Abrahamic covenant, "the Gospel preached before unto Abraham, and in the verses last quoted, shows in what sense it was "the gospel;" namely, the promised seed was Christ; and also that he uses the words "promise," and "covenant" interchangeably, as expressing the pledge of the Father to give his Son, of the seed of Abraham, for the redemption of the world.

The identity of the Abrahamic covenant with the gospel is thus established beyond all question.

And it only remains, for the purposes of our argument, to show that circumcision was the seal of that covenant, which was the original edition of the gospel.

On this point the proof is clear and ample. Rom. iv, 2. "And he, (Abraham,) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised."

It is alleged that circumcision was of Moses; but Paul affirms its independence of the Mosaic ritual. It is said that circumcision was given to Abraham and his seed in token that they should inherit the earthly Canaan; but the land of Canaan was given only to that portion of his descendants who came through Jacob, while circumcision was given to a more numerous progeny of nations.

It is affirmed that circumcision was only a political regulation of the Jews; but this narrow view is not only refuted by the extension of the rite to all the descendants of

the patriarch, but is flatly contradicted by the inspired commentator, who expressly says that circumcision was "a seal of the righteousness of faith;" in other words, a seal of the gospel covenant, as it was revealed before the coming of the Messiah, the Saviour of the world.

From the position thus established by the word of God, it follows that as infants were entitled to the old seal of circumcision, so are they entitled to baptism under the Gospel.

Circumcision has been repealed; baptism has been established; but the original rights of children, secured in the "gospel preached before unto Abraham," have never been repealed. "The word of the Lord," which originally entitled children to the ordinance of the covenant, "endureth forever."

Suppose that under the new free suffrage law, a voter who owns no land, should be the right of a land-holder to vote for senator, for the reason that in the new law, nothing is said of the title of freeholder to vote, and that the silence of the new act excluded them; such an argument would be treated as an absurdity, and freeholders would go on voting under the old franchise which has never been repealed. It is upon similar grounds that children are still entitled to the outward ordinance of the church, because their right and title to receive it, has remained unrevoked and unaltered, amid all the changes of the Christian dispensation. So did Peter understand the covenant, when, upon the day of Pentecost, he preached baptism, and stood and cried to the descendants of Abraham, "The promise is to you and to your children."

In subsequent numbers, we will show that the Apostles understood the Great Commission as authorizing the baptism of infants.

A National Thanksgiving.

We are pleased to observe that the secular press is recommending the observance of a day of national thanksgiving.

The perils which threatened the Union seem for the present to have passed away. The scourge of pestilence has been turned aside. Abundant harvests promise to reward the labors of the husbandman. Peace and prosperity dwell in our borders. The goodness of God demands acknowledgement.

In the absence of any central authority in the premises, it may not be practicable to have a day of Thanksgiving appointed for all the States of the Union. But the Governor of this State will soon announce a day of Thanksgiving and prayer to the citizens of North Carolina. Let it be observed. Let all the congregations of Christians assemble, and let the pastors prepare sermons adapted to the occasion.

We trust the coming anniversary of Thanksgiving and prayer may be observed in North Carolina as it never was observed before.

Kansas Conference.

The Editor of the St. Louis Christian Advocate attended the recent session of the Kansas Conference in Leavenworth city. From his account, we gather the following: The Conference met on the 4th September. The Bishop not being present, Rev. N. Scarrett was elected President.

A number had been converted and added to the church, and prospects were improving. Harmony and good feeling prevailed in the transaction of business. The Sunday School interest has advanced. We have ten church buildings, worth twelve or thirteen thousand dollars. We have one Seminary of learning, at Fort Scott, which owns property worth about three thousand dollars; beside the schools among the Indians. There is one Parsonage. Altogether our prospects are more favorable than heretofore.

A resolution was passed, recommending the next General Conference to divide Kansas Conference, was passed.

As there are but nineteen preachers on the list of appointments, we are at a loss to guess why it is thought advisable to divide so small a Conference.

Brothers Scarrett and Bradford were elected delegates to the General Conference; and T. Wallace was elected alternate.

Olin High School.

We clip the following from a correspondent of the Petersburg Express:

"I left home two weeks ago, coming up on the N. C. Railroad to Salisbury, thence by private conveyance to this place, 35 miles. This is a small village which sprung into existence a few years ago. It is located right in the woods, about 14 miles north of Statesville, the county seat. The houses here are all new and substantial, painted white, and scattered about as they are, among the beautiful forest oak, pine, and hickory trees. There are three stores, and, be it said to the honor of the people who compose the community, no grog shop!"

