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TERMS.
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Communications.

For the Advocate.

What is Heresy?
 "Heresy is a fundamental error in religion, or an error of opinion concerning some fundamental doctrine of religion." Errors, though of many kinds, may be classed as voluntary and involuntary. The former consists in believing or teaching what is known to be false, or what is not known to be true; the latter consists in believing or teaching contrary to truth without intention, carelessness or neglect. To believe what is known to be false, is impossible, and to teach it, is damnable under all circumstances. To believe and teach what is not known to be true, is both possible and common, and its source of immense theological warfare. Omitting the assumptions of arrogance, prejudice and bigotry, the field for errors of honest assumption is large and prolific. A great deal is believed and taught, that is not known to be true, and is not necessarily either heretical or damnable. If one pertinaciously refuse or neglect available means of information or mental preparation, and in that condition believes or teaches errors in fundamental points, even the smallest, he is heretical, and so continuing, will be excluded from salvation. But there are innumerable things he may believe and teach honestly, which he does not know to be true. Though often contradicted, it is yet true, that one can believe what he does not know. What is really known cannot be contrary to the knowledge, but evidences far short of positive demonstration, may satisfy the mind and induce belief. Such doctrines can never be rightly imposed as articles of faith, and as long as they do not controvert known truths, they are not heretical. These shadowy beliefs are chiefly of philosophical origin, and arise generally from attempts to construe to the mind, the deep things of theology. Every religion has had its philosophy, so every type of government, school of art, and grade of civilization. Unfortunately for our theology, the Fathers found a philosophy of pagan origin, already systematized, zealously advocated and brilliantly expounded. Associated, they sought and attained position in the exponential literature of the age, and were zealous to prove to the savans of the heathen, that the profession of the Christian religion accorded with the most elegant culture, and the most profound research; as theologians, they labored to demonstrate that their theology harmonized with the dominant philosophy, that the ideals of Plato were appropriate primordial concepts for the teachings of Jesus, that the cosmogony of the Greek found its true interpretation in that of the Hebrew, and that the practical of the scriptures had legitimate correlation with the theoretical in the philosophy of the schools. This heterodox alliance of theology and philosophy relieved the early church from the odium of illiterate fanaticism, and brought it within the charmed circle of position and influence, but it became the prolific source of error, heresy and sectarian mischief. The mind is essentially philosophical, and is never content with disjointed doctrines, however important or conflicting elements of faith however beautiful. Hence not only have attempts been made to construct a theory of the universe that would consistently account for all the facts of Revelation and experience, but intellectual explanation has been sought for the *modus operandi* of criminal change and growth, the rationale of the means of grace and the ritual of worship. This very naturally leads to numerous speculative errors, but they are not necessarily heretical or damnable. While the great fundamental doctrines of redemption are preserved intact, the purity of worship maintained, and the code of Christian morals carried fully into practical life, mere speculative errors can never be heretical, no difference to what part of theology they may pertain. Involuntary error in fundamentals is not *per se* damnable, it is simply heathenism, but heathenism is not heresy. Voluntary error, controverting fundamentals, is damnable without exception and without hope; voluntary error, not controverting fundamentals, is heresy but not damnable *per se*, and not exclusive of salvation. The larger portion of denominational differences are of philosophical origin, and owe their existence more to dialectics than hermenautics; a few are purely schismatical and depend far more upon men than principles.

Most of these differences are heretical, but not damnable; but it should be observed that a doctrine not damnable *per se*, may become so, by the peculiar consequences attached to it by its adherents.—The doctrine of predestination, if heretical,

is not necessarily damnable, but if as a corollary, its advocate teaches that all personal effort is useless and presumptuous, then the doctrine becomes by consequence damnable heresy.

Baptism by immersion is a doctrine of inference, no one claims or can claim that it is categorically and unmistakably taught in the scriptures; with a certain conception of past history and the *modus operandi* of the sacraments, this mode of baptism seems to accord, and it is further thought that some passages of the New Testament particularly favor this interpretation. But at the best this is a doctrine of construction, and if heretical, is not damnable. But as soon as this is claimed to be the only legitimate mode, it becomes manifestly heretical of the second order, viz. believing and teaching what one does not know to be true, and is further more condemned by the rule, that inference can never be imposed as an article of faith. If the doctrine is carried to the consequence of close communion, the heresy becomes more apparent, for the adherents pledging by a non-fundamental, do of necessity declare, either that there are no other proper Christians, or that they will not commune with other proper Christians. The first they will never attempt to prove, the second they dare not affirm.

