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TERMS.

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Communications.

Letter from Virginia.

Mr. Editor: About the year 1828 an unfortunate division occurred in the Methodist Episcopal Church. This secession was inaugurated in Baltimore, and extended its influence to Lynchburg. At this distant day it is not necessary to inquire into the causes which produced so fatal an event. The division involved no disturbance of opinion or doctrinal peculiarities, but was purely governmental. A certain writer referring to this event says, "they parted with little or no unkind feelings." Here the author is at fault. The incipient proceedings in that event to be regretted rupture of Church fellowship, are marked with those reciprocal emotions which almost immediately attend the violent disruption of civil and ecclesiastical associations. To break up the long established bonds of fellowship, and sever the communion that has linked together spirits of a kindred nature without stirring to their depth the human passions, would be an anomaly in the history of man. Those who are far removed from the scenes upheaved by revolutions of any kind, may discourse with unruffled composure on events, which at the time of their transpiring convulsed society and burst asunder the dearest ties that ever gather around human hearts; but, not so with those who are witnesses of and participants in such events. They occupy different positions, and come under totally opposite influences. With them the events which become materials for the historian, are sad and stirring motives—joyous or depressing experience. The contests consequent upon the division of the Church in 1828, engendered feelings which long survived the events which gave them birth, and though greatly modified, have not been entirely eradicated to the present time. In proof of this, I refer to the ineffectual efforts which for several years have been made, to effect a re-union of those who should never have been disunited.

The grounds on which the movers in what was called a Reformation in the Methodist E. Church, were, as already stated, not doctrinal, but disciplinary, and consequently no spiritual principle was implicated. The contest was for accessional opinions: whether the Church should have bishops or no bishops, presiding elders or no presiding elders; whether the legislative and executive departments of the Church shall be administered by ordained ministers only, or by ministers and laymen conjointly, are questions which do not materially affect the *being* of a Church. Christ and God does not speak authoritatively on these points; indeed it is conceded by the best informed minds in the Church that neither Jesus Christ nor his apostles laid down any definite and well defined form of Church government, but left such arrangements to the contingencies which might be evolved by the progress of the Gospel. While every Church that claims to be a branch of the family of Christ must take care that its *doctrines* are consonant with *the revealed law of God*, and its rules of moral action be ruled and with *explicit scriptural authority*, yet in matters of Church regulations, they are allowed to frame their ecclesiastical economy according to their convictions of the fitness of things—their belief in the demands of manifest expediency, looking "that whatsoever is not read therein (the Bible) nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Mr. Wesley after long, patient and critical examination of the Word of God and the history of the Church, came to the firm conclusion that *episcopacy* as understood and adopted, was not a divinely designated form of Church government; that *Bishops* and *Presbyters* were terms whose original import were the same, and that episcopacy, when first inaugurated, was the creature or offspring of *expediency*, still as a matter of expediency, it was in his opinion the best form of Church Government, and consequently when this country became free and independent States, and it was necessary to give to the Methodist Societies the form and consistence of a regular ecclesiastical organization, he in virtue of the authority invested in him, set apart and ordained Thos. Coke L. L. D., and designated Francis Asbury as Bishops of the Methodist Church in America. This act being concurred in the Church in this country, became the Methodist Episcopal Church. They adopted Episcopacy, not as an order *jure divino*, but as *juste milieu*, as occupying a middle ground between Rome and Geneva, the identical ground assumed and vindicated by the early Reformers of the English Church. This is the only ground on which episcopacy is capable of defence; to urge it on the claim of divine right is to insure its inevitable overthrow. Such has been the result from the first to the last, and will be so unto the end.

