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TERMS.

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Original.

he Moral and Religious Inflaence of

taste is that power or principle in man's some wintch demands the beautiful as inc intellect demands truth, the heart love, and the conscience parity. Py the arrangements of Providence, every part of man's nature becomes important as a source of enjoyment, a medium of communication, or a facults of in telligence. Every power, faculty, affection, passion and appetite, in their exercise, is esscutiai to the perfect, complete and harmonious development of man's nature, in the beauty, strength and symmetry of the christion character. This being the case, taste as it is natural to man must have a moral importance, and exert a moral influence in the universe of mind, that is not generally recognized. Its importance will become apparent to every reflecting mind, from the rich provision that God has made for its gratification in his glorious creation. The bright heavans, the green earth, the golden sun light, the silver moonbeams, the glowing stars, the ing flowers, the waving firest, the singing birds, the towering mountains, the swelling hills, the extended plains, the majestic tivers, the meandering streams, the chrystal fountains, the babbling brook and the deep blue sea, all indicate the rich provision which God has made for the gratification, exercise. and development of man's taste.

Its importance is also evident from the fact, that it is one of the perfections of the divine nature-one of the beauties of the divine mind. Body and soul, mind and matter, the worlds above and the world around us, the world within and the world without as, all bear marks of God's taste. He has made a display of it everywhere. In the valley and the meadow, the hill and dale, the mountain and plain, the continents and oceans. All nature has been made to glow with God's leve of the beautiful.

Taste is the source of much that makes the world and the race, great and glorious. Take om the world all the fine arts which are the ons of taste, and what would be left? What would be the influence upon the moraliv intelligence, religion and civilization of the race, if we were to strike from existence painting, soll ture, architecture, music and poetry? What would have been the condition of society if the fine arts had never come into being? But for their influence man would now be a savage, and the world a wilderness. The intellect would be in darkness and the spirit the bond slave of vice.

If you were to strike from the world all that architecture, painting, drawing, sculpture and poetry has done to adorn and beautily it, how much glory, sublimity or loveliness would remain? Strike from the society of the world's great intellects, all the great painters, sculptors, architects, musicians and poets, and it would affect the glory of the incliectual system, as greatly as quenching the fires, and extinguishing the light of a third part of the stars that blaze upon the brow of

Taste gives employment to half the world's labor, and support to half of earth's laborers. Suppose all the labor was dispensed with that is employed for the gratification of tastethat is employed in beautifying, adorning, and making our habitation and its occupants levely, how many men and women would be thrown out of employment? How many families would have no means of subsistence?-Can you easily estimate the moral influence of a system that gives so many men and women employment, and provides food and raiment, comforts and education for so many

Taste is benevolent in its operations. It gives to the comfort and relief of society in that way, that stimulates industry and cultivates feelings of self-respect and independence. In this way it educates the intellect, the heart and the conscience, and develops the whole nature of man in beauty, strength

it is the source of much of the pleasure and enjoyment of life. It brings its blessings and bestows its favors on all. The rich and poor, old and young, the illiterate and cultivated all enjoy the beauties of nature-the earth and sky, the field and forest, fine dwellings, cities, furniture, clothes, music, painting and poetry-the beauty of the human face and the musical notes of the human voice. Taste spreads her banquet of pleasure for all, and none are excluded from herbowers of bliss. The fine arts have ever been the handmaids of religion. Music has noted down her hymns; painting has represented her in her glorious triumphs; sculpture de-lighted in beautifying her tombs and building monuments to her immortal dead; architecture has built her temples, sublime and beautiful as her own thoughts. J. W. T.

A few Plain Words to Methodists.

BY REV. T. E. Your attention has been directed before this to the financial embarrassments of your ministry. The writer of this desires to place before you a few figures which you will please consider well and "govern yourself accordingly." If your are really a christian, you are conscientious and just; you are willing to conform your action to that standard of right which Christ himself instituted, to wit: " to do unto others as you would be done by." If you are a sincere Methodist you are greatly attached to your church. You love its pure, simple, evangelical doctrines; its spiritual and tender hymnology; its wise and judicious polity; its scriptural, pioneering itinerancy. In a word, you love Methodism for what it is, and stand pledged to carry out its principles fully, and to faithfully support its interests. You are willing to contribute to your utmost that its ministry may be decently and comfortably maintained; you are willing to abide the gospel standard of christian be. | him to God, the Judge of all."

