

# GREENSBOROUGH PATRIOT.

"THE IGNORANT AND DEGRADED OF EVERY NATION OR CLIME MUST BE ENLIGHTENED, BEFORE OUR EARTH CAN HAVE HONOR IN THE UNIVERSE."

VOLUME III. NO. 10.

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## VARIETY.

"Every has parted all her hopes away,  
Iniles, in trifles, and in children's play."

## THE DEVIL STRIPT OF HIS ROYAL ROBES.

Mr. EDITOR: In re-purposing one of the former numbers of your very amusing paper, I observe a sketch of Pat Flourney's tale of his heart with one eye and thirty-yard tail, which reads thus:—"I have come to the conclusion that it must be odd for himself, as the description fully agrees with my fancy—they were forgotten, but I recollect that the pleasureless eye of happiness. That I bring from the bestondes past—I recollect back some of the dangers and the accidents of the meeting of teeth, and the misery of seeing all the tokens of anguish, and the horror of despair. 'What! there be a devil?' I exclaims; 'would I could see him.' I felt a hand laid on my shoulder, and a voice deep and sonorous as the music of the thunder said 'Look up then.' Asping to my heart, and God! what a sight met my eyes! all imagination's visions of hellish gloom and all the *et cetera* which form his head, in the three of bibles, was due to his countenance, and celebrated Kingship of the subterranean realms. No sir, the honour of receiving a visit from such a personage was reserved for me, and the reflection of the pleasure I experienced on the occasion still lives within my memory as firm fixed as the very best of indelible ink upon the back of my wristcoat! Never can I forget it; and however humble and unadorned the style may be, the author that with it which very few modern tales or fables possess—it is true! and like Esopus Menchien in the preface to his wondrous, most exceedingly wondrous adventures, I challenge any to prove it false, and truth, you know Mr. Editor, will sometimes please, when highly wrought from fails to charm.

I am rather an old man, somewhere between fifty and sixty, and have suffered many a punch in the left side from fortune, who like an unamiable goddess is always contrived to spite the whole of my life, after I had attained manhood, with a Pandora's box of misery and contradictions called a wife. Now that her possessions of my youth are softened (and my torments me to say into virtues) or annihilated, I can reflect upon the chaps' and adventures of my youth with a discrimination that I did not then possess. I was a young man—a young gentleman. I used to be admired; and thought a handsome young gentleman; so I propagated the growth of my whiskers, and became a gallant young gentleman. Time wore along—I began to be weary of living, dancing, and dinner parties, and party parties; ball and squeezes, threats and fiction's follies, and the everlasting continuation of hating the ladies and hating the gentlemen, and dancing and drinking, being a fashionable young gentleman. I determined to marry, become a man of importance, and be celebrated from Maine to Georgia! In fact, I could do impossibilities; and now there was only one thing to be considered: what lady should be my—my consort—my spouse—my wife? Miss Margaret Martha Ann Roberts De Clinton, pretty, and moreover, her beauty was of such matchless. She was mistress of ten thousand dollars, and I was master of ten thousand nothing; but I had attained to be a gentleman, and the world over which I looked upon the horizon of my destiny was a clear blue sky, and the sun shone brightly upon me. "I will have her," I thought, "and if it be the last effort of my life." I told my wife that I had made up my mind to leave her, and she replied, "If you do, I will go with you." "No, you won't," I said, "for you are a good woman, and I don't want to leave you." "Yes, I will go with you," she said, "but you must promise to take care of me, and not let me die in poverty, and that you will be kind to me, and remember me." "I promise that," I said, "and I will take care of you, and you will be kind to me, and I will remember you." "Yes, I will go with you," she said again, "but you must promise to take care of me, and not let me die in poverty, and that you will be kind to me, and remember me." "I promise that," I said again, "and you will be kind to me, and I will remember you." "Yes, I will go with you," she said again, "but you must promise to take care of me, and not let me die in poverty, and that you will be kind to me, and remember me." "I promise that," I said again, "and you will be kind to me, and I will remember you." "Yes, I will go with you," she said again, "but you must promise to take care of me, and not let me die in poverty, and that you will be kind to me, and remember me." 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preach sermon? Was it an excitement of the welfare of their souls, or was it the moment of a large portion of the congregation sent out to another appointment, and to hear no minister than either the Rev. Doubt or Watchman, even their old faithful and long tried teacher whose scriptural and experimental, practical and comprehensive discourses, and whose powerful appeals to the conscience and address to the heart, so pathos and interest, have so riveted a majority of the people of this place in their attachment to him that to hear him in preference to others, is their general custom? Who was it that came forward to be prayed for without being invited? was it a crazy man, a crazy woman, or a person of sound mind? Why did Lyndon not tell us the first conversion took place with individuals by themselves in private prayer, that immediately after these the Rev. J. W. Wierspoon from Hillborough preached some powerful and awakening sermons, and that the first conversion of which he speaks, was shortly after his preaching?