The Olin High School, under the management of the Rev. Baxter Clegg, is located here. The building is a large brick edifice, well adapted for a College of high grade, and capable of accommodating two or three hundred students. Mr. Clegg is assisted by teachers well qualified for the positions which they hold, and there can scarcely be a doubt but the school will achieve in a very short time, a very high position. No location in the country can be more healthy than this, nor can any school in or out of the State be surrounded by a more intelligent, moral, industrious and peaceable community."

The Lord's Supper.

The true import of this solemn sacrament will be better appreciated, if we direct our attention to the circumstances under which it was instituted, and to some of the touching incidents in the history of its Author.

What that history was, before He became man, no tongue can tell. We but know that he was the only begotten son of the Father, the sovereign of all worlds, with whom he had a unity of nature, of authority and of glory. His nature was love which delighted in the creation and in the happiness of intelligencies, high and holy and immortal. By the word of his power he brought into existence the earth, clothed in beauty and bathed in light, the abode of man, holy and happy, intelligent and free. For the glory of God and the blessedness of man, holiness and happiness were indissolubly connected with obedience.

But man disobeyed! The penalty was death. The Son took on him the nature of man, sin only excepted, and in this nature he suffered the penalty of the law, as our substitute.

Amid the gloom of forty centuries, the altars of sacrifice had been sparkling in the east, and printing God's chosen ones to some event in the future, which should open the fountain of salvation to the world.

The voice of Israel, triumphant in death, had been heard to utter the prophecy, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." And another had exclaimed, in the desolation of earthly hopes, "I know that my Redeemer liveth." And the voice of prophecy was more and more burdened with the prediction of the coming Messiah.

Finally, the angels proclaimed his advent: "Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour which is Christ the Lord."

From the time of his advent to his ascension, we have a plain, full and truthful history of his actions and teachings.

It was but two days until the passover. Jesus was surrounded by the disciples who had adhered to his cause in the midst of persecution, because they trusted in him and loved him. To them he said, "The son of man is betrayed to be crucified." And while he sat in the house of Simon, of Bethany, "there came a woman having an alabaster box of very precious ointment, and poured it on his head." And he hushed the murmurings of his disciples by saying, "In that she poured this ointment on my body, she did it for my burial."

For fifteen centuries the Passover had pointed believing Israel to the great sacrifice to be made by the promised Messiah. He who came not to destroy but to fulfill the law, "when the even was come, sat down with the twelve; and as they did eat he said, verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I?" Having indicated the traitor, he is about to complete the observance of the last Passover. And now that the type of his sufferings, so long observed, is about to be superseded by the deed reality of his own death, the little band of his disciples, in tearful silence, hang upon his words. He looks sorrowful, and speaks of his crucifixion. Will he abolish the great sacrificial rite that was a pledge to their fathers, of that better offering which should purge their consciences from dead works, to serve the living God? Will he pass from the presence of those who love him, and leave no token, to take the place of the vanished passover, and be to believers of all future ages a sign and seal of redemption in his blood? While his disciples are thus pondering, "Jesus took bread, and blessed it, and brake it and gave it to his disciples and said, Take eat, this is my body which is broken for you. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come."

As slowly, through the incidents of that sad evening, the conviction is pressed upon the minds of his disciples, that He is soon to leave them, they become very sorrowful. But Jesus, touched with sympathy, comforts them; "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house, are many mansions—I go to prepare a place for you—I will come again, and receive you unto myself, that where I am, there ye may be also—I will pray the Father, and he shall give you another Comforter, that he may abide with you forever!"

Cheered by words like these, his disciples scattered by the terror of his crucifixion, are reassembled by his resurrection. They witnessed his ascent into heaven. They received the baptism of fire; and went forth to preach the gospel to every creature.

Think you that these disciples were negligent in the observance of the sad and solemn memento of his death? Nay verily! They could not but feel that they were brought nearer to him, whenever they obeyed his command, "Do this in remembrance of me."

Reader, are you a disciple of the Lord?

Do you neglect the sacrament of His death? Can you, dare you be negligent of this duty, of this sacred privilege?

Oh! come back to the Lord, and to the ordinances of his house. So shall you again find rest for your soul.

Explanatory.