nificence-" to give as the Lord has prospered you." These things being premised. please consider attentively, the following list of necessary articles which a minister was compelled recently to purchase at ruinous rates, and comparing the prices with those previous to the war, upon your conscience answer God, how he and all other ministers are to live. There is but one answer: you must either so increase his pay as to allow the purchase of prime necessaries even at factitious war prices, or you must reduce the price of things to the standard which you have created yourself in the allowance you have made him, or he must perish or abandon the ministry .-And what a fate is this for the conscientions, useful minister! No minister who is true to his covenanted promises desires to make money from laboring in the gospel vineyard, but all ministers desire and have a right to expect and demand a respectable maintenance. They require now the same amount of food and clothing that was necessary before the war, and they ask no more. Hence, in no sense can they be called "extertioners," for "the workman is worthy of his hire"-is entitled to food and fuel and concent and othor comforts and conveniences of this life,-But let me give the list of prices :

W. Prices P. Prices. \$30 00 \$3 00 1 side Upper Leather, 284 yds Brown Shirting, 2 30 (coarse) 1 pound Black Pepper, 5 00 25 393 yards Homespun, 88 30 6 62 4 doz Horn buttons, 08 15 40 1 25 77 pounds Salt, 15 09 1 75 barrel Meal, 106 pounds Bacon, 106 00 17 00

\$304 70 \$32 25 The prices of various articles may vary in different pertions of the Conference, but the average will be, I suppose, about the same. Will not the Stewards on the different circuits see to it at the next Quarterly Conference, that their minister is so provided for, that there shall be no want and no debts made in order that he and family may live? Will not the paying and praying members promptly and cheerfully come up to the resene, and contribute in such amounts that destitution and financial difficulties may be spared to the ministry. Remember that the ministry generally have to buy everything, and that \$1000 now will not buy more than \$125 would three years ago. Remember that the allowance of \$1,500 which you have made for your minister's support for the cur-rent year is not more than \$175 in peace times, when you deemed \$800 or \$900 not too much. Remember these things, and may the God of grace comfort you with His love and induce you to discharge your entire christian duty both to God and the Church.

Letter to the Soldiers.

MY DEAR FRIENDS: If you will for one

moment consider the vast issues involved, you will certainly acknowledge that the subject of religion demands your prompt and earnest attention. Too much of your life has been spent in ungodliness, love of the world or suicidal recklessness. Oh what enjoyments and achievments were possible to those sacred hours which are past forever! Perhaps you have very few days left in which to attend to this most important of all duties. Perhaps you have but little time to dedicate to your God, while you owe him all your life. Hence "be wise to-day, 'tis madness to defer.' Be assured that unless you devote more faith ful attention to the matter than you have heretofore, you will soon be in eternity and unprepared for its tremendous realities. Be not deceived! You must do something!--You must work—you must do your part as directed by the Bible. The devil is working fearfully against you while you are thoughtless and idle. Now in order to understand the probabilities of your spiritual destiny, allow me to ask-when do you think you will become a christian? Is it possible that you are living in this uncertain world with this great matter undecided? Have you left it till now among the vague fancies and random thoughts of your mind? Have you appointed a time for this duty? Is it postpoued to a future day? Pray tell me, is there anything on earth to justify your risking your soul till that fixed time? Perhaps the register of your death will antedate that day .--In view of your careless and undetermined treatment of the subject, is it not very likely that you will never be converted? that you will die in your sins and be lost? When will you seek for pardon through the merits of your crucified Redeemer? When? Oh God send thy spirit to prompt the soldier to answer. " Now! I will seek Him now!" Help him Father, to give Thee his heart just now Will you not, dear friend, yield and be saved? Thank God that it is not too late for you! Do not hazard so much any longer.
Affectionately, A. W. MANGUM.

Pertinent Counsel.

GOLDSBORO', N. C.

In a number of Harper's Monthly, published nearly five years ago, the following excellent advice by John Wesley is copied and enforced with emphasis. It is commended to those who then gave it cir-

John Wesley was a wise as well as a good man. He displayed his wisdom in the framework of the mighty ecclesiastical system that bears his name, and has already become one of the powers in the world. In the fragments of his writings that are now floating on the pages of the current literature, we find this brief passage—worthy of Wesley, worthy of any body, worthy of an angel! We put it into the Drawer, and therefore endorse it, for which Mr Wesley would doubtless be very much obliged to the Drawer:

"Condemn no man for thinking as you think. Let every one enjoy the full lib-erty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree to the spirit of persecution. If you cannot reason or persuade a man into to it. If love will not compel him, leave

Poetical.