Why did Lyndon not tell his "friends" that a week after this time the Rev. Burrow and himself from Tennessee held two days meeting, and produced the powerful effects of their ministry? This act was shameful, impudent, and culpable. This act was the most unkind of all they were strangers in the place, although other "land" and doubtless apostles sent from God, had labored two days and nights in our village faithfully and earnestly, and God blessed their labor. Conversion of souls. I cannot pass this enter-

prise without a more particular description of the ministry of these two men. During the previous, almost daily meetings were held by Preachers of a much very increasing & spreading interest in the important concern was manifested when they commenced their meeting this interest was further manifested by its being attended by a great audience and particularly on the Saturday when the congregation was unusually large and unusual attention. Many were seen who came to church and rarely ever heard a sermon of this large assembly. I think I can say there was not one soul that did not feel interested, and their eyes were dry. Eyes that never wept before under preaching then did fill their being above all that that never shone before of death, of judgment, and of eternity; were seen to quiver and tremble for their eternal life. The beauty of holiness, charms of religion, the reasonable service which requires of his creatures, the dignity and grandeur of sin, and the folly of those who were walking in filthy paths, were set forth in such striking colors, with such mildness, such sweet simplicity, that every one desired to be a Christian and abhorred and hated to be a sinner. Even were no heaven and no hell as the reward of choice. Bright hope or deep anxiety was cast on every countenance, and all around wild shouts, and weeping, and wrestling, and wailing. That day together with the eight or ten following, affording almost a regular continuance, the meeting above described by the Rev. Farley and Watson will long be remembered in place by the greater portion of those who have recent professions of religion as the period when these troubled and sick souls found their竈icable comfort. And yet Lyndon remains silent of it!

Lyndon tell his friends that on Saturday, July, the evening when redeeming love descended, he took possession of eleven souls, that on the Sunday the Rev. Farley preached a sermon to a large attentive congregation, and that some twenty persons, that were so deeply interested in existing were seized with conviction from white truth disclosed through his awakening and comprehensive sermon. Lyndon tells us of the good work in the Female Academy on the following weeks of the 3d of August in a private house, and profitable meetings that have been since held seems to have forgot, and if he has not forgotten with care the mentioning of the name of the zealous & venerable pastor, who attended these happy meetings, and to whom distressed souls were constantly pressing to receive information.

It is passing strange that Lyndon in addition to all this should forget to mention the setting of the Standard three or four days, which took place during the time, an account of the events of which he undertook to give, during which time our sensitive, feeling and useful sermons were published. It is true the Lord has done great things for us in this place, for which we hope to be praised and thank him. And although, I have seen Lyndon's publication in a way which may not trust it, consider harsh, I feel no regret but have stated nothing untrue, and I trust the Lord to let him know with what God may forgive him for his hypocrisy and forgivability.

ADDITION

## GREENSBOROUGH

Wednesday, September 1.

Strong and numerous meetings were held, full and生动地, and under God's blessing.

The following letter from the Postmaster General, proprietors of the "American Advertiser" and "Advertiser," of a fact was which was not communicated, viz. that there is a regulation at the Post Office to prevent the use of a Postmaster and the Postmaster from being used in the same office, and Postmaster is liable to a fine which would be due from the Postmaster.

P. O. Department, Aug. 1.  
Advertisement—Your letter of the 1st instant,  
from E. T. Bridgeman, received Aug. 1,  
and the Post Master of Stateville, N. C.,  
will be glad to see the subject.

The duty of Postmasters is duly plainly laid down upon the subject, of which you speak in the 12th section of the 97th instruction of the Post Office laws. They are bound to give immediate notice to the publishers of newspapers which arrive at their office, and which are not taken out by the person to whom they are directed. In case they neglect this duty, they are liable to pay the sum which would be due from the subscriber. As to the right of Postmasters to sell the papers for the postage as mentioned in the letter of Mr. Bridge, it does not accrue till after three months from the notice before spoken of, and it has reference only to the papers sent during and after that time.

My gentlemen, truly, your obedient servant,

W. T. BARRY.

Messrs. J. Emory and R. Waugh,

Woman. Is it in the sunshine or shade, in prosperity or adversity, that the female character displays its brightest virtues?

Is it in the young and gay scenes of public life, or in the retired and social duties of her domestic fireside, that she excites admiration? In youth she charms her wondering through the golden hours of pleasure, and beauty, or youth like beauty through the "mazes" of the golden chance—wandering her flowing steps with a smile, beside her slender offspring, or admiring some to the domestic happiness of her home; but where—where is she as lovely as when we behold her, I daresay like a pure angel, in the brightness of her bed of death, or in the last pale hours, who looks her own smooth the cords of anguish, and the couch of sleep in the dark bosom of despair?