The articles on Slavery and Evil Speaking, over the signature of Haro, have, we regret to learn, been understood as designed to reflect upon individuals. Had we suspected any such design, we should not have published them. Moreover, we are authorized by Haro to disavow any intention on his part to reflect upon the conduct of any, in any sense which could be personally offensive. After this disavowal, duty to the readers of the Advocate requires the exclusion of matters of a personal nature from its columns. We cannot take part in differences of that sort.

New Subscribers.

The issue of the Advocate last week ran short, and we were unable to supply quite a number of new subscribers. The subscription year of these new subscribers will begin with this number. In the meantime let other new subscribers order the paper; we will see that all orders shall be promptly attended to hereafter.

Sewing Machine.

We intended last week to invite attention to the advertisement of Mr. Potts, who offers good sewing machines, at prices so reasonable as to place them in the reach of every family.

We have seen one in operation, and believe that both economy and convenience will be prompted by their general use. These sewing machines possess several advantages over those heretofore used. They do not scold; they do not wear hoops; they do not dip stuff, they do not make bills at the store. And they will do in one day the work which would occupy the human machine for weeks. Call and see, over the Post Office.

Write Legibly.

Proper names and all unfamiliar words should be written very plainly. That local name, in an obituary Tom Hyde was printed according to manuscript. He who wrote it is alone responsible for the error.

Unusual care is needed in writing for this paper, because the typographers are not familiar with the names of men, books and places most frequently occurring in the copy they set up.

We adopt the following, from the Asheville News, and respectfully commend it to the attention of correspondents.

"We are at all times pleased to receive well written communications on subjects of public interest. But we must insist on the observance of a few simple and wholesome rules.

- 1. Be short; do not let your article exceed three pages of letter paper, or two of foolscap, unless under extraordinary circumstances.
- 2. Talk to the point, and quit when you are done.
- 3. Write only on one side of the sheet.
- 4. Have your orthography correct, your punctuation ditto, and your chirography no more darkly mysterious than Egyptian hieroglyphics, as we do not understand any thing more primitive than those characters.

Observe these rules, and your articles may be printed, and possibly read.

Carolina Cult vator.

The numbers for July, August, and September, are issued in one cover. And the Editor having caught up with time, promises well for the future. Price \$1.00 a year in advance; address W. D. Cooke, Raleigh.

Whitesville Circuit.

DEAR BRO. HEFLIN: Please permit me to say through the Advocate to the people on the Whitesville circuit, that my protracted absence from the circuit is caused by the sickness of my mother, who is this moment lying at the point of death with typhoid fever. I shall perhaps be able to resume my labors by the 1st Sunday in October. Pray for us.

Yours, &c. N. A. H. GODDIN.

REVIVALS.

FORSYTHE CIRCUIT, Sept. 26th. BRO. HEFLIN: Please publish in our Advocate what the good Lord is doing for us on the Forsythe Circuit. On Saturday before the 1st Sabbath in this month, I commenced a meeting at Mt. Vernon, which resulted in eleven additions to the church.

On the Saturday following I began a meeting at Kernersville, Bro. Gunn helping me; it continued till the next Thursday night. Bro. Mann of Winston helping the two last days. This was considered by the oldest members the best meeting ever held at Kernersville. Some forty souls were converted, and the church powerfully revived. Last Saturday we began a meeting at Love's, which is still going on. Some 16 or 17 have already professed religion. The church gets some excellent additions as fruits of these revivals. One feature of the matter I do not like: our meetings crowd so closely on one another, that we have to leave some of the best material at the altar of prayer. A number of elderly persons deeply interested, have to be left before they profess. I would that this were otherwise.

Yours truly, S. H. HELLSBACH.

LEASBURG CIRCUIT, Sept. 26th. BRO. HEFLIN: Our protracted meeting in this place, resulted in the conversion of 30 souls; which added to the number already reported, make in all, since the first of August, 94 converts on this circuit.

Yours, &c. Jno. W. Lawis.

GRANVILLE CIRCUIT, Sept. 26th.

DEAR BRO. HEFLIN: Our meeting at Calvary resulted in the conversion of 19 souls, and in greatly reviving the church. At Trinity, we had truly a time of refreshing from the presence of the Lord: 10 whites and 3 or 4 colored professed faith in Christ; 11 persons joined the church. We were assisted by brethren H. K. M. Clemons of the M. P. Church, and Oakley of the Baptist Church. Yours in Christ, J. W. FLOYD, M. J. HUNY.

