

piled on Alps, all blazing and burning in gold? Who has not traced temples set in some lone, sweet vale, swept by the light waves of a tremulous sea of purple?

In times when Superstition has seized her sceptre of iron and ruled nations, she has used the clouds as sybils for her oracles. Men of strong minds have seen chariots and the horsemen thereof, in the clouds; gaunt, mailed figures helmeted—all cap-a-pie for war armies marshalled on the vast fields of the sky—figures of terrible import, instruments of battle—these have foreboded terrible disasters—none the less surely believed because disaster came.

We wonder not that in those old times tyrants used their fancies magnified by fear for weapons to encourage and subdue. We have watched the clouds for hours, marked the phases of the wonderful the beautiful, the sublime. Saints and angels have we outlined amid the tracery of the clouds.

Not long ago as we were feasting our eyes on the gorgeous setting of a summer sun; three soft, white, clouds floated together, and were miniaturized upon the deep, blue background: a trio of seraphs.

For a while it seemed no illusion—those three angel faces with a glory halo around each head. Swiftly they floated along the bright ether, the sun shaking out the folds of his golden curtains in the mellow distance. Now and then a ripple of sunshine tinged their soft tresses sometimes a touch of crimson deepened the hue of their flowing garments. Again their foreheads seemed inclining and resting together, and we imagined that their white arms intertwined.

Presently evening set her summons to the cloud angels; they disbanded, and each took a separate way to the shining gates of the West.

Olive Branch.

From the Weekly Message.

Another word to Young Converts.

Dear Young Friends: Supposing you now have some experience on the subject of religion, I propose giving you a few more hints, calculated to promote your growth in spiritual things. First however let me enquire, how you are prospering. Do you pray? Do you search the scriptures? Are you striving to adorn the profession you have made by a pious walk, and a Godly conversation? That is, are you letting your light shine? Or in other words, do you carry about you those marks which will tell, even to a stranger, that you are a Christian? An incident which recently occurred under my own observation will illustrate this point precisely. Two young ladies met for the first time at a certain place, were introduced; and soon became intimate. After having become acquainted one of them remarked to the other—"Miss M. I thought you were pious as soon as I cast my eye upon you." "And why so?" rejoined the other? "I was not aware that I carried about me any striking marks of a Christian; but I in turn thought the same of you at first sight; and as soon as I heard you speak, I was convinced of the fact. On a mutual explanation it was found, that each had judged of the other's character from the plainness of her dress, and by the way this is not a bad criterion; since there are few young ladies in this age of refinement who dress plainly, unless they do it from conscientious motives; and I would here venture the assertion, that there are few deeply pious persons, who pay no regard to the injunction of St. Peter: "Whose adorning let it not be the outward adorning of plaiting of the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." And while it is essential that these things be attended to; let not the weightier matters be neglected.

You have doubtless had temptations, for "The enemy of souls goes about like a roaring lion, seeking whom he may devour"; but have you been able to resist him? And do you still feel that longing after Christ, that you did when first converted? Or have you under the natural bias of a depraved heart, often yielded; and consequently been perplexed, with doubts and fears? Judging from experience, I suspect the latter to be your condition; though it is not necessarily so. You desire to live for God; but often, very often, the roots of sin, which still remain in you, spring up in the form of anger, pride, envy, love of the world &c. And you are grieved that your walk with God is so imperfect. The Rev. James Caughey mentions an incident in his travels, which strikingly illustrates this state of the Christian and as it is very probable most of you have never seen it; you shall have it in his own language. He was on board a steamer, and had retired to the cabin for the purpose of reading. Taking his seat some distance from a lamp, he says "It was not long before dark shadows in my great annoyance, flitted again and again over my book, in consequence of careless servants, and unthinking passengers passing and repassing between me and the light. I bore it for some time with great patience, closing my eyes till the shadows flitted over the page, and philosophizing on the benefit of tranquillity in all the changing scenes of life. Each person being intent upon his own business and pleasure, the studious stranger never once entered his thoughts. At last the inconvenience became too great for even philosophy to bear patiently, and it suggested a remedy. Observing that the throughfare lay between me and the lamp I concluded to draw so close to the source of light as to prevent any one coming between me and it. I did so, and hear my troubles ended; the stir was as great as ever, but the voyagers found a passage behind me, and left me alone in my glory. I now recollected how often since God converted my soul, my peace had been broken or destroyed by a great variety of agents, many of agents, many of them as unthinking, and as undesigning as these passengers; and why? In nine instances out of ten my soul stood at such a distance from God, as to leave a throughfare between me and him, which was perpetually occupied by these intruders; my soul being thus excluded from the beams of the great source of light, happiness and comfort, I have been dark, cold, and unhappy."

