

For the Christian Sun.  
Bro. HAYES: I have arrived home from a meeting near Elder S. Apple's. It was the first meeting in their new Chapel. The Brethren and friends have put up a quite convenient house of worship; and if they had it ceiled it would be a comfortable house for winter or summer. All credit is due the brethren and friends for their liberality; for we have yet but a small church at that place.

With the blessing of God, and perseverance in a straight forward course, accompanied with a Christian spirit towards other denominations on the part of our brethren at Lebanon, the Christian cause I doubt not, will finally succeed.

Elder S. Apple is a man devotedly attached to the Christian Church. He, with others, engaged in the work of the ministry when quite young. He has spent some 12 or 14 years of the prime of his days; and with others has had to encounter much difficulty. Like some who lived and labored before him as well as some who are now by side with him, the compensation was sometimes far too small to keep above the water. I am sorry to say, that the want of a reasonable and necessary support, has driven some of the best or ablest ministers from the field in the N. C. and Va., Christian Conference. I am aware that some will be ready to say, that I thus speak because I am a humble member of that calling. And so far from following this calling for worldly gain, I am conscious that myself, nor any other one of our ministers, has been anything like actively engaged, has made near what they might, had they engaged in some other calling. Now I leave it for the honest and the candid to decide, whether the faithful minister who studies hard to make himself useful is not entitled to something like the same he could make by some other honest calling?

I do not believe that we prize the gospel as much as we should. Doubtless we are greatly indebted to it for social and civil blessings. Our present condition without it as well as our future, would be lamentably bad. For one, if I could bring myself to believe I would be guiltless before God I would most gladly give the work over into the hands of others and try to employ myself in some other way in my Lord's vineyard. Now I am aware, that there are some of our people who could bear to do perhaps no more than they already do; but then look around and see others, yea, many of them give but little, and do but little, in any way. And I know some of that very class who would be more difficult to please in a minister than any other you could name. Notwithstanding some of them know but little themselves, they are less disposed to exercise charity towards the minister, than a man who perhaps knows twice or thrice as much, and does vastly more to help the humble minister. Every man of good sense knows that to make a man useful to the church, he should have his mind well stored with useful knowledge. For any man that would arise before an intelligent congregation as a herald of the cross, and pour forth a volley of stuff; using words that he knew not the meaning of, and professing all the time to be speaking revelation, is evidently too ignorant or too wicked to be regarded as a gospel minister.

In the first place those who minister at the altar should have their souls richly imbued with the divine spirit of their master.

Next they should seek after the highest possible degree of useful knowledge—to this end they must have books and time to study them. In proportion as you elevate the moral and intellectual character of your ministry, you will raise the moral and religious enjoyment of the Church. One of the great things for which we live is to be happy, and to secure this desirable thing we should seek for vital godliness, and likewise promote the best possible means to cultivate the mind. When our minds are well cultivated, and our hearts well sanctified, we are then prepared to rise to the highest earthly enjoyment. Would to God that I could induce men to seek happiness by seeking to be made better. If we could persuade all to live and labor for the promotion of Godliness in their own soul, and also for a growth of the same in the souls of their brethren, and all their fellow-beings, we should have a heaven, to go to heaven in.

Shallowford, August 20th, 1851.

For the Christian Sun.  
I desire to reply to the Queries of Bro. Standifer, in a short catechetical form, for the benefit of those who will read short questions; but, decline reading long answers.

Query 1st. "Is gospel truth a fair representation of Gospel facts?"  
Answer—This very singular question I answer in the affirmative.

Query 2d. "Does truth contradict itself?"  
Answer—Certainly not.

Query 3d. "Does God will the salvation of all or only a part?"  
Answer—All. And hence wills and commands "all men to repent."

Query 4th. "If he wills the salvation of all, is his wisdom infinite to plan out a way for the Redemption of all?"  
Answer—Certainly, and this he has done, and we proclaim to all "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Do you believe it?

Query 5th. "Is then his power almighty to put this plan in Execution?"  
Answer—Certainly, and he will do it, and those who submit to the gospel will be saved to the extent of the whole human family, but to those who do not, he will say, "Depart into everlasting fire." Do you believe it?