We should have stated in our last, that Bro. Hight was at Bethel, and labored very efficiently.

WILKES CIRCUIT, Sept. 15th. BRO. HEFLIN: The revival is still going on in Wilkesboro'. About 25 have professed conversion, and 17 have joined the church. The Lord hath done great things for us, whereof we are glad. To Him be all the glory.

Very truly yours, C. M. ANDERSON.

MISCELLANY.

A Blat Conclusion.—The New York Sun declares clearly, but with great calmness, that the law is not to be repealed.

We are becoming a nation of vain, extravagant fools. From January last to this date we have imported foreign merchandise to the value of one hundred and seventy-five millions of dollars—about fourteen millions more than our imports amounted to for the same time last year. The value of our export since January 1st is about fifty millions of dollars, or four millions less than our exports for the same time last year. We have run into debt this year alone about one hundred and twenty-five millions of dollars, and by the end of the year our foreign debt for imported goods will be much larger.

A Significant Fact.—The last N. Y. Independent, a paper which serves God and Mammon, being the organ of new light religion and of the "commercial agencies" (espionage houses) in New York, publishes a list of the mercantile failures and suspensions that took place during the previous month in all quarters of the country. The number is eighty-six in all; and only eleven of them are doing business south of Mason & Dixon's line. This is a significant commentary on the persistent misrepresentation by the Black Republican papers of the business habits of Southern merchants.—Dispatch.

Science among the Japanese.—M. Von Siebold the distinguished scientific author, states that the knowledge of the natural sciences amongst the Japanese is much more extensive and profound than is generally supposed. They possess a great geological map of their island by Boustejo. They are well acquainted with the systems of European naturalists, and have translations of the more important of their works. They have also a botanical dictionary, in which an account is given of not fewer than 5,300 objects, and is embellished with numerous fine engravings.

The Jews in Council.—A meeting of the Sons of Israel was held in their Synagogue in Washington city, on Sunday evening last, Cap. J. P. Levy in the chair. The object was to "protest against certain articles in a treaty between this country and Switzerland, wherein the Jewish citizens are deprived of their constitutional rights when sojourning in that country." The resolutions also strongly censure President Pierce, and the Senate of 1855, for committing and ratifying a treaty so oppressive to citizens "who always have been loyal to the laws of the land and grateful to their second Canaan." They appeal to President Buchanan to secure their relief, and a committee was appointed to wait upon him.

An American College in Rome.—Bishop O'Connor of Pittsburg, who has just returned from Rome, states that the Pope has agreed to purchase a house in that city, at a cost of \$40,000, for an American College, which is to be fitted up by contributions from the United States. The English, the Scotch, the French, the Germans and the Irish all had colleges there, and the bishop thinks there should also be an American College, where the people of this country might meet each other and exchange the same courtesies as other nations.

The Mormons and the Indians.—The United States Indian agent at Fort Laramie has informed the Interior Department that the Mormons have initiated measures to control the trade with the Indians, by making settlements every 20 or 30 miles. He calls upon the Secretary to remove them, saying that if he does not, the Mormons will become exceedingly troublesome, and defeat any policy of government may adopt with the Indians. It is plain that the Mormons are acting in that matter in violation of law.

Capt. Herndon. The press teems with tributes to the gallant Virginian who commanded the "Central America," and who so nobly performed his duty. Says the Virginia Sentinel: "Deep will be the regrets that will follow him to the ocean cave where he sleeps; many the tears of sympathy with the stricken family. But if he had to fall—and all have to fall—what time more propitious to his fame? He had, through 'terrible days and nights, maintained his courage; and composed the spirits of multitudes of men, women and children, whose sole earthly reliance he was, and who scanned his countenance to read their doom. He had saved all the women and children, fifty-nine in number, and prepared the men calmly to struggle with their fate. His work done, he arrayed himself in the uniform which he had ever honored, sent his wife the most eloquent farewell ever uttered, and went his way. "Tell her——" said he; and he poet shall strive with his tenderest fancies, but strive in vain, to fill the blank with ought so expressive as itself. So far as the affections outweigh the imaginations, so far the untold emotion exceeds the dream thought inspired by the muses, which shall attempt to give it utterance. Only in the unfathomed depths of wedded love can it find its interpretation; there only the meaning too big for words, be fully understood."

Transferred.—F. J. Boggs and C. H. Boggs, of the Western Virginia Methodist Conference, have been transferred to the Eastern or Virginia Conference proper.