He then triumphantly exclaimed "Now I know the cause of all my troubles; and the method of redress for all my grievances is revealed. From henceforth by the grace of God, I shall endeavor to live so near the Lord, that no creature under heaven shall be able to come between us."

Then I shall walk in cheerful light under the sunshine of his countenance, and shall read uninterrupted, "my title clear," to his favor, and to heaven. Then shall I cheerfully hear whatever may come, losses, and crosses, sickness or health, prosperity or adversity. Friends in such case may divert, or prove true; may be spared to my embraces, or wither and die; and brought tenderly alive to the whole; yet the presence or absence of these, which some one has compared to "candle light in the presence of sun-beams," can make no material difference to the soul upon which the "Sun of Righteousness has risen with healing in his wings."

O ye who languish and pine, and sigh for rest; will you not, like this good man, draw so near to God that nothing shall intervene between him and you? Be entreated to make the experiment; and then if the light does not satisfy your longing soul you can but resume your former position. O! Venture on him, venture freely, let no other trust intrude. Be not content to live in the dark sea of unbelief, while God is saying "Be ye holy." He does not command without giving power to obey.

ADY.

Be content to live in the dark sea of unbelief, while God is saying "Be ye holy." He does not command without giving power to obey.

ADY.

"He that offends not in Word, the same is a perfect man."

How many are there to be found among those who profess to be followers of Christ, who offend not in word?

The Apostle James says, if we can govern our tongues, we can govern our whole bodies. He means, we can keep our appetites, and passions in subjection. It must, then, be a very important lesson for Christians to learn to govern the tongue. Then we shall be able to govern our whole bodies—to restrain our inclinations—to deny ourselves of all ungodliness, in a wicked world.

The tongue, then, must be a very important member—occupying a very dignified position among the members of the body.

It is capable of praising and blessing the great God who created it; and if under no control, it can also curse him, and its fellow creatures who were made in his likeness.

James says if one seems to be religious, and cannot bridle the tongue, the religion of that person is vain. Although it is a small member, it can accomplish great things; and when not under proper regulation, it can do a great deal of mischief. It does not sustain its dignity very well at all times; but is very unmanageable; it seems to take pleasure in slandering, backbiting and falsehood. It can find many ways and means to make mischief in churches; in families; among friends and neighbors; at the same time it is capable of making a dignified, important, and valuable member in society, if under proper restraint. How desirable then that we should know how to employ it properly. To do this, when we find it disposed to be unruly, we must watch it—govern it. It needs to be disciplined. We should think before we allow it to speak. Solomon says a "wholesome tongue is a tree of life." An unwholesome tongue must then be a tree of death. But if it has been brought under the influences of the Christian religion, our conversation will, in general, be wholesome, and useful. It will exert an influence for good. If we are worldly-minded—fond of the fashions and follies of the world, it will be apt, to correspond with the state of our minds. When we are disposed to be too loquacious, let us take care that in a multitude of words there be no sin. It was never intended that our tongues should be in perpetual motion in conversation on religious subjects, let us speak to instruct—to do good. About matters and things in general, let us speak with good sense; with simplicity, and with a regard for the truth. Let us say what we mean, and mean what we say.

Much time is consumed in light and frivolous conversation among Christians which they would be ashamed to read, perhaps, if written down. The mind, by conversing on subjects below its level contracts and lowers it. We should endeavor to converse up to the standard of our understandings. Our tongues were given us for a nobler employment than for foolish talking and jesting, which is forbidden among Christians. The Lord's name is often used irreverently. His name should be used with great reverence and godly fear. Let us make ourselves better acquainted with our Bibles, and other good and useful books. Let us read our own paper, and get as many to take it as we can. This will elevate our thoughts, and we will not have a taste for so much wordly conversation—about the fashions and about each other. Such conduct will do for those who belong to the kingdom of Satan; but Christians, who have come out of it, should have their thoughts, affections, and conversation more on things above; whether our Saviour has gone, to prepare a place for those who love and serve him here, and who endeavor, to make their members instruments of righteousness unto God.