Gustavus Adolphus Army Song.

Fear not, Oh little flock, the for Who madly seeks your everthrow; Dread not his rage and power; What though your courage sometimes faints, His securing triumph o'er God's saints Lasts but a little hour.

Be of good cheer; your cause belongs To Him who can avenge your wrongs; Dears is to him, our Lord. Though hidden yet from all our eyes, He sees the Gideon who shall rise To save us and his word.

As true as God's own word is true, Not earth nor hell with all their crew Against us shall prevail; A jest and by-word are they grown. God is with us; we are His own; Our victory cannot fail.

Amen. Lord Jesus, cond Great Captain, now thine arm make bare; Fight for us once again : So shall thy saints and martyrs raise A mighty cherus to the praise, World without end. Amen.

Selections.

How War may be kept from Hardening Us.

Carlyle gives a characteristic definition of battles as terrible conjugations of the verb, "to kill,-I kill, thou killest, he kills; we kill, ye kill, they kill, all kill." This work of death is likely to exting-

uish, for the time, all feelings of humanity. From the Crimea, an English soldier wrote: "In battle, the passion to kill and destroy is raised within us; our blood boils for revenge." Another, describing his state of mind during a hotly contested engagement, wrote: "I never certainly felt less fear in my life than I did at that time; and I hope God will forgive me, for I felt more like a devil than a man." From India, a soldier, who had "seen Sikhs murdering the wounded of the enemy, and then setting fire to them as they lay bleeding," wrote: "O mother! sweet. sweet was this revenge; I gloried in witnessing it, though sick at the time with the smell of the roasted dead and dying. These may be extreme cases - we persuade ourselves that they are-but they show in what direction the current sets, and with how great a force it flows.

Such feelings, too, are apt to spread beyond armies to the nation that marshals them. Even women may come under the unhappy influence. During the Italian war of Louis Napolean, when the French paused at Asti, the women of the place rushed to them, throwing themselves at their feet, crying out, "kill them-avenge our husbands-kill, kill the Austrians? Says an eye-witness: "Frantic with hatred and desire of reverge, these women were terrible to behold; their eyes glared, and they convulsively clutched the officers. shricking, 'kill them! kill them!'" This, doubtless, is an extreme case. But Coleridge well describes the milder pernicious effects, which exultation over the disaster of an enemy produces on the softer age and the gentler sex:

Boys and girls, And women who would grean to see a child Pull off an insect's leg, all read of war. The best amusement for a morning meal! As if the soldier died without a wound; As if the fibres of his godlike frame Were gored without a pang; as if the wretch Who fell in battle deing bloody deeds, Passed off to heaven, translated, and not killed As if he had no wife to pine for him, No God to judge him !"

Now, is it reasonable to suppose that this influence, whether in the army or beyoud it, terminates with the battle, or with the exultation over victory? We fear that what Dr. Wereester records of his experience, applies with more or less force, wherever war has been suffered to exert its hardening power. He served, during the Revolution, at the battles of. Bunker Hill and Bennington, but soon after left the army, and resisted all importunities to return. "From my childhood till I be came a soldier," he says, "my sympathetic affections were remarkably tender; so that I was easily moved to tears by any affecting object, or circumstance. But the first funeral I attended at home, after having been in the army, I was shocked to find myself so changed and so unmoved on such an oceasion."

What, then, is the preservative against this influence? We know of none, apart from the power of vital godliness, keeping the heart tender toward God and Christ, and for their sakes, toward our enemies, who are, by creation, the offspring of God and by redemption, the inheritance of Christ. Only out of the fountain of piety can an unebbing humanity flow, and rise above the barriers of national hostilithe soul unscared through the fiery carnage of war. Oh, if we would not have our soldiers, and ourselves, carry from the present conflict into the years that follow after, hearts made cold and stern against all social, Christian charities, let us labor to the utmost now, to imbue our own breasts, and theirs, with the spirit of the Father who is "kind to the unthankful and the evil," and of His Son, our Saviour, who freely gave His life as a ran-som for enemies that hated Him without cause, and slew Him without compunction.

Religion is not an art, a matter of dexterity and skill, but a new nature.

Church greatness consists, says Richard Baxter, in being greatly serviceable.

Amusements -- the Church and the World.