The same species of reasoning applies to Apostolic succession. The belief that a consecutive series of ordained men, (if any man can believe it) has continued from Apostolic times to the present, is simply historical, and perhaps a true theological claim would refuse all action as not having jurisdiction; but when it is claimed that succession is essential to the existence of the church, then the heresy is patent, and must be inexcusable if not damnable. It is an old ecclesiastical canon "that every fundamental is by name, and sufficiently set forth in the sacred scriptures, so much so, that though there may be differences as to the manner there can be none as to the thing." Apostolic succession has no positive evidence, and never pretended to have any, nine tenths of the protestant world disbelieve it; hence to make it the basis and ground of alone being entitled to the covenantal mercies of God, is rank heresy. Heresy may clearly be either positive or negative, and the one is *per se* damnable as the other; and there would not be so much of either kind, if divines would leave philosophy to its true sphere, and adhere more strictly to exponential, practical preaching. You will often in these days hear the most terrible heresy from men not deemed heretical. It is a serious and deadly philosophy and Gospel, resting equally perhaps upon Paul and Hamilton, Kant and St. Peter, it will most probably have hereditary of every phase known since the Christian era. The most stupid, dry and affected exhibitions of modern days, is the labored attempt to refute some dreary German speculation, some muddy philosophical doubt, some oriental fancy dated five hundred years ago, or some Scotch metaphysical dogma, thereby exposing the preacher to the contempt of good taste, and publishing the error to the multitude who had never heard of it before. Logic and metaphysics are valuable, without then the expounder of God's word is not well prepared for his mission, but in the hands of unskilful men, they are likely to introduce more heresy than they exterminate, and since they are prone to drive the Gospel out of the pulpit, they are always to be duly guarded. Various foreign heresies are gaining ground in this country, and they owe their propagation more to Reviews and the pulpit, than to all other sources combined. Every age gives evidence, that when the pulpit becomes specially philosophical, it loses its power; when it becomes political, it yields readily to the Paritane, either in fanaticism or cold formalism. Some things that are not heresy, are very favorable to its propagation and growth, a condition of the moral atmosphere favorable to the epidemic. The presence of this unhealthy state is evidenced by the prominent display of science, philosophy or politics in the pulpit. The wisdom of the world is foolishness with God, and when it usurps the place of the Gospel, it never fails to produce mischief. The pulpit is dedicated to the Lord, it is a sanctuary of holy things, and cannot be used with impunity for other purposes. There are evidences of danger around us in these days; the pulpit has already yielded in some places; prayers and sermons have become political, news-papers are quoted instead of the Bible, the terrors of martial law are threatened instead of the law of God, and political prophecies have taken the place of Isaiah and Malachi. There is as much necessity that the ministry should stand firmly to their cause, as that Lee's army should keep an unbroken front to the enemy.

LOCKE.

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dazzled your vision. In another the beautiful river, like a "thread of silver" deeply imbedded in edgings of variegated green, rolled smoothly on, and then rushed madly down the craggy steep, breaking itself into golden spray with which it aid its meandering course with gorgeous rainbows. While in still another, the proud city reared its lofty domes and bathed its lowering steeples in the overhanging clouds, and revealed in beautiful and harmonious outline its piles of architectural grandeur and fascinating splendor, thus marking the glory of art and the progress of civilization. Or perhaps you have stood upon the fields of war, beholding the fearful shock of struggling armies. They had met upon the field of strife, and the "day of death." The thunder of artillery, the roar of musketry the bold charges of infantry, the daring dashes of cavalry, the loud shouts of momentary triumph, the low murmurs of partial defeat, amid the martial strains of hero-inspiring music, all mingling with the groans of the wounded and dying, and the prayers of pious Christians and the wicked imprecations of infidels and sinners, as the thick volumes of smoke gradually shut out the scene from your eyes, reminding you of the "day of doom," when all the artillery of heaven shall be let loose, and all the hosts of earth and hell shall be marshaling to meet their reward. In such scenes you have rejoiced and trembled. We do not propose to paint for your admiration, scenes either of nature, or art, or blood. But if you have any of the anxiety which prompted the words at the head of this article, if you have the faintest desire "to see Jesus," come with us, and we will attempt to place before you, pictures taken from the great work of redemption—the character, life and death and exaltation of Jesus, in comparison with which the grandeur of nature and art, and the fearful field of carnage, shall pale and die.