Query 6th. "Does God will anything but what is just and right?"  
Answer—Certainly not.

Query 7th. "Does not the love, service and adoration of the whole human family belong to God?"  
Answer—Certainly. And he wills it to be given him, but it is not.

Query 8th. "Will justice ever be satisfied, until God gets his own just right?"  
Answer—If it is God you mean by Justice: God will be satisfied to drive the finally impenitent from his presence, and can very well dispense with the adoration of lost men and Devils.

Query 9th. "Has not a God of Infinite wisdom and power, all the means in his own hands to accomplish his will and purpose?"  
Answer—He has, and a part of his will and

purpose is that those who reject the government of his son shall be lost and he will accomplish his purpose; for it would have been better for a certain man that he had never been born. Do you believe it?

Closing remarks.—God wills and commands a great many things which has never taken place; among which are, that we should now be more holy and more happy here; that all men should repent and believe the Gospel, cease from sin and serve him. Whether God has the wisdom and means to bring this obedience and holiness about or not, does not so much concern us, as the fact that it is not brought about, and men live in sin and suffer. Unless God changes, it may be so in the future. N. SUMMERBELL.

## CHRISTIAN SUN.

RALEIGH, N. C.  
Wednesday, September 10, 1851.

Our receipts for the Sun for the last four weeks have been very light. In a short time, we shall have a heavy bill to pay for paper. Will our friends help us in this our time of need? A word to the wise and just is sufficient.

We have appointed a number of persons as special Agents for the Sun, whose names appear in this number. There are none of them we trust, but will be willing to act as such.

To compensate them for their trouble, we agree that they may retain for their own use, every sixth dollar received by them for all new subscriptions (according to our terms on the first page); and twenty-five cents on every subscription collected from old subscribers for volume 8, where \$1.25 cents is due.

All monies collected by them for volume 7, and other volumes prior to that, we can offer no premium as the money is due to others; but we will still receive and credit for it, as heretofore.

THE PRESENT, THE PAST AND THE FUTURE. We have received a copy of the above, being a discourse delivered by Eld. J. G. Lawshe, Pastor of the Christian Church, Bristol, R. I., at the opening of the New Jersey Christian Conference at Johnsonburg, May 17th 1851.

We consider it an able production, and admirably suited to the times; and will well repay the reader for his time spent in its perusal.

"Published by the General Book Concern," 64 North third street Philadelphia.

THE FIRE BELL. We have been politely favored by A. M. Gorman Esq., Editor of the Spirit of the Age with a copy of the above work, by Dr. Wm. A. Shaw. It is an apology for the order of the Sons of Temperance; and is one of the best discourses that we have read upon the subject.

A meeting of some 4 days was held at Pleasant Spring Church about eight miles South of Raleigh which commenced on the 3rd Sunday of ult. Two persons were converted; and the members of the church were considerably revived. Preachers in attendance, Elders J. A. Turner, J. H. Hobby and A. Franks. The writer was there also on Sunday.

We spent six days with the brethren at Holy Neck at their late protracted meeting, in company with five other Ministers. The congregations were very large and the interest good. There were 12 or 15 conversions among the whites and 7 or 8 among the colored when we left. The meeting was to be continued another day. w. b. w.

S. CRANE'S PATENT COMPOUND MIXTURE, OR SOAP. The sole right to use his article in this state has been purchased of the Patentee by J. J. Ryals of this city. From a trial of the mixture, which came under our notice, we feel confident, it will well answer the purpose for which it has been prepared.

We have received several communications, which came to hand too late to appear in this number; among them there is an obituary notice of the death of two of Bro. Wm. R. Stowe's children, Sarah Virginia and Wm. Mills, the former died on the 9th of Aug., and the latter on the 28th of same month.

