CHRIST AN ADVOCATE.

Published by a Joint Stock Company under the Patronage of the North Carolina Conference-Wm. E. Pell, Editor.

RALEIGH, N. C., WEDNESDAY, JULY 1, 1863.

VOL. VI.-NO. 34.

. A. F. FOARD, PRESIDENT. Rev. We. H. Compagn, O. G. Rev. M. J. Hust, and Zeso H.

is metalshed every Wednesday i, Status alamana kandingésa. I an maga are wit be charged \$1 per square thes, for first insertion, and 50 cents grade subs quet inserte n.

Original.

A Severeign and Man Free."

difference views on this subject, mer mutations that have appeared, y and bristly thuse:

and acres not controlled by preponmake a but being a cause of his · h bendent and contingent de that Lis control by any itle of contourney, in roused necessi-La supred responsibility.

La their preliminaries we proceed to no-

magnetic. We are assured that unless trots obsidually all mind and matter, Lave no confidence in the safety of ... property or reputation. This is an subwing out of a misapprehension of the as sustained to God by mind and mat-iman's relation to anocal and physical or acts. Our relations to moral and nets are very different. Man, as an in with the exerted energy and its efin morals. The soul and its acts to us agencies could be interposed to produce

omness of mind. The hedy has no in purely individual morals. Our Latin to God would be the same in a

at ant ? Scal or mind and matter be-. In the there is recessarily as point of the a medium of piritual and materiin the God emirals without affecting in the course relations. All injury sustant may kind is communicated and red parce is material means; by words, . The land of communication are the in with as inca million. The power and Marallerous design is not increased at a of the diers. A suspension of d giver the voluntary muscles a velocity harmless, and our minds the bound. I wish removes our enemies, the second in the entirely applysical change. be see tind can protect us. But it is I roug the relation of mind and body, dur is penerally under the usual control Halfe design concacted for our inthe partition is for self-protection, it is The sword, gran, or bludgeon, though many by us. Is often misdirected unand and one purposes frustrated. We and prefitive, permanent authority over physical hars that inhere in all mediums and body. In making these

the want of adequacy and the mental cause to the physiand There is always a void between the and over and offert. But in moral acts real relation to the malignity of any mor-condition, whether of tearing the diadems impressing from the brow of Deity, or stifthe carliest breathing of sleeping infancy. the there are means of protection coasisthat herdom, derived from God's conladibe injuring party, as a part of physval creation and of the physical means used the purposes of injury. He has preparof the injured party for protection by coanding physical means of destruction with diversal means of protection; the mind of design destroyer is met by the mind of the debrainet; the design of evil is defeated by the oign of protection. No creature is suscepfile of injury except by the co-operation of the injuring and receiving parties. Good or cyil conveyed from man to man, is as truly a unity of these agencies, as one is composed of its parts. . By preventing a contact. of these agencies by use of physical means or control of physical law, man would be incapable of inflicting an evil upon his fellow. The means necessary for our protection from any contemplated injury, is only equal to that which is adequate to save us from the ferocity of wild beasts. There is no injury of which we are susceptible, but it can be averted by some means that would save us from the sting of

geanity, agility and strength of other members of the animal kingdom. But strange as it may seem, after a late

the asp, the boa-constrictor or lion, or the in-

Advocate Publishing Company. | denied of lestimone of consciousness to sovertained that this sovereignty, without contingency, controls may by the presentation of motives. The notive must be in the knowledge of the obligation to good. While a sense of obligation a coupled in consciousness with the superiority of God, the nature of obligation lightless, as good or but, is not found in the intuitions of mind: It may be intuitive in men to do right, but what right is, must be a