Christians are a peculiar people. They are required to come out from the ungodly, and be separate. In this separation, their light is so to shine before men, that men may see their good works and glorify their Father who is in heaven. To secure these ends, the church has been made an institution of its own kind—an institution standing apart from the family, the community, the nation—an institution organized of those who, in the judgment of charity, are regenerate persons, dead to sin, but alive to Gol. Now, whatever obscures this distinction between Christians and anbelievers, so far nullifies the Divine intention, and is therefore criminal exceeringly.

there are amusemements which work this effect. They destroy or hide the wide difference which exists, between those in the Church and those out of it. For that reason, aside from all other considerations, they are inexpedient and unlawful, no matter how innocent they may seem in themselves. If, in the general judgment of the community these amusements are improper for Christians, this current opinion makes it wrong for Christians to indulge in them. Wrong; grossly so; because this indulgence appears to sinners as a going over to their ranks, and in that degree, as a renouncing of Christ's service. Wrong; grossly so; because, as men look on it, it is a departure from Christian fidelity, followed by a loss of Christian in-

fluence over the men who look on it so. Apply this rule to dancing. The unconverted see church members taking part in a dance. Do they not say that these church members, while such, have no right to be there? Do they not say that, in spiritual character, these church members are not a whit better than the other persons on the floor? Do'they not say that the Church which retains these members in fellowship, is too worldly, too lax in discipline, too false to its own professions. to be worthy of respect? Do they not even say, at times, that religion is a matter for Sundays alone-that men hold to it only as affording a respectable or fashionable method of spending one day in seven? Thus are the ways of truth evil spoken of. With what face, then, can persons dare to urge that dancing is innocent in itself?— Oh, is it innocent in its influence? Is it when it blots out or covers over the divid-

ing line between the Church and the world? Is it innocent then before the Lord; He who is a holy God; He who is a jealous God; He whose holiness and jealousy burn as a consuming fire against those who for a slight and transient pleasure bring reproach on Zion, and through her, on the trull that saves men? No, no. He will surely avenge Himself for the dishonor which they heap on His name, His people, and His work .- Religious Herald.

Praying in the Family.

What a fearful responsibility is his, who neglects family prayer-letting his altar lie in the dust, and the moss cover its hallowed stones! He robs God of his glory, and of the service due him-the domestic circle of one of the most powerful dissuasives from sin and vice, as well as support to virtue and religion. He also robs his own soul of those pure, substantial joys which none but those who do their duty can know and feel. He cannot neglect this duty, and not arm a just God against

But the benefits of family religion will greatly depend upon the manifest sincerity of the "head of the family." The children and servants must see his prayers exemplified in his temper and manners; or they will certainly become disgusted with religion. They are not prepared to make due allowances for human nature.-When the hours for devotion come, let them be met for a useful, delightful service. Tediousness always wearies-children especially. Fine language is lost to them; they cannot understand it. Gloominess will cause them to dread religion as an irksome, hard service. Worship thus conducted never can result in good. But let it be conducted in a sweet, simple, plain, tender, heavenly manner, and it may be used as an engine of vast power in a family. It diffuses a sweet, a holy sympathy, through the members. It will call off the mind from the deadening effects and cares of the world. It will arrest every one with a morning and evening sermon in the midst of life. It proclaims, there is a God; there is a better, a spiritual world; there is a life to come. It fixes a living idea of responsibility in the mind. It furnishes the tender, affectionate father and master with the opportunity of glancing over. ty, and bear the sympathetic affections of | or at, faults, where a direct admonition would not be expedient. Therefore, at the family altar, "Train up a child in the way he should go and when he is old he will not depart from it." J. T. C. Southern Christian Advocate.

Beantiful.

When Philip Henry, father of the com mentator on the Bible, sought the hand of the only daughter of Mrs. Matthew in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger. "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I would like to go with him;" and they walked life's pilgrimage together.

Biographical.

Died, in Wilmington, N. C., at the Marine Hospital, on the Sth inst., Sergt. CORNELIUS JORDAN, Co D, 31st Regt. N. C. T., of Wake Co., N. C., aged 28 years, 4 months and 4 days. The subject of this tribute of respect has been a faithful soldier in the Confederate army for nearly two years. At his country's call he went forth to assist in driving the invading enemy from our soil. Being always at his post, he was never known to falter from performing his whole duty. He was one among the many that have sacrificed their lives upon the altar of Liberty. For upwards of fifteen years, he had been a member of the Christian Church, at Raleigh, and adorned the profession he had made "by an upright walk, and a god'y conversation." Not only was bro. Jordan a faithful soldier of the army, but a faithful soldier of the Cross. He spent much of his spare moments in prayer, and as a consequence, gave unmistakable evidences of his acceptance with God, and frequently exulted in the hope of a blisaful immortality beyond the grave. So death found him ready, and in true christian fortitude, he bowed in meekness to the will of his Heavenly Father. He leaves a father and mother, a sister, a discensolate widow

and three young children to mourn his loss. May his bereaved wife and friends be sustained by grace divine, and this dispensation of Providence be sanctified to their eternal good.