The year is passing rapidly away, and we should do all we can to improve ourselves, and to benefit others; and if, after all that we can do to glorify our heavenly Father, we are unprofitable servants what will become of us if we do nothing? It would be well for us when we retire to rest, to review the various actions of the day.

"How have my feet trod out their way?
What have I done that's worth the doing?
What have I said that's worth the saying?
What have I seen that I should shun?
What duty have I left undone?
Or into what new follies run?
Such self-inquires are the road
That leads to virtue and to God."

COMMERCE OF THE WEST.—Some idea of the commerce of the West may be gained from a few facts, as follows: Number of the steamers in the Mississippi Valley, 253; Ohio Basin, 343; Northern Lakes, 164. Total 760. Tonnage of the foregoing, 204,725; crews, 12,607. And it is supposed that the tonnage of sail vessels, flat-boats and keel-boats is equal to that of the steam marine.—And further, it is a low estimate for loss of property on these water lines annually, in consequence of disasters, etc., to place the amount from \$12,000,000 to \$15,000,000.

Olive Branch.

South American Sheep.

When the Spaniards first discovered South America, they found in the region of the Andes a peculiar race of sheep. There are two, and perhaps three distinct species of South American sheep: the *Alpaca*, the *Lama*, and according to some, the *Vicuña*. These all live in the vicinity of the Andes. They resemble, in some respects, the camel, and for that reason several naturalists have placed them in the same genus with the same. But there seems to be but little reason for this classification. These animals resemble the sheep of our climate a great deal more than they do the camels of Africa. They have no hump on their backs, as camels have. Still they resemble camels in one respect: they can go for a long time without water, and have the same convenience for retaining water that camels have.

The lama is not so valuable an animal for its wool as the other two species, and is used in South America more as a beast of burden. The alpaca sometimes trained to carry loads, but not often. The lama is a good deal like the camel in this respect, though it is so small an animal that it cannot carry very heavy loads. The lamas will lie down like the camel, to receive their burdens, and to have them taken off. Thousands of them are used about the mines in Chili and Peru. They are said to be safer than mules, in carrying burdens up and down the steep sides of the Andes. What valuable animals they must be among those mountains. What an illustration, too, of the wisdom and bounty of our Creator it is, that just such animals as camels and lamas were adapted particularly to such countries as the deserts of Arabia, and the mountains of South America. If it were not for camels, the Arabs could never cross those wide deserts; and if it were not for such beast of burden as the lamas, the people of South America could hardly carry loads up and down the steep sides of the Andes.

The lama carries from one hundred to one hundred and fifty pounds, and on the steep places where he is usually employed, will walk with this load twelve or fifteen miles a day. When they get weary, it is said they will stop, and scarcely any severity can compel them to go on. Some of the accounts of these singular animals represent them as having a bad trick of spitting when they do not like their treatment.

Some one who has been familiar with the animal in South America, and who has seen it a great deal in use among the Indians there, present a very interesting account of its nature and habits. He says:

"The lama is the only animal associated with man, and undebaused by the contact. The lama will bear neither beating nor ill treatment. They go in troops, an Indian going a long distance ahead as a guide. If tired, they stop, and the Indian stops also. If the delay is great, the Indian, becoming uneasy toward sunset, resolves on supplanting the beasts to resume their journey. If the lamas are disposed to continue their course, they follow the Indian in good order, at a regular pace, and very fast, for their legs are very long; but when they are in ill-humor, they do not even turn their heads toward the speaker, but remain motionless, standing or lying down, and gazing on heaven with looks so tender, so melancholy, that we might imagine these singular animals had the consciousness of another life of a happier existence. The straight neck, and its gentle majesty of bearing, the long down of their always clean and glossy skin, their supple and rapid motions, all give them an air, at once timid and sensitive. It must be so in fact, for the lama is the only creature employed by man that he dares not strike.—If it happens—which is very seldom—that an Indian wishes to obtain, either by force or threats, what the lama will not willingly perform, the instant the animal finds himself affronted by word or gesture, he raises his head with dignity, or, without attempting to escape ill treatment by flight, he lies down, turning his looks toward heaven; large tears flow freely from his beautiful eyes, and in half or three-quarters of an hour he expires.—Happy creatures, who appear to have accepted life on condition of its being happy."