SOME OF THE FRUITS OF ABOLITIONISM. We would call the special attention of the members of the New York Central Christian Conference, and all others who have voted for Resolutions declaring the Fugitive slave law unconstitutional; and that "American Slavery combines the sum total of all villainies;" to the horrid affair described in the following article; and would ask them whether or not they are doing God-service by encouraging such men as Bacon either directly or indirectly, to come among slaveholders, and to entice away the slave who is well clothed and fed from the service of his owner, to seek refuge in some free State among men perhaps who have no real sympathy for him. We think it is high time at least for anti-slavery men to pause and consider. What are they doing by publishing to the world such exciting and inflammatory resolutions; are all their sympathies enlisted on the side of the slave; and all their hatred and revenge against the master?

We say again let them stop, and consider upon the horrid evils they are likely to bring not only upon slaveholders, but upon the slaves themselves.

THE GRAYSON AFFAIR.  
The Salem Press learns from a correspondent at Jefferson Ash County the following additional particulars in relation to the recent horrible murder committed by a parcel of runaway negroes in Grayson County Va.

"When the negroes were closely pressed and refused to surrender themselves, they were fired upon; but without any other effect than to enrage them. One fellow, armed with a long heavy scythe blade, rushed on Mr. Samuel Bartlett (brother to the Sheriff of Ashe) and at one blow split his head open, scattering the brain in every direction—he died almost immediately. Alfred Bartlett, a brother of the deceased, had one hand nearly cut off by Cyrus Wilcox, late of Jefferson, received a stab in the back of the neck, but little hope of his recovery. John Clemmons received a wound on the top of his head, laying the skull bare for four inches. Report says he is dead.

"The negroes all effected their escape, after two or three of them had been knocked down. Two of them it is said, have been captured and lodged in jail.

"Thus may be seen the beauties of abolitionism!—Bacon or Bacon, whose name noticed in the Press, has labored for years in Grayson.

"The negroes belong to Mr. Reeves and Mr. Cox, were just starting for Ohio."

The Wytheville (Va.) Republican states that the negroes have been taken and that they expressly charge an Ohio Preacher by the name of Bacon as their adviser and instructor.

The Salem Press adds:  
"Is not this pretty business for Ministers of the Gospel to be engaged in? Reader, pause and reflect! All you who have given your adhesion to these Ohio villainies, (if any) reflect for one moment, calmly and dispassionately, and you will certainly pronounce judgment against these men.

We have held up these villains, time after time, to public execration, because we considered it to be our duty so to do; and their guilt of the crimes with which we have charged them, is becoming every day more and more apparent."

### SIMPLICITY OF THE SCRIPTURES.

The Holy Scriptures contain the revealed will of God to man. From its sacred pages we learn that there is one true and living God; the maker and preserver of all things, visible and invisible; and we learn it no where else. It is true that "the heavens declare his glory and the firmament showeth forth his handy work," and "the visible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Yet they only bear witness to the great fact declared in the Scriptures. The sun for instance, which is an immense body of light and heat, presents to the mind ideas awfully sublime; but the untutored heathen contemplates not the creator, but the object which he sees. Being conscious of his own frailty, he is naturally led to adore some being which he conceives to be superior to himself; and it matters not how insignificant that being may be, if he can but imagine that it possesses supernatural powers, or qualities. This is explained by the fact, that the knowledge of the true God has been lost to the heathen, their minds being corrupted from generation since the time of the confusion of languages.

In connection with this great and important truth, we have clearly revealed unto us the history of man's creation, fall, and redemption; the duty he owes to his maker, his fellow-being, and himself. He cannot be at a loss with the Bible in his hand to understand the design of his being, unless he close the eyes of his understanding to its teachings.

We know that the Scriptures are represented by some as dark and mysterious; so much so, that without a special illumination no saving truth can be apprehended. Now we conceive this to be a fatal mistake. For, then, the Scriptures instead of being a revelation to man, would be a sealed book; and without another revelation it would, in fact be to him no revelation at all. The leading doctrines of that holy book are adapted to man in his present condition; and although he can only behold them at first as "trees walking," yet if he will search the scriptures diligently they will shine brighter and brighter, and the reasonableness of their requirements become more and more apparent. It is not expected that the child when he first opens his primer can even recite his alphabet; it is a dark and mysterious book to him, but does not necessarily follow that it is so to others? or that he shall not be able to understand it himself after he has diligently studied it? Nay. So it is with the great fundamental principles of the Bible. They may appear to be dark at first, but after proper investigation they will become plain and easy of comprehension.