any correct view of its nature. If we persist in halding that men are controlled by motive to good to the exclusion of contingency, it inevitably leads to a dispensation in eternity, evitably leads to a dispensation in eternity, that will save all mankind, for the motive is elearly not felt by most men in this life. We may instinctively recognize before control of us as parts of the material universe, (which is alone necessary for our bodily protection) of our locomotive and communicative powers as spiritual beings, but this could have no corrective relation to our minds. The rich man was confined to a place of terminity, man and the Bible : a sover- | was confined to a place of terment, and could impart no evil nor receive any good from across the impa sable gulf. An essential part of obligation is to be free. Freedom inthe false, that therefore the nature of volves contingency. To say man is free and governed to the preclusion of contingency, is equivalent to saving, man is killed alive or living dead. By a happy law, a continued repetition of good or evil acts terminates our probation, when grace is withdrawn from the the of the Calvinists arose | unholy, incorrigible robel, and temptation o reconcile finite being and from the righteens, and contingency is desas absolute and infinite God: a troyed, but not our moral agency. As regards the devil in hell, or angels in licayen, all conwho h tool does not reveal himself I tingency is destrayed as to the return of the and that such was inconceivable | one to good on the other to evil, but we are with unvilling known or | forced to conceive it possible for the one to s me not protentedly directed return to good, if justice did not demand an I set of all, except from the iden-res to fall if subjected to temptations and evil influences. Name will deny the tendency Lof e as exhibited in the Bible and | Where grace and toup ation are withdrawn. It is to reward the thithful. The principle that blesses the spiritual lafant in enabling him to gradually destroy much of the pain of severe conflict with good or evil dispositions folt in his first struggles for spiritual hie, rains the Prometheus that prostingtes the heavenly gift. But in a state of trial it is absard to think contingency excheled. Contingoney is the result of an appeal from good and evil to the power in man that can accept either. Contingency is destroyed only by a withman from without; the element in man's will

A sophistical use of terms, dependent and independent, is another means of sustaining this untenable position; they are used as in-compatble, which is not true. It is said that of acts are very different. Man, as an God's severeignty is taught by our depen-te self-determining sease, is the author dence, which is tree possibly in all respects ral acts. We can conscive of no me- | excepting our moral relations. Man is depondent and independent; dependent for the powers of moral being-independent in their ar plantical. They are of the same di- | serion. The farmer, in the Latin fable, res-They admit of no separation in | tored vitality to the viper, and called into action the organs of cenom. Life being restorthe sect. All natral acts are complete injury by taking his or removing one essenwas permitted, in that man was permitted to live. In no sense could sin have been pre-Han how is it with regard to our relation to | vented, except by annihilation of life or the removal of one element of genus-man.

must remain the same forever or he ceases to

Our prayers are introduced as evidence to support the doctrine. The severeignty of directly in our sense of dependence that gives organ to prayer. But our prayers set forth no such control of us as excludes contingent action, for prayer is irreparably connected with obligation which involves our freedom. Freedom involves contingency, God must have an irresistible management of all matter, of man as a part of it, of the relative positions of all spirits, limiting them to greater or less boundaries, to half of space or a nut shell; but this power would leave uninfluenc- i to the study of & seience, the importance of

ed the exercise of moral agency. Our prayers from instinct, undirected by ask that he may not be permitted to communicate his temptatione to our minds; not that he should be so controlled as to inspire him with new purposes. The child in asking its parent for safety from the ferocity of animals, never dreams of having its ferocity subdued, but murely that its person should be secured arms her creatures, either by controlling the animal or child, or interposing obstacles between them. An effort to prove this monstrous doctrine from ear prayers, is as unwise as an effort to convince us that the sun, moon and stars are toys, from the eries of a spoiled child for them as they glitter in the

brow of heaven. The infinite is suggested by the finite; the incomprehensible by the known. Man's great difficulty is to reconcile the two. God never intended it. We conceive resistance impossible to perfections of an infinite nature, and put mind and matter to the rack to bring about our idea of harmony. God gives us existence and assures us in mind and revelation that we are free and can resist moral sussion.— Who dare affirm it more inconsistent with ininfinite attributes, than the impossibility of

making a circle otherwise than round. June 16, 1863.

eignty of Cod, it is affirmed by the advoentes of the position we controvert, that Divine sovereignty is intuitive, instinctive. We admit this, but about the sovereignty, a severeighty that exclude contingency, is not an instinct of nature. For indeed, it is mainligation, as good of coal, is not found in the

tial and operative nature is often ill-defined.