Family Friend.

Homestead Exemption.

The following extracts exhibit the various qualifications of the Exemption Bills now in force in the several States named.

Maine—A lot of land, dwelling-house, and outbuildings thereon, as shall not exceed \$500 in value.

Vermont—The homestead of every housekeeper or head of a family, to the value of \$500, and the yearly products thereof.

Massachusetts—The lot and buildings thereon occupied as a residence, to the value of \$500.

New York—The lot and buildings thereon occupied as residence, to the value of \$1,000.

Maryland—All real estate acquired by marriage, during the life of the wife from execution for debt of husband.

Georgia—Twenty acres of land, including dwelling-house and improvements; value of house and improvements not to exceed \$200, and the additional amount of five acres for each child under 15 years of age.

Florida—Forty acres of land to every farmer, and to every housekeeper residing in a town or a city, a house and lot not to exceed 300 dollars in value.

Alabama—Forty acres of land when not in any town or city, and provided such does not exceed in value 400 dollars.

Texas—500 acres of land, when not in any town or city lots, not to exceed in value 2,000 dollars.

Ohio—Every family a homestead not exceeding \$500 in value.

Michigan—Forty acres, with dwelling-house and appurtenances, when not in town or city; if in a town or city, a lot and dwelling-house not to exceed in value 1,500 dollars.

Illinois—Lot of ground and buildings occupied thereon as a residence, not exceeding in value \$1,000.

Iowa—Forty acres of land not in a town or city or house and lot in a town or city, not exceeding 500 dollars.

Wisconsin—Forty acres of land not in a town or city, or a town or city lot not exceeding in amount one-fourth of an acre.

California—The homestead, consisting of a quantity of land, together with the dwelling-house thereon and its appurtenances, and not exceeding in value the sum of 5,000 dollars.

New Jersey—A homestead to each head of a family, being the family residence, to the value of 500 dollars, not to be assets in the hands of the administrator but to remain for the benefit of the widow, and until the maturity of the last minor child.

South Carolina—A homestead of fifty acres of land, including the dwelling-house and appurtenances, not to exceed 500 dollars in value, and not to extend to any property situated within the limits of any city or town corporate.

Virginia Christian Conference.

This body assembled with the Church at Providence four miles from the City of Norfolk on Thursday the 4th inst., and was organized by choosing Thomas J. Kilby, Esq., of Nansemond, President and Elder M. Barrett, Secretary. The Conference being organized the introductory address was delivered by Elder Wm. B. Wellons, of Suffolk. The address took strong grounds in favor of education and several other kindred subjects; and was ordered to be published. About 40 Ministers and lay delegates were in attendance from the Virginia Conference, besides several Ministers from North Carolina; and Dr. J. R. Feese the General Book Agent of the whole connection from Philadelphia.

Resolutions and reports on Education, Temperance, Sabbath Schools, and Ministerial operations the past year were presented and acted upon.—An Education Society was formed, the object being to assist young men called of God to the work of the Ministry to obtain a suitable education at the "Graham Institute" a school of high character under the control of the denomination of Christians; and located at Graham, N. C. A board of managers was appointed to commence operations at an early day. One young man was set apart to the office of an Elder in the Church. A home missionary or itinerant was chosen to travel through the bounds of the Conference. Several others were directed to different fields of labor. This society is organized on the Congregational plan and most of their Churches are supplied by regular pastors.

The preaching during the Conference was with power and in demonstration of the spirit. The preachers and delegates seemed much encouraged, a good number of members have been added to their Churches during the past year. The Conference concluded their business on Saturday evening and adjourned.

Norfolk Herald.

THE CHRISTIAN PUBLISHING ASSOCIATION. Met at Providence on the 5th inst, and organized by choosing Elder M. Barrett, Chairman, and Elder H. B. Hayes, Secretary. The report of the Executive Committee of the publishing Association was first read and received. The election of Editors to the Christian Sun resulted in the choice of Elder W. B. Wellons, of Suffolk, Va., Elder John R. Holt, of Graham, N. C., and Elder H. B. Hayes of N. C., Publishing agent. The Christian Sun is the organ of the Christian denomination in the South and is exerting a fine influence.