And we do most sincerely believe that a great deal of the seeming mystery of the Bible, has been thrown around it by men's undertaking to explain things not revealed by the Almighty—things in fact not essential to our salvation. Hence a "multitude of words have darkened counsel," and even those doctrines which are plain and easy to be understood have been mystified by clouds of learned nonsense which have been thrown around them. Creeds have been made the standard of truth instead of the Bible; and those who adhere to them are often heard to declaim against all who differ with them in opinion, and declare that there is no salvation for them. Such are they who adhere to the doctrine of the Trinity as taught in the creeds. A man may believe all that is written in the Bible respecting the Father, Son and Holy Ghost, but if he does not express it as it is expressed in the creed he is considered a heretic, and cannot be saved unless he repent. He may declare with Paul that he believes there is one God and one mediator between God and man; or "unto us there is one God the Father of whom are all things, and we in him, and one Lord Jesus Christ by whom all things and we by him," or with Peter that "thou art the Christ the Son of the living God;" and that the Comforter or Spirit has come; yet unless he calls it trinity, or that "three are one," and "one are three" he is denounced as a dangerous man and no more in the way to heaven than Mohammedans or Jews.

But we are not going to be driven from the stand that we have taken, i. e. to call Bible things by Bible names, and to take the Bible and the Bible alone for the standard of our faith. Its truth will stand when the senseless jargon of creed makers shall be hushed into eternal silence; when the chaff, the hay, and the stubble, shall be burnt up and destroyed forever. What have we to fear, so long as we build our hopes upon this sure foundation; the simple but everlasting truths of the blessed gospel of Christ?

A late number of the Methodist Protestant contains the following sneering remarks:

"The Editor of the Protestant refers to a sect in Virginia calling themselves 'Christians.' Did he intend by this expression to convey the idea, that the Christians are confined alone to Virginia? If so, we are pleased to inform him such is not the fact. There are Christians in every State of our Union, in Canada, New Brunswick and in Great Britain."

"We are much obliged to the 'Sun' for the light thrown upon this subject. And we cannot resist the inclination to let our readers have the benefit of it. There are Christians elsewhere than in Virginia. Who will doubt it after this?"

We did not intend to add another word to what has been said in reference to this unpleasant affair, and should not now do so; but for the unfair and unchristian manner in which we have been treated by the Protestant. We cannot consent to let his conduct go unexpressed. A few plain facts shall be stated.

In the Protestant for June 7th last, the Editor admitted in his columns an article from the pen of the President of the Virginia District, in which the Christians were very modestly styled "Socinians" or "Bandits" and charged with making "desperate efforts" to draw off their members. We immediately noticed through the Sun the new names applied to us; and feeling indignant and disgusted with the course pursued by the Protestant, we expressed our indignation in plain, candid, and unvarnished terms. Nothing was said in the Protestant in reply to our strictures until the 19th of July, when the Editor of the Protestant designed to inform his readers that the "Socinians" or "Bandits" which the President had previously referred to in his journal, was "a sect in Virginia calling themselves Christians," and that the word "Bandits" should have been printed "Barretites," the word Barretites having been mistaken by the printer for Bandits. He furthermore said that for this typographical error, the Sun had "opened an unchristian strain of abuse upon Rev. Mr. Langhorne as we remember to have seen." This he would have noticed sooner, but "could not get his consent to do otherwise than treat it with silence." However a communication came from the Protestant calling attention to our remarks, which the Protestant refused to publish, giving as one reason, that Mr. Langhorne gave "too much importance to those who assailed him."

Now, in the remarks of the Editor of the Protestant, there are two statements made which are entirely untrue. First, we deny having "opened an unchristian strain of abuse" on Mr. Langhorne; and no fair and impartial reader would have so construed our remarks. And in the second place we did not "assail" Mr. Langhorne, and

the Editor knew we did not. He assailed us and our brethren, and we only spoke in defence of ourselves.