in minds that neknowledge God to be supreme,

and the majority of men live and die without

that consolates to the external good and evil,

revelation, are no criterions of Divine nature or government. We are assured that we know not how to pray as we ought. Men often pray for what they believe attainable; sometimes wrecklessly. Faith and harmony with divine will are essential to successful prayers. The predestinarian prays for the conversion of such as are included in a limited atonement. The heathen prays senselessly to his senseless idol; the Pompuist to the Virgin Mary. The prayers as men are often inconsistent with their theology. The man who believes action contingent, prays for the conversion of men consistently with God's will, that man should be free, and with man's will which is free. In our propers for protection, we simply recognize (col's absolute (in sense of irresistible) control of all means of communiention between men and spirits. When we pray for protection from the devil, we shaply from the means of injury with which nature

" The Vagaries of the Science of Logic." Mr. Entron: -The above title is part of the caption of an article published in your issue of the 13th inst., and written by "A Book

It is somewhat surprising that any one who assumes such a character, or who professes o be in any degree, conversant with the elementury principles of Logie, could have grave ly declared as he has, that "the general and thoughtful reader of books, soon becomes astonished at the wild vagaries of that science, and is satisfied of its utter worthlessness as an instrument of knowledge or the discovery of truth." "The general and thoughtful reader" may possibly be "acton shed" at what es supprises to be the vir at a to. may be entir by "satisfied of its after worthlessuess as an instrument for the discovery of truth;" but the student of his will be as much amused at his astonishment, as he will be "astonished" at his strange but total misapprehension of the scope and de ign of the science. Logic is no more responsible for those real or supposed vagaries which your mistaken, though ingenious correspondent has charged to its "neachings," then is a stronomy, for the wild vararies of modern Astrologists; than is chemistry, for the absurdities , of the ancient Alchemisis; than is theology, for the halluminations of theomelie fanatics; no more responsible, in fact, for such vaga-ries, than for the egregious blunder of "A Book Worm" himself, in bringing such an

unwarrantal le charge against it.
But while the student is amused at the innocent blunders of a "general and thoughtful reader," in attributing wild vagaries to this science, which are will known to have originated in other and very different sources; he must be astonished to find "A Book Worm" coming up from the vaults of errors long since buried, and reaffirming the innue and exploded absurdity, that this cience is "worthless as an instrument of landledge, or for the discovery of truth." Who denies that? No logician certainly. But it were just as well, and as much to the purpose, had he declared that it is worthless as an instrument for dancing jigs or playing hous-pipes. Every tyro in logic knows, or ought to know, that its professed object is, not the discovery of knowl-

process. Over the whole of this department, the proper gulation of which constitutes its solv and specific object, it must, of pecessity reign supreme; since the validity of any con-ceivable objection to either its authority or utility in this, its appropriate sphere, must be subjected to its own tests—a fact which would manifestly be suicided to the objection. This then, being the legitimetry province of logic, the science cannot be reasonably undervalu-ed breause of its "worthlessness as an instrudeed, it can be rationally shown that an instrument cannot be valuable for any purpose, because it is, for south, worthless for some par-ticular purpose—a position, which I presume, a "general and thoughtful reader of books," will not undertake to maintain; since by maintaining it, he would be compelled to admit that no science whatever, should be regarded

as being of any value.
It is not to wendered at that "A Dook Worm," who entertains we could notions in regard to the science of Togic, as those just criticised, should undertake to ridicule Sir W. Hamilton, and talk about what he calls "logical induction!" and that his treatment of both should exhibit the same characteristic misconceptions. The phrase itself, "logical induction," is a contradiction in terms; for as the tial of class—vipor. It is said God permitted in the sin, this should be received cautiously. Sin with the same propriety have spoken of "deducwith the same propriety have spoken of "de luc-tice induction," a combination of terms which has no meaning excepte self-contradictory one. It is true the writers on logic treat of the "in-ductive syllogism," that is, the logical form into which the philosophic process of induction may be cast, and its logical value deter-God is exhibited indirectly in our prayers; . mined. But this is something quite different from that which the writer of the article under consideration seems to mean, as the logical process in this, as well as in all other cases, is purely deductive.