The inauguration of the office of Presiding Elder was a necessity of our itinerant system, and so long as the itinerancy is maintained in its vitality and efficiency, the office must be continued. These features in our economy were ignored and bitterly denounced by our Methodist Episcopal brethren; but the lapse of time and mellowing influences of an enlarged and enlightened catholicity, have wrought a change in their minds and feelings on these points, and now they call on us, are willing to take our Bishops and Presiding Elders. What then bars the way of their returning to the Church of our fathers? The only important barrier is "*lay representation*," and even on this once wide diverging point, they think there is a cheering prospect of an honorable compromise. It is devoutly to be hoped that the prospect is not an illusion, yet I am forced to confess that on this subject I have strong misgivings. They have tried the experiment under the most favorable auspices. In the original movement they were led by such men as Rev. Messrs Shinn, McCain, Jennings, French, Latimer, Stockton, Holcombe, &c. They made the experiment at a time when the American mind was enthralled with the candid, but alas! deceitful clamors of that political phantasmagoria, *Democracy*; and yet it failed, most signally miscarried. If with such "foremen," and under such advantageous circumstances the scheme proved an abortion, on what grounds can it hope for success? Still there are those who think there is a happy middle ground where a compromise may be effected, that the time has come when the branches of a common stock may once more integrate and unitedly press onward in the great work of "spreading Scriptural holiness over these lands." If such a basis can be occupied without compromising the dignity and efficiency of our blessed Methodism, let it be pointed out and the basis consummated. When this is done shall have been effected, then the blessed saved in heaven and the re-united redeemed on earth will mingle their rejoicings around the "sublime throne." WASHINGTON.

Letter from South Carolina.

My Dear Brother Pell: You are as desperately fond of receiving and publishing letters as I am *on* fond of writing them; but as you insisted so earnestly on hearing of my progress, I seize a few moments at the close of the day, to make a rapid sketch of matters and affairs.

Friday night was a cold time to be in the cars with a scarcity of wood, so that I spent the most of it in a night endeavoring to keep wrapped and looking to the day's light and warmth. A part of the journey was made pleasant by the company of Dr. Hoge, who, however, stopped in Charlotte. I found the S. C. cars more pleasant, but the Columbians were shivering in the unwonted rigor of the season. That severity has relaxed and the exertion of a long walk this morning brought perspiration.

Travelers unite in pronouncing Columbia, as it is, one of the most beautiful of our inland towns. It is situated on rolling ground, the streets are spacious and regular and almost every house, except in the business portion, is surrounded by an ample garden, carefully cultivated, abounding in flowers and beautified by the wild orange tree, which grows into a lofty hedge and is sometimes trimmed into fantastic shapes. Many of the mansions are very noble, and most of the dwellings comfortable. The inhabitants tell me what I can readily believe, that I am here a few weeks too soon to see Columbia in all the glory of its bloom and beauty.

The business part of the city is well built up and there seems to be a very respectable trade for a place so far inland. It is much more busy, bustling, and gay than Raleigh. Much of the Charleston population has been thrown into Columbia; which increases its thrift and liveliness. Our friends Townsend & North are driving a large business, and with their heavy stock and shrewdness and politeness, must be doing well. The most interesting place of business to me, is the establishment of Evans & Cogswell.—These gentlemen have moved their machinery from Charleston, have erected a large building which they are about greatly to extend, and have the most ample means of prosecuting the business of printing and publishing of any firm probably in the Confederate States. They have also a large lithographing establishment and do much business for the Government. The history of the senior member of the firm, in his efforts to procure machinery and supplies from the North and from England, would really make a readable romance. He is a capital fellow every way. He has the English frankness, the Yankee shrewdness, and the Southern refinement, mingled in proportions to make him a "very proper gentleman." The efforts of these two young men to establish a publishing house bids fair to win a success which shall rival the Harpers. With youth, talent, practical business education and wealth, they have a career before them which promises all that men of business could wish.

"Personne" the well known newspaper correspondent, now editing the South Carolinian is among the pleasant acquaintances I have found. He is delicate in his appearance and seemingly over worked. He is about to publish a book containing anecdotes and descriptions of war in its many heroic and painful phases—His facile pen will make it a very attractive volume.

On Sunday afternoon I heard Rev. Dr. Palmer preach in the Presbyterian Church. How one is disappointed in the personal appearance of men of whom one has heard. I had imagined Dr. Palmer tall, handsome, and commanding. The small, homely, unimposing gentleman in—ray clothes, did not reach my ideal. Nor was the Dr. any charms of elocution. As the sermon in the matter to its sections were not very rich he would be very insipid. But really it is a treat to hear a sermon now "choke full" of thought, as that to which I listened. The Church is an elegant and substantial structure, very admirable in its architectural design and finish. Therefore, one is at liberty to criticize; and I could not help being annoyed by the incongruous pillars which supported the galleries, and the hideousness of badly cut up white marble which makes the pulpit. I pitied the Dr. as I saw him warming up in the heart of that iceberg, which must have cost many hundreds of dollars, and which, if I were a regular worshiper, I would give $100 to remove. Otherwise the Church is a very noble building.