After a very harmonious session during which time much business was transacted, the Association adjourned on Tuesday evening, the 9th inst., and the members separated and went to their homes much encouraged and strengthened in their attachment one to another.

THE CATHOLICS AND PUBLIC SCHOOLS.—By an action of the School Board, last Friday evening, says the Cincinnati West Christian Advocate, the question of using the Douay Bible in the common schools is again to be discussed. The prospect seems now that the Catholics will triumph, and that this edition of the Bible, with all its glosses and notes, will be one of the text-books of our children attending the city schools. Here we may see the end to which the Roman Catholic influences are tending. At present they cannot exclude the Bible, so they try to get in the Douay or Catholic version, with the Romish explanations. After a while, when they shall have gained a sufficient ascendancy, they both that and the Protestant versions will be excluded. Let the Protestants awake to the defence of their safety.

SALARIES.—Twenty-one colonial bishops of the Church of England receive a salary in ordinary of only \$141,400, while the Bishop of London enjoys a personal income of \$70,000; but there are many "small items," or extraordinary, that we need not fear for these poor country bishops to starve. Moreover, little and insufficient as their salaries may be, they have more than Paul, or Peter, or James ever had in this world.

MR. WEBSTER'S FAMILY.—Mr. Webster was twice married first in 1807, to Grace Fletcher; second, about 1830, to Caroline Le Roy, of New York city. This lady survives him. The third volume of Mr. Webster's works is dedicated to her. All his four children were by his first wife, of whom only one (Fletcher) survives.

MR. WEBSTER IS THE second Secretary of State who has died in office; Mr. Upsher, of Virginia, was the first, killed by an accident on the steamer frigate Princeton February 28, 1845.

EMIGRANTS FOR LIBERIA. Arrived in the Steamer Fanny Lutterloh, Capt. Steadman, from Fayetteville, about 40 emigrants for Liberia; 10 from Chapel Hill, and 30 from Cumberland county. We hear also, that there are a number more on their way to this place. The vessel that is to take them has not arrived here yet, but we were told by one of the emigrants that she was in below. Some of the number look to be about 70 or 80 years of age, but appear to be much pleased with the idea of going to Liberia.

IOWA SAFE.—Abner Kneeland and his associates went to Iowa with the fixed purpose to take possession of the state and wholly exclude the Bible. They did all they could to enlist eastern infidels to the enterprise, and labored with their might to bring all around them under the power of unbelief; but disappointment awaited them. Missionaries entered the field, and preached Christ and him crucified, every school-house became a chapel and every valley vocal with songs of salvation; many of those who went thither as infidels were converted to God, and one of them devoted himself to the Christian ministry; and at present scarcely anything like avowed infidelity is to be found in the state.

Late and Important from Mexico.

New Orleans, Nov. 6.—By an arrival here the Pizarro has late and highly important advices from the City of Mexico to the 28th October, and from Vera Cruz to the 2d instant, being nine days later than the accounts brought by the previous arrival.

The steamer Powhatan, under command of Commodore Newton, having on board Judge Conkling, American Minister to Mexico, arrived at Vera Cruz on the 1st instant. The Judge was to proceed in a few days for the City of Mexico, to assume charge of his official duties.

A plot, which was fortunately frustrated in its designs, had been discovered at Mariano to assassinate President Arista. The plot was brought to light by Senator Ramirez, the minister of foreign relations.

The revolutionary party in Guadalajara were making great headway, and the rebellion wore a formidable aspect.

A plan had been offered to tranquilize the country by convoking a convention to reform the Constitution and elect a new President.

The recall of Santa Anna is also urged. Utaja was invited to head the movement, but he declined as also did Gen. Velasquez, to whom the same proposition was made.

The revolutionary movements in all parts of the country continue, and it is reported that the Government troops were about to join the insurgents, which was not unlikely, as all confidence seems lost, and no change, it is thought, can be for the worse.

AFFAIRS IN IRELAND.—Pauperism continues to decrease throughout the country. Some of the poor houses in the agricultural districts have scarcely any inmates besides those lunatic or incurably diseased and infirm.