I have no desire mar intention to enter into a newspaper controversy with 'A Book Worm,' or with any one else, in regard to the points touched on in this brief communication.-My object is simply to prevent any of my younger brethron from becoming indifferent which, has been so lightly estimated, or rather so grossly misrepresented, by "A Book Worm," but which, perhaps, of all other studies, offers the highest rewards to induce those who have the capacity for the thorough comprehension and correct application of its principles, to put forth the efforts required for their complete mastery.

R. S. MORAN. Wilmington, N. C., June 13, 1863.

Letters from the Army.

Camp 46th N. C. Troops,) June 17th 1863.

BRO. PELL: - Absence from the Regiment leas kept me from acknewledging the receipt

of the Ascocites sent to us by some kind un-known friends at home. Nearly a hundred copies weekly cheer us ly their presence, and edify us with the valuable lessons contained in its columns. I assure you and the friends who sout them, that we regard it as a great kindness. Religious reading is very much coveted in eamp. The Advo-ate is a welcome visitor; its lessons are well calculated to lead the soldiers to place their affections upon Him who is indeed the soldier's friend.

We have long since been without a Chap-lain, and as a consequence have heard but little preaching. But our Col. has recommendbe appointed and that he may be enabled to battle successfully with the strong holds of sin, that wickedness may cease in our camp and a gracious revival may come down upon us, till all shall know God in the pardon of their sins-that Zion's walls may be built up and we all enjoy the peaceable fruits of right-

> FIELD HOSPITAL, Near Fredericksburg, Va.

June 15th 1863. REV. W. E. PELL: My Deer Brother .- The pressure of duties has prevented me from executing the desire I have long felt, of acknowledging the week-ly receipt of 40 copies of the N. C. Chr. and same waves roll over all.

Advecte-two packages of 20 copies each, one acdressed to my care and one to the care of Lt. Norman. They have been regularly received since you commenced sending them, and are most eagerly called for and read by the sc diers. We cannot separate the different agencies employed, and say that this or that particular one produced the result, but I have no doubt, the religious weeklies I have been circulating, has contributed largely to the yery gracious revival with which we have been lessed for some time past. The friends who all in sending the Advocate to the soldiers do a good work, and we earnestly hope your sal scription list will be swelled to such proportions as to banish all apprehensions of the paper. The present active operations of the array interfere somewhat with the religious services, yet there is much interest manifested a every service I hold, and peritent soldiers are still enquiring the way of life.—

With many thanks for the Advocate, I am dear brother, Yours in Christ, F. MILTON KENNEDY. Chaplain 28th N. C. Regt.

Glst N. C. TROOPS, Miles from Wilmington, N. C., June 22d 1863.

Dear Ero.-In behalf of our Regt. allow me to thank you for thirty copies of the Advocate, received yesterday. Many of our men rejoiced at meeting with it, as if they ad met a long absent and dear friend. Our granitude is also due to those who ena-

bled you to send the paper free of charge. and the paper ... Years fraternally, W. B. Jones.

Selections.

The Last Enemy.

READER, there is a subject which it becomes every one to think about. That subject is death. It is not a pleasant subjest. It is one that people are sadly apt to shrink from considering. Let us not do so. Let us fairly look the last enemy in the face.

Death is a solemn event to all. It is the winding up of all earthly plans and expectations. It is a separation from all we have loved and live with. It is often accompanied by much bodily pain and distress .-It beings us to the grave, the worm, and corraction. It opens the door to judg-

It is an event after which there is no change, or space for repentance. Other mistalies may be corrected or retrieved, but not a mistake on our death-beds. As the tree falls, there it must lie. No conversion in the coglin! No new birth after we have ceased to breathe. And death is before us all. It may be close at hand .-But sooner or later we must each liedown and lie. All these are serious consider-

There is but one fountain of comfort for a man drawing near to his end, and that is the Bible. Chapters out of the Bible, exts out of the Bible, statements of truth taken out of the Bible, books, containing matter drawn from the Bible, these are the only sources of comfort when a man draws near death. I tell every one who reads this article, that although men may seem to get on comfertably without the Bible while they live, they may be sure that without the Bible they cannot combirtably die.