The Washington street Methodist Church, in which I held forth twice on Sunday, is an edifice without pretension but very capacious and filled with a large congregation of very attentive listeners—I was particularly pleased with the earnest congregational singing. There is no "choir," but there is a company of trained voices, led by a gentleman who has a noble leading voice, and they sit in the body of the Church, and they sing "with the understanding" and "with the spirit," such tunes as are really fine and readily learned, and appropriate to the hymns, and such singing is contagious. At the close of my discourse at night about $38 00 were contributed to our noble "Orphan's Fund."

I have been carried to see all the lions, the unfinished Capitol which is to be an elegant structure in Italian style, the College of S. C., which contains many houses built in the enclosure of a square, looking a little crowded but still scholastic, the empty Theological Seminary, the Park which may be made a most beautiful retreat and promenade, the Arsenal which is a military School, and the Cemetery recently opened, and the new Methodist Female College, which makes one sad to see so costly a building in so poor a situation. The College is under the able presidency of Rev. Mr. Mood and is very flourishing. On all sides the people have been most polite and attentive and I regret that the press of my business compelled me to decline many attractive invitations. I am really much charmed with Columbia and the Columbians, and hope they are sincere when they urge me to come again, as I mean surely to do so, if God will. Not the least among my comforts is the attention I have received at "nine inn," and if all the guests who visit Nicholson's Hotel are as well cared for as I have been, they will have no reason to complain. The pastor of our Church, Rev. Mr. Monzon is in his second year, a good kind man who deserves to be loved as he is. His kindness has added much to the pleasure of my visit.

The evening darkens, and I must go to hear Dr. Hoge's lecture. Farewell.

Affectionately yours, C. F. DEEMS.

God Speaks to Young Converts.

Bro. Pell: The tragic death of my amiable and esteemed young friend, Miss Ava A. Reeves, has been much lying on my heart ever since its occurrence. And your own well timed editorial remarks on that event, have now moved me to send you a few lines with the above caption. God is speaking to the nation, to the Church, and to individuals in providences that fairly thunder upon the soul. And while he is speaking to the nation from captured cannon, torn banners and bloody fields; and to the Church, from desolated Conferences, depleted finances, extinguished colleges and periodicals, and imprisoned ministers, he is also speaking to individual christians through the mouths of a hundred terrible afflictions.

Let me tell your readers, for our mutual improvement, some things which I know about this gentle young woman, whose beauty and life have now perished together. She had not been a Christian, as has been said of her, very long. She professed religion under my ministry, during the precious outpourings of God's Spirit on this people in the first year of my labors here. She was then a bright, buoyant, happy girl, unmarried. I well remember the history of her conviction and conversion; how she was among the first whom I visited for pastoral admonition and persuasion; how God had just taken from her side a lovely, delicate, shadowy, christian elder sister; and how solemn and penitent from the very first she herself became. I talked to her about Jesus, and she was glad to hear me talk; but somehow the foot falls of her departed sister seemed constantly before her, and Heaven was brighter to her spirit on that account. Through all the young convert's prayer-meetings which I held during the progress of the revival, and immediately thereafter, she was faithful and devotional in her attendance. She began well. There was no exhibition of enthusiasm, nor even a high degree of christian gravity and zeal; but she seemed to enjoy peace, and delighted in the exercises of religion. A short time after the revival, God took suddenly from our midst one of the fairest and most hopeful of the young converts, a young woman straight as an arrow, with a face and form like a sculptor's model, and a presence quiet and pleasant as a summer's eve.—Mrs. Reeves was one of this lady's friendest friends. She was often with her, professed conversion about the same time, and after her happy and triumphant death, watched, if I mistake not, over the body until sent to dust on the night preceding the burial. That was a providence speaking to her. And now out of the flames she speaks to the surviving converts.