NORTH CAROLINA ITEMS.

Fire in Plymouth. A friend writes:—"We had on the 21st inst, a most destructive fire here. The estimated loss of property is about \$20,000, most of which was insured. It destroyed a whole block of buildings on the most business part of Water st. How much rain in a few hours?"

Northern Book Pedlars. The Rev. J. H. Menchum, a travelling bookseller, has been stopped by Deputy Sheriff Sledge, by selling without license, thereby incurring a penalty of \$100. His horse, vehicle, and stock in trade being seized, he had to give security for the payment of the fine. It ought to be generally known that our indefatigable deputy sheriff is determined ardently to enforce the law in all cases; therefore, it will be the interest of all intending to trade in Warren county to procure the necessary license according to law, otherwise they will be summarily dealt with. This is just what it ought to be, as long as a law remains on our Statute Book unexecuted, it ought to be enforced, and Mr. Sledge deserves credit for his activity and vigilance.—Warrenton News.

Revival of Religion. It gives us pleasure to state that a revival of religion is progressing at the Methodist Church in this place at the present time. The meeting commenced about a week since, but the inclemency of the weather prevented the people from attending until a few nights since. For the last few nights considerable interest has been manifested and it continues to increase every night. Members of the Church have been made happy; penitents have been converted and hard hearted sinners have been made to prostrate themselves at the altar and cry for mercy. Several have been converted, and a number of others are anxiously enquiring, "what must I do to be saved?" From the interest that has been taken for the last few nights it is reasonable to suppose, that the meeting will continue for several nights, and probably several weeks. The meeting is conducted principally by our two beloved pastors, Shell & Simons, and the presiding Elder, Robert Carson, with some assistance from Mr. Arrendell, Reid and Joyner. Our's being a political paper we do not know whether it would be proper or not for us to go into a detailed account of the sermons preached, but we must say that we have never listened to better, than those preached by the ministers that are conducting the meeting—they are fervent and to the point. May the good work continue to increase until none shall be left to advocate the cause of the wicked one.

Lansbury Eagle. The revival which we wrote of last week is still going on at the Methodist Church in this place. Our beloved pastors have been laboring for upwards of two weeks with very little help, and therefore they must be very much fatigued, but they do not stop their labors. They had the assistance last night, of the Rev. D. R. Braton of Franklinton, who preached an excellent sermon. From the interest that is manifested, it is reasonable to suppose the meeting will continue for some time. We do not know the number of converts.—Lansbury Eagle, Sept. 26.

Fatal Accident. John G. King, Esq., of Lenoir, N. C. had a valuable servant girl, aged 12 years, killed on Wednesday morning last, by the accidental discharge of a shot gun in the hands of one of his negroes.

Appointment of a Pension Agent. Andrew J. O'Hanlon has been appointed agent for the payment of pensions at Fayetteville, N. C., in place of James Huskie, removed.

Decision Vote. The citizens of Wilmington, N. C., have decided by a vote of nine to one to subscribe \$25,000 to the Cape Fear and Deep River Improvement.

New Churches. Five new Methodist churches, says the Clinton Independent, have been dedicated in Sampson county within about six months; three of them within the last three weeks.

Gold.—We have here shown a specimen of gold quartz found in the Red Bank in Cabarrus county. The lump weighs nine hundred and thirty pounds, and is supposed by miners to be two-thirds gold, being worth about six hundred dollars.

Weight of a Pound. A piece of half a pound heavier was found at the same mine about a year ago; also, that this is the same mine where a lump weighing 28 pounds was found many years ago. Such specimens indicate a mine situated in the mountainous part of the region, and will no doubt greatly enhance the value of the mine.

One-fourth of this mine is owned by our friend Emor Graham, Esq. of this town; the other three-fourths are owned by a northern company.—Charlotte Den.

Canada arrived at her wharf to-day. Cyrus W. Field corresponds in the Times the statement of that journal that the Atlantic cable is injured so as to be unusable to support the telegraph, and says that it has been proved to be as good as when first shipped.

The Times says that from eight to a hundred millions of American stocks are held in London, and suggests the formation in that city of a Committee of American stockholders to protect foreign stocks from injuries caused by the machinations of speculators in America.

The London Attorney named Dean has absconded in debt, £150,000 sterling, including mortgages on a gigantic scale, in consequence of the failure of the London and North Western Railway.