The smile of manhood soon bows beneath the weight

of sickness and sorrow—how often do we behold him in

the morn of manhood of youth, towering like

the mountain oak, in strength, and beauty—but so

soon do we see the hand of mortality and disease,

and the tomb, we low—Yes, it is there that

the hand of disease strips him brightly, like a dying scene.

These last in their solemnity, the "golden scenes" each

bed of remembrance to us—we feel here but a few moments of the life, and then death comes to receive us.

Entered with slow & measured step, the "golden scenes," and walked gently to the bed of death—his friend by stretched up more high with him. He bowed to the window, the light of which fell upon his countenance, and as he did, it reflected brightly, and showed his face as pale as death. His eyes were bending over his bed, and layed off from him, from the cold drops of his eyelids, and was closing his bright eyes, as in death, the scene now exists.

That scene often in the rounds of my reverent memories, but never but she appeared so beautiful as then—the air of peace, so wondrously different from how

she used to appear, when more lovely than her smile—her eye moist of melancholy—moaned by a tear, for

she was evidently destined to sleep—closed in my mind this terrible memory, and remembrance to the ends of life. A sad thought, a tear fell upon

the cheek of Albin Jackson, a dear son of mine, who died with wife, as in death, the scene now exists.

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LYNNES AND DISTRICTS.

Those who continue to see yet a seventh in which our soul taken delight, and are six times to make believe, even a seventh in which to find the divine pleasure.

Mr. W. L. Jones, I left him the town-clock regular, and faithfully, the promise of the sun, but we did not see a July 1st, the town-clock, revering the movements of the sun, healthily.

Mr. W. L. Jones, a week ago, I am a week ago, and replied, increase in our mutual burden, unable to see a woman like a spinning-wheel, destituting the whole family with her infirmities.

Mr. W. L. Jones, to a lady like the moon, a woman's evening with a sensible face, but we did not see a moon, object to frequent changes.

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Mr. W. L. Jones, a week ago, I



## POETRY.

*And from each line the noblest truth inspire;  
Nor less inspiring my conduct than my song."*

### The Christian Virgin's Address to her Apostate Lover.

Oh lost to faith, to peace, to Heaven!  
Canst thou a recreant be?  
To him whose life for time was given,  
Whose cross endured for thee?  
Canst thou for earthly joys resign  
A love immortal, pure, divine?  
Yet link thy plighted troth to mine,  
And cleave unchanged to me?

Then canst not ~~and~~ be breathed in vain—  
Thy sophistry of love—  
Though not in pride or cold disdain  
Thy falsehood I explore—  
Only my heart may bleed—but yet  
Mine is no weak—no vain regret;  
Thy wrongs to me I might forget—  
But not to him above.

Cease then—thy fond impasse'd view,  
In happier hours so do;—  
(No virgin pride restrains me now)  
I must not turn to her;  
For still my erring heart might prove  
Too weak to spurn thy proffered love;  
And tears—though forged & false—might move  
And prayer, though insincere,

But no! the tie so firmly bound  
Is torn asunder now;  
How deep that sudden wrench may seem!  
I break not to avow;  
Go then to fortune and to fame;  
I seek to sorrow—suffer—shame—  
Yet mark, when glory gilds thy name,  
I would not be as thou.

Then canst not fight or wavering fling  
The bosom all thine o'er;  
Thou know'st it joys—enjoying bane,  
Or fortune's adverse frosty;  
My pride thy blithe bane to share,  
The hope, to ev'ry thine homes of care,  
With thee the martyr's cross to bear,  
Or win the martyr's crown.

Tis ever last never from my heart  
Sighs time thine image blot;  
The dreams of other day depart,  
They shall not be forgot;  
And never in the suppliant sigh  
Poured fresh to him that rules the sky,  
Shall man's own name be crowned on high,  
And time remembered not.

Farewell and oh! may He whose love  
Endures through eon reply,  
Be mercy yet thy guilt remove;  
They dawning clouds dispel;  
Wherever thy wandering sojourns lead,  
My fondest prayers—my only mite,  
The aid of Israel's God to thy way,  
And in his name—

### TO FRIENDS.

Rise! Poland rise!—shake off thy chains,  
And every people tremble!  
Let flow the last drop in thy veins,  
And strike for liberty.

I was for this Macedonian host,  
For this that he did die;  
Look upon your glorious dead,  
And "conquer or die" cry.

On to victory or death,  
To freedom, or the tomb;

Be my sword, the blade that stabs beneath,  
For country, and for home.

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;

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The hand of God is on us, friends,  
We're going to heaven or hell;