And my Saviour, my Saviour, what a providence! As I stood by her cold remains, in the house of mourning, and gazed down upon her face blackened, ploughed up and disfigured by the relentless fire, and beheld her youthful form cracked, drawn up and burnt almost to a cinder, I wondered if that would be the cheerful, elastic girl of other days—Bishop Pierce would never have recognized in that hideous trophy of death, the radiant bride who stood before Him only three short months before. But it was she. I did not know her, and would as soon have taken her to be an inhabitant of another clime. If indeed a human being at all. But she has gone, suddenly, unexpectedly, horribly. God speaks to us from the midst of terrors. Do we listen to him.—O do we hear Him. While I write these lines, the bell of our Church in this City is ringing for a funeral, and that funeral the third or fourth one, in the same place within two weeks. What are the young people doing? What are the young converts, the youthful survivers of the departed Ava Reeves doing? Have they forgotten her already, or are they hardening their hearts against the appeals of this fearful dispensation. I claim the privilege of speaking to these sons of my ministry; and so I do but a little good, it matters not to me so much about the propriety of the performance. I think this is a special providence to the young converts of our revival for several reasons. In the first place, the instrument through which God speaks was one of their number. If Mrs. Reeves had been [illegible] under circumstances of a different kind, their legitimate inferences and impressions might be different. But she was converted at the same time, at the same place, and during the same gracious festival of joy. Moreover, she was taken away at a time when there is reason to fear, that many of her young associates in the visible fellowship of the Church, had lost the ardor of their first love, and needed to be aroused and thrilled by their Great Captain's voice. Accordingly he has come, not in the still small voice, but in the convulsions of earthquake and the flashings of fire.—And then, this providence is of such an unusual, such a startling and remarkable character. We hold our breath, and ask, what does it mean? We know that God has often led his children to heaven by the path of the flames. But these were the martyrs, dying for the testimony of Jesus. And may this departed young woman, faded so untimely, perished so early along the cedern alleys of her married hope, have not been a martyr also? But however this may be, in the very nature of the providence there is a most thrilling appeal to the heart and consciences of every one of our young converts. And now, we think of the bowed, bereaved parents, and another scene opens upon us: "And one of the Elders answered, saying unto me, what are these arrayed in white robes, and whence came they. And I said unto him, Sir, thou knowest." And he said to me, "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Affectionately. JOHN S. LOXLEY.

Raleigh, March 1, 1864.

To the Young Men of the N. C. Conference.

According to the plan proposed in my first article, I now make some suggestions upon Class Meetings. No attempt will be made as a learned essay, but some practical remarks as to our duty. We all admit that this "means of grace" was a singular blessing to christianity in the early days of Methodism, and if the ministry manifested equal interest in them now, as in other days, great blessings would still result. True we are not responsible for their decline, for it occurred under the administration of our fathers in the ministry, before our entrance into it; but we shall be culpable if we suffer it to continue. We need not wait for them to lead off in this reform, for the probability is that they will never do it. When men have passed the meridian of life, their zeal and energy grow less, and they prefer the even tenor of fixed habits, and rarely ever increase their labours from choice; but when men are young, strong and active there is no justifiable excuse. Let us commence anew the good old Heaven favored and piety-increasing plan of holding class immediately after preaching—no other plan will meet the emergency. Most of the leaders are either in the army, or so engaged in consequence of the war, that they cannot discharge the duties of that office, and it devolves upon the ministry. Now when all other classes of men are called to bear heavier burdens and discharge additional duties, shall we who are not required to perform military duty refuse to meet our increased responsibilities when the happiness of a nation, and the purity of the church and the glory of God are so intimately involved therein. The hearts of our women are bleeding with sorrow—our men are bowed down and unhappy, they need the sympathy and counsel of us who are appointed to "watch for their souls as those who must give account." We must know their condition in order to give proper counsel and to feel real sympathy—no where can we obtain a more satisfactory insight into the condition of these souls than in the class room. In order to preach understandingly, comfortingly and savingly, we must understand the real needs of those to whom we minister. This knowledge may be secured readily in these blessed associations, where God's people commune freely with each other and all hearts melt into one. The continued neglect of this duty, has damaged the piety of the church. A decrease of piety is assignated, and because of sin "God's judgments are abroad in the land." Shall we amid these loud calls to repentance and faithfulness in duty remain unmoved? or will we not by manly efforts and christian zeal fly to the rescue—unfurl anew the mainsails of our beloved ship, that she may outride the swelling waves and reach the harbour in safety.