"Sir, we would see Jesus." Come with us. Stand by the barred gates of Eden. Why are those gates barred?—Why glitter the flaming sword? The first human pair have sinned, under a load of guilt they go forth from Paradise bearing the curse of God, which is to till the earth with the wall of sorrow, eradicating their bodies back to dust and banishing their spirits upon the restless bosom of the dark sea of eternal death. See this sorrowing pair as they go forth into a world shrouded in gloom. But as they go their hearts bleed with anguish and tears of penitential grief stream down their cheeks. Weeping, they cast one another back to their first sin, and call up before them their blissful joys. As thus they stand, behold a bright star appears in the angry heavens, and casting its beams of sweet light through the gloom, warms into life their affections and hope buds and blossoms in their hearts and joy sparkles in their eyes. They listen, and the voice of mercy sweet, as the songs of Paradise falls upon their ears. "The seed of the woman shall bruise the serpent's head." We see then lay hold on the blissful promise and henceforth groups of guardian angels through their pathway and lands of bliss from the gates of glory bear them home to receive the crown prepared by him who "restores the blissful seat."

B.

Yankee big guns, torpedoes, obstructions, &c."

Since the above was written, this Regiment no doubt participated in the capture of Plymouth.—Edison.

Reverend in Johnson's Army.
 Rev. S. M. Cherry, Chaplain at Dalton gives the following account of the progress of the revival in Geo. Johnson's Army, to the Southern Christian Advocate.

"The deep religious interest and the wonderful moral reformation of the Army of Johnson, is evidently extending and deepening. There is a most surprising progress in Dalton, and in many of the brigades encamped near there.

In Brown's Tenn. Brigade, it joined the Church last Sabbath, and at night 50 penitents were bowed at the altar earnestly praying for pardon. The interest there is deep, serious, and earnest, and reminds us much of the happy evening scenes at old Pines and Prospect, in the days of peace, where so many of the preachers of the Tennessee Conference were converted to God. The soldiers sing these sweet old revival, camp-meeting songs, that thrill the heart, and assist in all the altar exercises—talking to penitents—praying in public—increased rejoicing with the happy converts. The morning prayer meetings are well attended; and at the close of "Dress Parade," the soldiers rush to the camp chapel for the evening services, commencing just after sunset. The inclement weather does not prevent them from attending services every night.

In Finley's Florida Brigade, a very large number have professed faith in Christ, and 80 have joined the Church. 75 came forward for prayer last night.—Gen. F. takes much interest in the meeting. His seat is generally on the pulpit steps.

There are many awakenings and conversions still reported in Clayton's Alabama Brigade. Their next chapel is generally crowded at night, and many flock to the altar for prayer, during their short services.

The Missionary and Chaplains of Manning's Georgia Brigade, report an increased interest in attendance upon divine service and favorable indications of a general revival.

Many have designated themselves as seekers of salvation, and several professed faith, and joined the Church in Deas's Alabama Brigade.

Encouraging reports come up from many other commands that I have not had the privilege of visiting and preaching to late. Perhaps near 100 have embraced Christ and joined the Church in Dalton during the meeting.

To "Hoke's Brigade."
 RALEIGH, April 29, 1864.

GENTLEMEN:—This morning I returned from a month's tour in behalf of the Soldiers' Orphan Fund, and found your kind favor of April 1th, in which a committee in behalf of a public meeting held in Gen. Hoke's brigade, you invite me to address the brigade at my earliest convenience.

In the great increase of labor which the advocacy of this Orphan Fund has devolved upon me, I have been greatly cheered by the interest which the army has evinced in the undertaking, and I thank you and the noble band of patriots you represent for the kind good words you have chosen to address me.

But since you wrote, affairs have not changed with you that I really do not know how to send a letter to you, and therefore must beg pardon for addressing you in this public way, to assure you that your letter has not been treated with neglect. I cannot now fix any time to visit you, but will do so as soon as practicable. I wish it understood however, that my solicitations in behalf of this Fund are confined to civil circles. I take the ground that all who are *not* in the army, are bound to lend their energies, and devote their means to the sustenance of those who are; because in this conflict all men are equally bound to do all they can to secure the independence and liberty of the country, whether they be in the army or not, and if may be allowed to stay at home, clergyman or layman, it is not for his sake, but the country's, and if he take advantage of this arrangement to dodge his duty, he is as guilty as a faithless soldier.