Again, in our last article, we noticed the impression which the Editor tried to make upon the minds of his readers, that the Christians were confined to the State of Virginia alone, and informed him that such was not the fact; he endeavored sneeringly in the remarks copied above, to misconstrue our meaning and deceive the public. The Editor knew very well that in choosing to call ourselves by the simple, plain scriptural name Christians, we do not say that we are the only Christians in the world. Far from it. We have ever held that there are Christians among all the denominations. They choose to be called by some other name in addition to that of Christian. For this we have never unchristianized them; but have ever extended the hand of fellowship and brotherly love to all the disciples of our Master, no matter in what place they are found, or by what name they are called. We contend that it was unchristian and unchristian thus to attempt to misconstrue our remarks. Sneering at us in this way comes with very bad names in the Methodist Protestant denomination.

Again, we should like to ask the Editor of the Protestant, if his course in refusing to make the necessary explanation to injured brethren in relation to the term Bandits, until forced to it was christian-like? He says he could not get his consent to do otherwise than treat our remarks with "silence" until Mr. Langhorne wrote him on the subject. The Editor is really very important in his own estimation. We confess our limited attainments and humble position in society, but at the same time would say farther, that we do not aspire to that point to which the Editor has already attained. Phenomenologically speaking, we should judge the Editor of the Protestant has a very large development of the organ of self-esteem, and a very great deficiency in another organ located not very far from that of firmness.

And now we should be pleased to know if the word "Bandits" was not the original word in the President's journal? and if it was not erased and "Barretites" interlined above it in another communication? And was not this the cause of the Printers mistake? Did not the Printer use the original word which had been erased, and leave out the one which had been interlined? Perhaps the Protestant's Editor, or his excellent friend "Langhorne" could throw some light on this subject.

We repeat again, that we object to the term "Socinians" as much as that of "Bandits." We will not wear either name, nor submit quietly to the reproach which they carry with them.

Towards our Methodist Protestant brethren, we entertain only the kindest feelings of Christian regard. We will never say, or do anything wilfully and intentionally to wound, or in any way injure their feelings, or retard their progress in doing good. We shall never nickname them—sneer at them—or treat them with contempt in any way whatever. We are glad to know that as a denomination, they are a pious and godly people; and so far as we have been able to learn, they have universally condemned the course pursued by the Editor of the Protestant and his friend Langhorne towards us.

One word in conclusion, if the Protestant shall condescend again to notice one so humble and unpretending as us; we demand in justice that he treat us as we have him, and give our remarks in this and a former number a full insertion in the Protestant. W. B. W.

For the Christian Sun.  
JUVENILE EFFORTS, No. 3.  
BY C. H. PLUMMER.

THE PENITENTS PRAYER, AND CONVERTS HOPE.

Father above, whose eye doth see  
The boundless ends of eternity,  
Whose word is life, and bliss so pure,  
In courts where sin cannot allure,  
Who views with an all-seeing eye—  
Creation passing swiftly by—  
The shores of time, where sits alone,  
Mortality upon his throne,  
Who spake and said—"Let there be light"—  
And instantly all things were bright,  
Who created man from dust to life,  
And he partook of human strife.

Who caused the sun to rule the day,  
The stars to guide the night—  
The moon to aid in the display,  
Of nature beaming bright.

Oh how shall I approach thy face!  
And ask of thee redeeming grace!  
Oh how shall I due homage pay!  
To thee my guide by night—by day!  
A being, mortal, poor and frail—  
Doom'd for awhile to sleep and wail.

I have rebelled against thy throne;  
And set at naught thy laws!  
My heart is hardened into stone—  
Ah here I pause! I pause!

With feelings penitent and sincere,  
At thy footstool I bow in fear,  
Oh Lord I ask shall I be heard—  
Whom thou impart thy quick'ning word?  
My soul has sinn'd I do confess,  
Pray wilt thou now my actions bless?  
Oh thou who never turn'd aside,  
Those who in thy power confide—  
Look down on me a feeble child  
Thus sick of sin—so madly wild!