The Spirit of the Age and Standard will please copy. July 16th, 1863.

At Mangum, Richmond county, of Typhoid fever, oz the 12th of June, MARY CHARLOTTE, daughter of Col. James D. Pemberton, in the 17th year of her age. She had just concluded her third year at Greensboro' Female College, and had returned home to spend her vacation amid the pleasures of home, and in sweet communion in the society of her relatives and friends generally. But, clas! her stay was short. She was stricken down in the bloom of youth—in the first blush of womanhood. Her promise of a long life of happiness and future usefulness has thus been disappointed, and her parents are left daughter. But they mourn, as those who have hope. She was prepared for the change and made an open profession of religion several years previous to her death-continuing to walk uprightly in the fear of God. On her death-bed. though suffering intensely with bodily painsyet in her lacid moments her mind seemed calm and resigned, exclaiming among her last words, "I am going, I am going to my mother." Let this calmness and resignation dry up the tears of the sorrowing, and mitigate the force of the blow to surviving relatives—for "peacefully and cheerfully her bark has glided adown death's dark river, and sailed out on the great ocean of eternity. Calmly as one who lies down to pleasant dreams, she passed through the valley of the shadow of death, and entered the peaceful gates of Paradise." Though Mary has left us, yet indelible will be the recollection of her many virtues. Agreeable in person, amiable in manuer, and sprightly in intellect, she was beloved by all

"None knew her but to love her, None named her but to praise." A FRIEND.

Tribute of Respect. At a called meeting of Mount Pleasaut Lodge,

No. 157, held in their Hall on the 15th day of July, 1863, the following preamble and resolutions were unanimously adopted:

WHEREAS, The brethren of this Longe were called on the 4th of this inst., to pay the sad tribute of respect to our departed brother, How-ELL F. BLEDSOE, who died near Goldsboro, N. C. on the 2nd day of this inst., of Typhoid; belong-ing to the 10th Regiment of Confederate Troops. Although our brother did not fall amidst the roar of cannon and the clash of steel, nevertheless he fell a martyr to the cause of liberty, and for the rights of the South.

Therefore be it Resolved, That while we bow with hearts filled with sorrow to the Supreme Architect of the Universe who cannot do wrong. we can but drop the sympathetic tear over the remains of a brother, whom to know was only to

Resolved, That by the death of our beloved brother, H. F. BLEDSOE, the Lodge has lost one among its brightest jewels; the church of which he was a member, an exemplary member, the army a true patriot.

Resolved, That while we tender to the family and relatives of our deceased brother, our heart felt condolence, we humbly pray that He who tempers the wind to the shorn lambs, will sustain them under this sad bereavement. Resolved, That the Secretary of Mount Pleas-

ant Lodge, transmit a copy of these resolutions to the family of our deceased brother, and that he request the Editors of Raleigh to publish the same in their respective journals, &c. Resolved, That the members of Mount Pleasant Lodge wear the usual badge of mourning for

J. H. THOMAS, S. PENNY, LEROY JONES D. K. Moore, See'y.

Executive Department North Carolina,) ADJUTANT GENERAL'S OFFICE, (MILITIA,)
Raleigh, July 10th, 1863.

THE COMMANDING OFFICERS OF THE . Militia are ordered to enroll all able-bodied white men between the ages of forty and fortyfive years, who are subject to the Conscript Act.
Those who are exempt from military duty by
the Exemption Acts of Congress, are not to be enrolled under this order.

II. In addition to the exemptions under said act, heretofore published, are the following exempted under act of the Congress and approved April 30th, 1868 :- Justices of the Peace, Couny Trustees, County Solicitors, Coroners, Registers, Tax Collectors, one Deputy Sheriff in each County where there is no Tax Collector, Constables new in office, one Deputy Clerk for each Court when the Court may request it, one County Commissioner for each County for distributing money and provisions among soldiers' fami-lies, Agents appointed under act of Legislature for any public duty, Militia Officers, Mayor and police of Raleigh, Wilmington, Fayetteville, Salisbury and Charlotte, Counsellors of State, Board of Internal Improvements, Literary Board, and Employees of the State Government in the different-lepartments.