Affectionately, CAD

Gen'l Mil. Hospital, No. 2, Wilson, N. C. 22nd Feb. 1864.

Rev. and Dear Brother:

Before the year runs too far on, I wish to make another acknowledgment to you for continuing to send to this Hospital 20 copies of the "Advocate." If it were possible to express in language, the feelings of gratitude and joy that fill the hearts of our soldiers on receiving your valuable paper week by week, I would try to do it. It would be an ample compensation to the donors if they could but witness once only the manifestation of interest,—the outstretched hand, the beaming eye, and the whole countenance full of the smiles of gladness, as I walk into a ward, with a whole bundle of the "Advocate" and other papers under my arm to distribute.—Beyond comparison the religious paper now the favorite kind of reading with the soldiers, for the obvious reason as in the world. I encourage your good people to continue their benefactions in this way for I know of no other way in which they are likely to do more good.

In the power of the inmates of the Hospital, and for myself likewise, I hereby tender to all the contributors to the object, our most sincere thanks.

Very truly, your friend and brother, DRURY LACY

Chap. Post, Wilson, N. C.

Miscellaneous.

Remember The Sabbath Day

TO KEEP IT HOLY.—(Exodus 20:8.)

"If ye walk in my statutes and keep my commandments, and do them; then I will give peace in the land. And ye shall chase your enemies, and they shall fall before you by the sword."—(Levitcus 26:3, 6, 7.)

The precept undoubtedly, is the generation which is to decide the fate of the great nation, by deciding whether the Sabbath shall be preserved or blotted out. The question before the nation is whether it is to be a day of virtue, or of sin; a day for God, or a day for the devil. Wherever there is no Sabbath, man forgets God, and God forsakes man.

To the Sabbath will your salvation be due, if you attain salvation. On your course in regard to the Sabbath will depend much of the peace or the sorrow of the bed of death. On this day the amendment of your soul, your victory over sin and temptation, are to be resolved on and achieved. What fitter time to converse with our Lord than on the Lord's day?—what fitter day to ascend to heaven, than that on which He rose from the earth, and triumphed over death and hell? Use your sabbaths as steps to glory, till you have passed them all, and are there arrived.

When will my pilgrimage be done,
The world's long work be over?
That Sabbath dawn, which means no sun,
That day which is no more?

Short Sermons.

"After having spent much strength and labor to little purpose," said the zealous evangelist, St. Vincent de Paul, "I was one day lamenting before God, as I walked to church the little fruits of my exertions. As I went along, I was overtaken by a vine dresser and I took the opportunity to ask him how the mission was liked. 'Sir, said the peasant, 'we all feel obliged to you for your kind intentions, we are likewise satisfied that every thing you give us is good, but you preach too long; we ignorant boors are just like our own vineyards—the juice must have plenty of room left to work, and once filled to the brim, if you attempt to pour in more, even if it were the world, it will only be spilt on the ground and lost.

TOWNSEND & NORTH,

PUBLISHERS AND BOOKSELLERS,

COLUMBIA, S. C.

HAVE JUST ISSUED A LARGE EDITION of Capers Catechism, Revised, and an improved edition of the Sunday School Bell. The following are the prices:

Capers Catechism, [illegible] cents; one dozen copies, $1,00; [illegible] copies, $15,00.

The Sunday School Bell, single copy [illegible] one dozen copies, $2,50; [illegible] $25,00.

Also, constantly [illegible] paper, Pens, Pencils, School [illegible] ville publications, &c.

Orders shall receive prompt [illegible] companied with the cash.

15 tf TOWNSEND & NORTH.

ADJT. AND INSP. GEN'L'S OFFICE, [illegible]

General Order No. [illegible] following order is published [illegible] tion of all concerned:

C. S. ARMY, War Department, Richmond, February [illegible]

EXCHANGE NOTICE NO. [illegible]

1. All prisoners heretofore held by the United States authorities whether officers, soldiers or civilians, received at City Point, before the 1st of January, 1864, are hereby declared exchanged.

2. All officers and men of the Virginia [illegible] ture, who reported for duty at Richmond, at any time prior to the 15th of November, 1863, and whose names were forwarded to me by Lieut. Colonel John H. Rooney, are declared exchanged.