Oh now I feel thy love so strong—  
It fills my heart, it moves my tongue—  
It chokes my utterance—it swells,  
Within my breast where rapture dwells.

My soul mounts upon angels wings,  
Nature its sweetest music sings:  
All within is joys unbounded,  
My spirit heid that once was wounded.

My spirit roams through paradise—  
Its flights is light and free—  
It soars to dwell above the skies,  
Where all is purity.

My peace is made, my Hope is sure  
In realms above that will endure  
Forever—and Forever ay—  
When fleeting time shall pass away.  
Oh there will be rejoicing then—  
And in that Hope, I shout Amen!

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and easy. His house has been the home of many of our Ministers, and nothing he could procure was too good to be spread before them.

On Sunday the 31st ult., a larger concourse of persons than is usual on such occasions, assembled to pay the last tribute of respect to him. The Masonic Fraternity turned out in their appropriate regalia, and he was buried with Masonic honors; having been a member of the Order for some years past. The bitter wailings of a bereaved wife who had shared his sorrows and his joys for many a long year; and the cries of the children of his love will not soon be forgotten by those who were present. Funeral discourse by the writer from Hebrews xiii. 14.

W. B. W.  
At a special communication of Suffolk Lodge No. 30, held at their Hall in the town of Suffolk, on Sunday afternoon, August 31st, A. L. 5551, A. D. 1851, the following Resolutions were unanimously adopted, and ordered to be spread on the minutes of the Lodge:

Resolved, That this Lodge has heard with deep regret of the death of its esteemed Brother, Miles Lassiter, and that the members thereof will wear the usual badge of mourning for thirty days.  
Resolved, That the members of this Lodge individually and collectively condole with the bereaved widow and family of our deceased Brother, and desire to pay the usual tribute of respect to him.  
Resolved, That the same be published by the Secretary.  
A copy—Teste: W. H. McGUIRE, Sec'y.

Receipts for the Sun.

Vol. 7. J. J. Holland 25 cents, James E. Stallings 25 cents, William Bishop \$1.  
Vol. 8. John J. Holland, Miss Mary W. Wellons 75 cents Henry Bird 50 cents, Hester A. T. Edwards 50 cts. Robert J. Eley \$1 (which pays for 20 no's. of the 8th volume.) James R. Darden.

Letters Received.  
R. Ligon, R. J. Eley, Lydia Ann Woodard, Elder M. B. Barrett, John Dixon, Thomas J. Williamson, Elder W. R. Stowe, Elder W. B. Wellons, E. W. Devore, Eld. N. Summerbell, Jubilee Smith, Dr. S. Weller.

PROTRACTED MEETINGS.

A Campmeeting is appointed to be held at Pope's Chapel, commencing on Friday before the 2d Sunday in October.

A Camp-meeting will be held, the Lord willing, at Union Chapel, Alamance county, on Friday before the 4th Sunday in September.

A protracted meeting will be held, God willing, at Union Chapel, Halifax county, Va., commencing on Saturday before the 2nd Sunday in September. Ministering brethren are invited to attend and help us.  
A. APPLE.

A protracted meeting will commence at Antioch, on Saturday before the 3rd Sunday in September. All our ministers are invited to attend.  
W. B. WELLONS, Pastor.

RALEIGH MARKET.

Corrected Semi-Monthly for the Christian Sun.