III. The Commanding Officers of the Militia will report with men ordered to be enrolled, at Raleigh, on or before the 1st of August. IV. Each man ordered above will bring with him to Camp one good pair of shoes, two shirts, two pair socks, and one blanket. By order of Governor Vance: DAN'L, G. FOWLE,

Adjutant General. July 13, 1863.

SOUTH LOWELL WOOL CARDING MACHINE.

TWELVE MILES NORTH EAST FROM Hillsboro', one mile from South Lowell Academy and thirteen from Durhams. My Cards are in good order, with sufficient help to run day and night, so that those from a distance may not have to leave their wool. Price, thirty five ceres, or one tenth of the wool; mixing fifty cents. Wool left at my house three miles south of at. Tirzah, on the Raleigh road at Flat River Bridge, will be carded and returned to same place. A. M. LATTA. July 22, 1863.

37-2w.

THE SOUTHERN HEPATIC PILLS

TERMS: THREE DOLLARS A YEAR, IN ADVANCE

AN EXCELLENT FAMILY MEDICINE. THAS COMBINATION OF MEDICINES

was first prepared by the proprietor in 1825 when he was considered by three of the most dis-tinguished physicians in the South as in an advauced stage of the consumption. He then began experiments on himself and after many efforts discovered the remedy which wrought a perfect cure on him. He has since been 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 constitution. For years these pills were not brought before the public, because the discoverer was neither a regular physician ner a quack, and was not sure that what had been useful to him would benefit others. But he gave these pills freely, and has had the pleasure of knowing that upwards of five hundred persons, as low as he was, have been cured by them.

The demand became so great that he was compelled to sell them, and medicines new are so costly that he is obliged to put them at their He recommends them as good only 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, Bilious Rhoumatism, Pleurisy, Pneumonia, 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 use and recommend them. These pills, without puffing, have so gained upon the public that the proprietor has received

More than 3700 Boxes in one day. He has found it difficult to supply the demand, but intends to try to do so, as long as he can obtain the materials, and having just secured a supply of excellent medicines from Europe he can now fill orders. Read the following:

Liver Disease. Rev. John W. Potter, Snew Hill, N. C., (January 5, 1863,) says: "For twelve years I was a great sufferer. My liver was diseased. I lost my flesh and strength, and my skin seemed changed in its color by the bile with which my frequent and violent attacks of bilious cholic, every attack leaving me weaker than its predeesor. The physicians had been able to patch me up a little, but my health was in a deplorable te. I had taken patent medicines until I was ed of them. Without energy or comfort, I s barely able to go about a little. At length ielded to the carnest persuasions of a friend a 1 commenced taking the Hepatic Pills, with no e ufidence in them. They acted like a charm on me. From that hour I have improved. I have persevered in their use, until now, by God's blossing, I am well and hearty. I had a negro 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 bad no use for a physician since. I can confidently recommend them as a superior family medicine."

S. D. Wallace, Esq., President of the Wilmington and Weldon Railroad, (Aug. 30, 1862,) says: 'It has been said that Dyspepsia is our national disease. However this may be, it caused me long and severe suffering. Providentially a friend furnished me with a few boxes of the 'Hepatie Pills,' and the use of them has perfected a cure .-In my family they have been used frequently with eminent success. Among my acquaintances, many cases originating from diseased liver, thave been relieved and cured by them. I regard them an invaluable medicine, and take pleasure la forwarding this voluntary tribute."

Diseases in which the Lungs are Involved. Mrs. Phebe Perkinson, Petersburg, Va., (Aug. 26, 1855,) says; "I hereby certify, that two years last June, I was afflicted with a disease commonly called the Breast Complaint, the pain and weakness in the breast continued to increase so that I could not bear my clothes fartened on me, for tho space of two years; I found great difficulty in breathing; a general debility prevailed over my whole system—so much so, that I could not walk up the steps without drawing myself up by the banister; had a continued backing cough, which distressed me greatly ; four times during my illness had Hemorrhage of the Lungs. All medical 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 Hepatic 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 fleshy as I 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 creature, and do not hesitate in giving these Pills the best recommendation to any of my follow beings who are suffering in the same way that I have been."

Col. John Wright, of Goldsboro, N. C., (Aug. 14, 1862,) says : "I have used the Southern Hepatic Pills in my family here and also on my plantation 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 Hepatic 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-Adence in them.

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-

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