Business seems to be greatly improving. The duties on articles consumed in the quarter ending the 10th ult., are nearly £2,000 in excess of the same period last year. The Irish Bank returns are also indicative of increasing prosperity. The increase of circulation is to the enormous extent of £367,000, as compared with the period of last year. There is also an increase of nearly £367,000.

The late Rev. Eugene M'Namara a Roman Catholic clergyman, and a native of Clare, lately died in Paris, worth about £48,000.

It is stated that 100,000 head of sheep and black cattle have been purchased at the great Scottish fairs for transportation to Ireland.

RAILROAD IN RUSSIA.—The great railroad which was built by American engineers between St. Petersburg and Moscow is 400 miles long, and has a double track the whole length. It is substantially built, and the trains run at the rate of thirty miles per hour. For regularity and speed it perhaps has no equal in our country. As in all monarchical countries, there are cars of different classes. For the first class of cars, the price of a ticket for the 400 miles is fifteen dollars, for the second class it is ten dollars, for the third six dollars.

From the records of the St. Charles street lock-up, Boston, we learn that during one month there were 75 commitments of females, of which 44, or more than one-half were common drunkards. What an argument to induce women to use their influence with fathers, brothers, and husbands to sustain the Liquor Law!

In Texas they can hire Mexican 'peons' for 12 cents a day; while a slave—wear and tear—costs the planter full 60 cents a day! Slavery won't be a popular institution long, if it twists the planter's pocket book in that way.

"If every cask of liquor produced in the country, were to be taken as it left the manufactory, and spilled in the gutter, and the cost paid out of the common treasury, the loss to the country would be less than it actually is under the ordinary course of the traffic."—N. Y. Journal of Commerce.

The Banks in both England and France have been forced into an expansion of their issues, and our banks will doubtless be placed in a similar position. Australia is now but in her infancy and California promises to more than double her present production.

There were sixty deaths from yellow fever, and nine from cholera, at New Orleans, for the week ending the 8th.

The Green Mountains were covered on the 10th inst., with a mantle of snow to the depth of two inches.

The new constitution for the State of Louisiana has been adopted by about 2000 majority.

RALEIGH MARKET.

Corrected Weekly for the Christian Sun, by H. B. Hayes & Son.

COUNTRY PRODUCE.	MERCHANDISE.
Bacon 13 a 14	Bale Rope, lb. 0 a 00
Beeswax lb. 15 a 20	Bagging, heavy 00 a 00
Corn 45 a 50	Cotton yarn 18 a
Flour \$4-50	Coffee a 12 1-2
Feather 50	Candles lb. 15 a 20
Feathers 35 a 40	do Sperm 45 a 50
Flaxseed bush. 75 a 1-00	Iron, Sweden 5 1-2 a
Hides green lb. 4	" extra sizes 6 1-2 a 7
do dry 6 a 10	" English 4 1-2 a 5
Lard 15	Lead, bar 8 a 10
Leather, sole 20 a 25	Lime, bbl. 3-00 a
Molasses, gal. 35 a 40	Molasses, gal. 35 a 40
Oil, linseed, gal. 1-20 a 1-25	Nails, lb. 5 1-3 a 6
Oats bushel 00 a 00	Oil, lamp, gal. 1-00 a 1-75
Peas, bushel 50	do tanners 60 a 75
Tallow, lb. 8 a 10	do light, yd. 00 a 00
Tobacco, man. 15 a 25	Powder, blasting 4-00
Wheat, bush. 00 a 00	do fine 5-00 a 6-00
Wool, lb. 30 a 35	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 Loaf a 12 1-2
	do Crushed 11 a 12 1-2
	Eggs 10 a 15
	Salt, gr. allum \$2-40 a 2-50
	Liverpool 3-00 a
	Mutton per head a 1-00
	Tea, lb. 50 a 1-50
	Pork, fresh, lb. 8
	Twine, bagging lb 30 a 35

SELLING OFF TO CLOSE.

THE Undersigned wishing to close his business on the Market, offers to sell his stock of Groceries &c. which he has on hand to some one that may wish to enter the trade.

Until he can effect a wholesale of his stock, he will sell BABGAINS in shoes, cloths &c., &c., by the retail.

Give him a call before buying elsewhere.

H. B. HAYES.

Raleigh, Nov. 23d, 1853.