In this belief, I have dedicated all I have to the cause of patriotism and of the noble army of martyrs of which you have made yourselves a distinguished brigade. It is only my duty. Other ministers are faithfully doing the same.

Allow me to say that I was in Western Carolina when the news of your brilliant achievement at Plymouth sent electric joy through thousands of hearts, and the day you began and the day you ended that work your fellow-citizens were making contributions for those of your dear comrades who fell in the attack. When you find pause in your work I will endeavor to see and address you.

Your grateful fellow citizen,
 CHARLES F. DEEMS.

Rev. Mr. PATE, }
 Maj. PROUL, } Committee.
 Capt. WHITAKER, }

Sir will live everywhere but under the Cross of Jesus: there it withers and dies.

Babazzan's Feast.
 BY THE LATE REV. JOHN TOWN BRANT, OF THE NORTH CAROLINA CONFERENCE.

High on his ivory throne, with gold and pearl,
 He sat, and his dark eyes, with purple
 Glanced o'er the splendid scene, and frowning
 Strong.

Who crowded to the gorgeous banquet hall,
 Chatting, the noblest sots were there. The sage
 Of many waters, with his hoary beard,
 And frosted hair; and pious men were there,
 Of venerable mien; and many a young
 And these were warriors of exceeding part,
 Of warlike eyes, and breasts with armor swelled,
 And high born dames were there, and beauty's
 Share o'er the soles of earth.

Then to arise,
 Fear, proud, presumptuous, and made them
 Proud.

The sacred vessels, which in better days,
 Had graced the temple—monument of art—
 And ranged these round to deck his kingly board,
 And lead his swollen pride, as trophies bright,
 As trophies graced with his own gold and
 The once great kingdom of the fallen Jews.

Now show the martial valor and flattering power,
 And many a great chief, clad in his armor,
 The honors of the king, his pomp, his power,
 "All that high and gorgeous chamber rang,
 With one loud shout: 'Babazzan, live forever!'"
 And the accents swept along the board,
 They were echoed o'er from hall to hall,
 And done to done, of that vast edifice.

When this had all been said, there followed o'er all
 A gloomy ominous silence, like the calm
 Before the bursting of the lowering storm.
 What means this silence, O Babazzan? What pause?
 And with such unanimity have all
 Alighted, O Babazzan, O Babazzan!

A human hand,
 Alas, alas, comes forth upon the wall,
 The monarch reaches on his throne a fete!
 In marble whiteness, he upon that spot,
 Where he was seated all his guilty days,
 And in his marble tomb, he lies in state,
 His cheek is blanch'd, and his eyes are
 Dead.

And now the night he seems to speak,
 He sees the portals of his tomb are closed,
 By fear, and such emotions throng within,
 As could his language hold, and many a deep
 As he fell, he sees the portals of his tomb,
 And all he needs is in his purple vest.

At length he speaks, "Ye angels! Where's your
 Skill?
 Philosopher! your wisdom! Is there none
 Within my wine spread tables, that can unfold
 The dark mysterious meaning of these words?
 And if there is, who can explain to me,
 How I may rise about people who are dead?
 And let me be prophetic, the third son power
 To me Babazzan, monarch of the East!"

They come, old gray haired men, who had spent
 Their lives in study, and all a human hand,
 Spoken in some lonely, silent spot,
 That there this night, their effort and audience
 An I live into the mysteries of nature,
 I ponder some things, O Babazzan,
 Which thy monarch held converse with the stars,
 And who thou dost in dark, suspicious
 Of my will, thy wisdom and their skill,
 Their words are sealed by ignorance and fear,
 The mystery will remain concealed, untill
 The awful words are said!

A pair of deep deep eyes, in silence
 That started, and that glittering through
 His statue's standing, as if some death fiend
 Had looked on the banquet, and mused
 The fatal hour. No word of man could tell,
 So well the other hepelessness of the
 As that still, solemn pause.

His face with wisdom, and with godliness shone,
 Though in the presence of a mortal king,
 But his eyes, that were of the royal dawn,
 His eye was noble and his step was firm.
 No fawning flattery deformed his countenance,
 His words were truth, characterized by wisdom,
 And when he saw the writing on the wall,
 Straightway all unshaken, he held the meaning:

"Oh king! thy days are numbered, and thy power
 Is o'er."
 They pomp, thy glory, all are o'er and now!
 Thy long best receded in the depths of sin,
 And fell, and pleasure's excitement and pride,
 Now justice takes her turn, and thou must die!
 Thou know'st thy father, how with foolish pride
 His heart was puff'd above his mortal state,
 And how he sought to be immortal, and
 And now because thou hast not turned thee from
 Those ways of evil which thy sire pursued;
 Because with his dark fate before thine eyes,
 Thou know'st thy father's crime, and thou art
 From those right paths, which thou shouldst have
 Followed!