Reader, the only comforter for a deathbed sthe Bible. Surely it is no light matter whether you read that book or not. I charge you, I entreat you, to give an answer to the question which I now put to you, What art thou doing with the Bible? Dost thou read it? Dost thou believe it? Dest thou obey it?

Joy Over Suners' Repentance.

Suppose one of your brothers should fall into the river and there sink down under the deep waters, and before he could be rescued, he should grow cold and pale; and seem to be dead; your father takes the little boy in his arms, and carries him home, and then they wrap him up in flannel and lay him on the bed .-The dictor comes and goes into the room with your father and mother; to see if it is possible to save the little boy's life,-The doctor says nobedy may go into the room but the parents. They go in and shut the door, and a few mements is to decide whether or not the shild can live. Oh! then how would you go to the door, and walk around with a step as soft as velvet, and hearken to know whether the dear boy lives. And after you had listened for some time, treading softly, and speaking in whispers and breathing short, the doors open, and your mother comes out, and there are tears in her eyes! Is he dead?—says one, in a faint, sinking whisper—is he dead? Oh! no—no your brother lives and will be well again! ed for Chaplain, the Rev. C. C. Dodson, a Oh! what a thrill of joy do you feel .young man of piety and talent, full of zeal for the welfare of the soldiers. I hope he may there is such a joy in heaven over one sinthere is such a joy in heaven overone sinner that repenteth. The sinner has been sick, but the Gospel has been taken as the remedy, and he is to live forever .-Do you wonder that the angels rejoice at it ?-Rev. J Todd.

The Sea a Cemetery.

The sea is the largest of all cemeteries, and its slumberers sleep without monuments. All other graveyards in all other lands show some symbol of distinction between the great and the small, the rich and the poor, but in 'that ocean cemetery the In What do You Trust?

READER, in what do you trust for the pardon of your sins and the salvation of our soul? I suppose you trust in somehing. You are not a heathen. You live in a Christian land. Now, in what do you trust?

Do you trust in sacraments and ordinanma? They cannot supply you with forgiveness, however diligently you may use them. By sacraments, faith is confirmed and grace is increased, in all who rightly use them. But they cannot justify the sinner. They cannot put away transgression. You may go to church regularly. and yet never go to heaven. You may go to the Lord's table every Sanday in your life, but unless you look far beyond the sign to the thing signified, you will after all die in your sins.

Will you trust in your own works and endeavors, your virtues and your good deeds, your prayers and your alms? They will never buy for you an entrance into heaven. They will never pay your debt to God. They are all imperfect in themselves, and only increase your guilt .-" When ye have done all those things which are commanded you," says the Lord Jesus, "say, We are unprofitable servants." Luke 17:10.

Will you trust in your own repentance and amendment? "You are very sorry for the past. You hope to be better for time to come. You hope God will be merciful." Alas, if you lean on this, you have nothing beneath you but a broken reed. The judge does not pardon the thief because he is sorry for what he did. Today's sorrow will not wipe off the score of yesterday's sins.

Reader, you must put your whole trust every attack leaving me weaker than its predement he made for sinners on the cross. | me up a little, but my health was in a deplorable state. I had taken patent medicines until I was In him is pardon. Out of him there is ' tired of them, Without energy " comfort, I none. Remember this. It is the very | was barely able to go about a little. At length pith and marrow of Bible religion .-PUT YOUR WHOLE TRUST IN THE LORD JESUS CHRIST.

" Mine's a Religion for all Weathers." There is a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. One year they were sorely tried. The winds were contrary, and for nearly a month they some of the men whose faith was weak went out towards the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it is Sunday, but -if we were not so poor."