COUNTRY PRODUCE.		MERCHANDISE.	
Bacon	11 a 12-1-2	Bale Rope, lb.	0 a 00
Beeswax lb.	15 a 20	Bagging, heavy	00 a 00
Cotton lb.	00 a 00	do light, yd.	00 a 00
Corn	90 a	Cotton yarn	18 a
Flour	\$5 00 a	Coffee	a 12-1-2
Fodder	90 a 100	Candles, lb.	15 a 20
Feathers	35 a 40	do Sperm	45 a 50
Flaxseed bush.	75 a 100	Iron, Sweden	5 1-2 a 6
Hides green lb.	4	do extra sizes	6 1-2 a 7
do dry	6 a 10	do English	4 1-2 a 5
Lard	13 a 12-1-2	Lead bar	8 a 10
Leather, sole	20 a 25	Lime, bbl.	3 00 a
Meal	90 a 100	Molasses, gal.	35 a 40
Oil, linseed, gal.	1 30 a 1 25	Nails, lb.	5 1-2 a 6
Oats bushel	60 a 70	Oil, lamp, gal	1 00 a 1 75
Tallow, lb.	8 a 10	do tanners	60 a 75
Tobacco	00 a 00	Powder, blasting	4 00
Wheat, bush.	00 a 00	do fine	5 00 a 6 00
Wool, lb.	20 a 25	Rags, lb.	2 a 2-1-2
		Sugar, N. O.	8 a 9
		do Porto Rico	a 10
		do St. Croix	a 10-1-2
		do Leaf	a 12-1-2
		do Crushed	11 a 12-1-2
		Salt, gr. alum	\$2 40 a 2 50
		do Liverpool	3 00 a
		Tea, lb.	50 a 1 50
		Twine, bagging lb	20 a 25
		Glass, 8x10 box	2 25 a 2 50

AGENTS FOR THE SUN.

NORTH CAROLINA.	
H. Branson & Son	- Fayetteville.
Elder A. S. Nelson	- Gold Region.
L. B. Seagraves	- Holly Spring.
Elder W. B. Rollins	- Rollins Store.
Rigdon Wilson	- Newbern.
William N. Bragg	- Wilmington.
Elder J. K. Cole	- Newlight.
Elder Solomon Apple	- Milton.
Col. W. P. Hayes	- Flemington.
Elder G. G. Walker	- Stoner Creek.
Elder Robert G. Finin	- Hineran.
Elder Joseph Evans	- Faucets Store.
Dr. E. W. Watson	- Anderson's Store.
Albert S. Anderson, Esq.	- Pleasant Grove.
Elder James A. Turner	- Shallowford.
Elder Alfred Isley	- Moringville.
Alfred Moring	- Pritchborough.
William S. Grant	- Pleasant Green.
Elder Jesse Howell	- Moffitt's Mills.
Elder Thos. C. Moffitt	- Barclayville.
Reuben Hobby	- Sandy Grove.
Benjamin Way	- Blue Wing.
Elder A. Apple	- Blue Wing.
VIRGINIA.	
Elder W. B. Wellons	- Suffolk.
Elder S. B. Barrett	- Norfolk.
Elder M. B. Barrett	- Linton.
R. H. Holland	- Holy Neck.
L. T. Farmer	- Brookline.
H. Harbour	- Halifax C. H.
GEORGIA.	
L. J. Smith	- Millidgeville.
Jubilee Smith	- Richlands.
Elder J. Callahan	- Monroe.
Col. J. H. Lowe	- Scull Shoals.
Elder A. Standifer	- Hillsboro.
MISSISSIPPI.	
Elder P. E. Gill	- Hainsville.
Elder John Walker	- Richmond.
Elder Thomas Reeves	- Prospect Hill.
J. H. Whitsitt	- Ossego.
TENNESSEE.	
Elder J. M. Minnis	- Fountain Head.
J. R. Williams	- Marble Hall.
John A. Hayes	- Trenton.
Young Allen	- Huntingdon.
TEXAS.	
Elder I. A. Parker	- Cotton Plant.
ALABAMA.	
Robert Bland	- Marion.
John A. Hurst	- Fredonia.
John R. Yancy	- Auburn.
MISSISSIPPI.	
Elder J. P. Lemay	- Troy.
Elder J. T. Petty	- Rienza.
ARKANSAS.	
William Bradford	- Vanburen.
PENNSYLVANIA.	
Elder C. H. Plummer	- Lewisville.
Dr. J. R. Freese	- Philadelphia.
NEW YORK.	
Elder W. R. Stowe	- Churchville.
J. E. Brush	- New York.
MASSACHUSETTS.	
Elder D. P. Pike	- Newburyport.
NEW HAMPSHIRE.	
William S. Morrill	- Colebrook.
OHIO.	
Elder I. N. Walter	- Springfield.</