3. All officers and men of the Virginia [illegible] tillery, who reported for duty at Marietta, Ga., and whose names were forwarded to me by Col. A. Jackson, are declared exchanged.

RO. OTT, Agent for Exchange.

By Order: [Signed] S. Cooper, Adj't. Gen'l. [illegible] March.

QUARTER MASTER'S DEPARTMENT, Raleigh, February 9, 1864.

THIS DEPARTMENT HAS ON HAND a small lot of Cotton Cards [illegible] among the families of soldiers [illegible] of each county are requested to [illegible] an agent for each county to receive [illegible] to them. The prices will be [illegible] and necessitous circumstances [illegible] will have the preference. [illegible] daily, and will be sent on [illegible]

M. A. HOWD, A. Q. M. [illegible]

Raleigh, Feb 13, 1864.

NEW PUBLICATIONS, BY BRANSON & FARRAR.

THE GEOGRAPHICAL READER [illegible] is just published. [illegible] published in the Confederacy [illegible] Followed by a Common School Geography, [illegible] in your orders soon. Price $2.00

THE JACK MORGAN [illegible] press, will be ready out [illegible]

YORK'S ENGLISH GRAMMAR, third edition is just published. It is entirely a [illegible] work, and is one of the best [illegible] shed. Price $1 50

THE DIXIE PRIMER—one of the [illegible] and best books of the kind [illegible] second edition now ready. [illegible] hundred, $20 00.

THE FIRST DIXIE READER [illegible] Mrs. M. B. Moore, author of the [illegible] off copies

THE DIXIE SPELLING BOOK, [illegible] price [illegible] Price [illegible]

HECKER AND OTHER POEMS, by [illegible] Hill—second edition [illegible] your orders. Price $1.00.

MOBILE LEAVES, [illegible] It will be a popular [illegible]

YORK'S ENGLISH GRAMMAR, [illegible] is just published [illegible] weeks, and is now on the [illegible] filled. Price $1 50.

MORVEN AND LINDAMIRE, by A. W. Morgan. Beautiful and good. Price $2 00.

FIRST BOOK IN CHEMISTRY, [illegible] a number of pleasant [illegible] only book of the kind [illegible] range. Price 1.00.

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The usual collections made [illegible] N. B.—Those ordering books [illegible] mail, must send [illegible] pay postage. BRANSON & FARRAR.

Raleigh, Feb. 8, 1864.

SOUTHERN PUBLICATIONS ON HAND.

THE RIVAL POINT CRAYONS, [illegible] comprising views of National Fields, [illegible]
The Bellmans,
The Seige of Vicksburg,
Hunter's Piano Forte Instruction,
Warren's Surgery,
Gilham's Manual,
Army Regulations,
Evolutions of the Line,
Wheeler's Cavalry,
Volunteer's Field and Camp Book,
Napoleon's Maxims of War,
Cavalry Drill, by Taylor,
Beyond Cover, or Out Door Drill,
The Volunteer's Hand Book,
School of the Bullet,
Second Year of the War,
York's English Grammar, revised,
Smith's English Grammar, revised,
Elementary Spelling Book,
The Confederate Speller,
Our Own Speller,
The Dixie Primer, Pictorial,
The Confederate Primer,
Our Own Primer,
Southern Methodist Primer,
First Book in Composition,
Our Own First Reader,
The First Dixie Reader,
Bingham's Latin Reader,
Geographical Reader, with Maps,
Bird's Poems,
The Gamesters, by Hodgson,
Wesleyan Catechism, No. 1,
Wesleyan Catechism, No. 2,
Capers' Catechism,
Sermon of Doubting, by Wood,
Historical Sermon [illegible]
Sunday School Bell,
Sabbath Conversations, by Bickersteth,
Life of Stonewall Jackson,
The Battle of the Books,
Step Sister,
Dorothy Markham,
Complete from Texas to Maryland,
No Name, by Wilkie Collins,
Aurora Floyd, by "
Lucy Maxwell, by Fardue,
" " Copperfield,
" " Maurice,
" " St. Dennis,
Bonnie Lass Fair,
Cousin Field Mollier,

N. B.—Those ordering books by mail should send an extra ten cents on the dollar for postage.

BRANSON & FARRAR.

Raleigh, N. C.