"But if!" and a stundy fisherman starting up and speaking aloud; "surely, neighbors, your buts and ifs do break God's

The people gathered around him, and he added: "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that ye keep his law.'-'Remember the Sabbath day to keep it holy.' That's the law, friends. And our Lord came not to break, but to fulfill the law. True, we are poor; what of that?-Better poor and have God's smile, than rich and have his frown. Go you, that dare; but I never knew any good come of religion that changed with the wind."

These words in season staid the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprung up, that raged terribly for two days. After the tempest came settled weather, and the pilehard fishery was so rich and abundant, that there was soon no complaining in the vil- 11, 1862,) says: "I have und the Southern Me lage. Here was a religion for all weathers. Remember the words: "Trust in the Lord and do good, and verily thou shalt be fed."

SYMPATHY .- "He who has had experience of great and sore trials, and has berne them well, is the most cheerful companion to a sorrowing heart. Having sounded the depths of affliction, he can best guide his friends in them. Desponding Christian in the river of Death said to Hopeful, 'I sink in deep waters; the billows go over my head; all his waves go over me. Hopeful said, 'Be of good cheer, my brother; I can feel the bottom, and it is good.' Having partaken of the affliction and of the consolation, such a one can bring a smile of peace and even of joy upon a care worn face, when prosperous friends would only deepen the gloom .-Let the angel of the Lord encamp around me to deliver me, but give me the MAN of Sorrows for my friend. I want a friend who has been stricken, smitten of God, and afflicted."-Adams.

WHAT PREACHING SHOULD BE .- " I am not aware," said a holy man of God, that in preparing a sermon I ever inquired what would please or displease the people. What is immutable truth?-What do sinners need? What do Christians need? What is the preaching which Christ directs and will bless? Such have been my ruling inquiries. Preaching should be carnest talk."

"MEN may live fools, but fools they cannot die," says the poet. Yes, they both can and do die as great fools as they lived. Not death, but God's word and Spirit are able to make us wise unto salvation, through faith in Jesus Christ .-Death may make men lament their folly, but it never administers one grain of that wisdom which save

THREE DOLLAR. A YEAR, IN ADVANC

THE SOUTHERN REPARTS PILLS AN ENGEL! YT FAMILY MEDICINE.

THE CONTRINATION OF MEDICINES was first prepared by the respector in 1825 when he was considered by three of the most distinguished physicians in the South as in an advarced stage of the construction. He then began experiments on him eliminations and many efforts discovered the remedy watch wrought a perfect discovered the remedy which wrought a perfect cure on him. He has since both in the regular discharge of the duties of a Christian minister for more than thirty years, and being now over seventy years of age retains an excellent countrtution. For years these alds were not bresche before the public, because the discoverer was neither a regular physician new quack, and was not sure that what had been us ful to him would benefit others. But he gave tusse of he traily, and has had the piessure of knowing that ramerds of are hundred parsuas, of low as he was, have been cured by those.

The demand became so great that he was comrell d to sell them, and medicin snow are so couldy that he is obliged to put them at their

present prices. He recommends them as good sale for DISEASES OF THE LIVER. But he has letters from the most respectable people in North Carolina and Virginia certifying to their great efficacy in Dyspepsia, Biliaus Rheumatism, Pleuricy, Pacumania, Varicose Veins, Piles, and Worms. They are so safe that they may be administered in proper doses to even young children.

Several physicians in good standing one and

recommend them.

These pills, without puffing, have so goined. upon the public that the proprietor has received orders for

More than 3700 Box s

in one day. He has found it difficult to supply the demand, but meends to try to to ac, as long as he can obtain the materials, and having just secured a supply of excellent medicines from Europe he can now fill erders. Road he following:

Liver Disease.

Rev. John W. Potter, Snew Hill, M. C., (January 5, 1863,) says: "For twelve years I was a great sufferer. My liver was discard. I lost my flosh and strength, and my skin somed changed in its color by the bile with which my system was overcharged. I became subject to frequent and violent attacks of billious cholic, and commenced taking the Hepatic Pills, with no confidence in them. They acted like t charm on me. From that hour I have improved. I have persevered in their use, until new by God's biessing, I am well and hearty. I had a negre man, who, as I believe, was saved from death by a dose of these pills. My Doctor's bill was annually from \$100 to \$200, but I have had no use for a physician sines. I can confidently recommend . them as a superior family medicine."

S. D. Wallace, Esq., President of the Wilmingcould not put to sea. At last, one Sab- to and Weldon Railroad, (Aug. 30, 1862.) says:
both marriage, the wind changed, and that been sail that Dyspensia is our national and severe suffering. Provident ally a friend furnished me with a few boxes of the 'Hepati's Piere,' and the use of them has perfected a cure,— In my family they have been used a cquently with eminent success. Among my acquain unces, many cases originating from diseased liver, have been relieved and cured by them. I regard them an invaluable medicine, and take plea are in forwarding this volumes, broute."

Diseases in which the Lungs are Involved,

Mrs. Phehe Polkiason, Peters' urg, Va., (Aug. 26, 1855.) says: "I hereby certing, that two years last June, I was afflicted with a discase commonly called the Breast Complaint, the pain and weakness in the broast continued to increase so that I could not 1 or my clothes fortuned on me, for the where yet in- as no chao, the I could not walk up the steps wishout drawing myself up by the banister; had a continued backle cough, which dist used as ground; for the a ding my illness had Hemograhage of the Lange. All modical treatment failed to afford me relief; it was the opinion of all my friends that I must die with the Consumption; I was advised to use the Southern Hepotic Pills; after using three boxes-strictly according to direction, I find myself in the enjoyment of perfect health: I have a good appetite, have become as fleely tall ever was, sleep sound and pleasant, and can perform any duty with as much strength and vigor as I ever did. They certainly have acted like a perfect charm on me. I feel that I am a new assature, and do not hesitate in giving these Pills the best recommendation to any of my fallow beings who are suffering in the same way that I have been."

Col. John Wright, of Goldsboro, N. C., (Aug. ontic Pills in my family here and also on my antation in Alabama and always with success. I have a valuable servant girl who had been a long time under treatment for consumption without receiving any benefit. Almost in her extremity I was induced to try the Henetic Pills. They were given according to directions, and she is now well, entirely restored by them. A similar case occurred among my servants in Alabama. For liver and lung diseases I have perfect con-

Full directions and other certificates accompany each box. Attention is called to the statements of Peter Vader, Esq., of Va., and Rev. Mr. Potter, of N. C., who testify to an annual saving of from \$100 to \$200. No plantation should be with-

PRICE: S1 a box; \$10 a dozen boxes; \$96 a gross. Cash must invariably accompany the order. Not less than a dozen boxes need be ordered .-For \$11 a dozen will be sent by mail to any place where there are no druggists. Checks on local Danks can be sent.

W. DEEMS, Wilson, N. C. These pills are retaited at the following places :

Raleigh, N. C., Williams & Haywood, P. F. Pescud: Charlotte, N. C., Dr. F. Sann; Clinton, N. C., Moseley & Hubbard; Goldstro', N. C., Lucas & Moore: Wilmington, N. C., Walker Meares, Henry McLin; Whiteville, N. C., Kenneth Haynes; Wilson, N. C., Dr. J. J. Lawrence; Petersburg, Va., W. F. Spotswood, N. F. Rives & Co., Geo. B. Jones & Co., Wilson, Alfriend & Co. April 16, 1863-6m.

EXCHANGE HOTEL, (One Square Wiss: of the State House,)

HILLSBOROUGH STREET, RALEIGH, N. C. W. H. CUNINGGIM, PROPRIETORS.

T. P. BRYAN, Clerk. Jos- P. S .- The new buildings are now nearly completed. April 23, 1863-tf.

WANTED!

TEACHER AND GOVERNESS, ONE QUALified to teach the common English, Music on Piano, Latin, and such of the rnamentals as may be convenient.

Address, stating salary required, Dr. J. J. THAXTON, Leasburg, N. C. 29-4tpd.