He, the Omnipotent, the Judge of all,
 Who know'st all, and all thy state and power,
 See it in parable form. Thou hast been weighed
 In Justice's scales, by his Almighty hand,
 And been found wanting, and thy kingdom's
 Given to the poor."

He spoke, that very night, the Spirit came,
 The morning dawn beheld his face as clear
 His power of scattered like the fluttering cloud,
 His proud heart musing to be native dust!

Selections.

Drunkenness.

Intemperance is one of the crying sins of the age; a sin that has been more indulged since the existence of the war than before. Thousands of our young men who entered the army sober and studiously learned to indulge the moderate use of stimulating drinks. The habit once well formed is the most difficult of all others to overcome. Well may we tremble for those forming the habit, and those who have fallen victims to the sinful practice. Reform should be brought to bear against it. It is vulgar, immoral and sinful to drink to excess, and the man who wishes to enjoy the society of the refined, the confidence of the moral, or to be numbered with those who fear God and work righteousness should turn away from strong drink.—Intemperance is debasing in its course, hardening in its influence, and destructive to piety. The Scriptures everywhere condemn the use of strong drink. God says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath we? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that seek strong drink"—"No drunkard shall inherit the kingdom of God." And we are commanded to "Look not upon the wine—for it biteth like a serpent and stingeth like an adder." A wo is pronounced against those "who follow strong drink," and the disciples were admonished not to "keep company with drunkards." In the days of Moses, God ordered that drunkards should be stoned to death. Drunkenness under the gospel dispensation is placed side by side with adultery and murder, and it is expressly declared that those who do such things shall not inherit life eternal. A wo has been pronounced by God through the mouth of the Prophet against him "that giveth his neighbor drink, or putteth the bottle to him and maketh him drunk." Christ bade his disciples not to be "overburdened with snuffing and drunkenness." And Peter exhorted his brethren to add to other Christian virtues that of temperance.

Every moral man, every good man, every Christian, should endeavor by example and precept to promote temperance in the land, and to break up the habit of drinking to excess, a habit alarmingly common all over the country. We should do it because the elevation of morals requires it, the duties of religion require it. This is a subject in which every man who loves his fellow-men should feel an interest, and every such man should endeavor to make himself useful in promoting sobriety and discountenancing drunkenness.

Let the young men of our country not only be made to feel that drunkenness is sinful, and offensive to God, but that the drunkard degrades himself in the estimation of the wise and good, and in walking in a road that will lead him out of decent and refined society, even daily, and will ruin not only in the future, but also in the present world.—With the elevation of moral and refined living, men would be ashamed to show their selves in an intoxicated state, and would turn away from the evil. Drunkenness ruins men physically, socially, morally and spiritually. He that will turn away from it now wisely.—*Christian Advocate.*

From the Beauty of Holiness.

What is Great in Religion.

Zeal in religion is a burning desire to please God, to do his will, and to advance his glory in the world in every possible way. It is a desire which no man feels by nature, which the Spirit puts in the heart of every believer when he is converted. But what some believe to feel is much more strongly than others, that they alone deserve to be called zealous men.

This desire is so strong, when it really reigns in a man, that it impels him to make any sacrifice—to go through any trouble—to deny himself to any amount—to suffer, to work, to labor, to toil—to spend himself and be spent, and even to die—if only he can please God and honor Christ.

A zealous man in religion is pre-eminently a man of one thing. It is not enough to say that he is earnest, hearty, uncompromising, thorough-going, whole hearted, fervent in spirit. He only does one thing, he cares for one thing, he lives for one thing, and that one thing is, to please God. Whether he lives or whether he dies—whether he has health or whether he has sickness—whether he is rich or whether he is poor—whether he pleases man or whether he gives offence—whether he is thought wise, or whether he is thought foolish—whether he gets blame, or whether he gets praise—whether he gets honor, or whether he gets shame—for all things the zealous man cares nothing at all. He burns for one thing; and that one thing is, to please God, and to advance God's glory. If he is consumed in the very burning, he cares not for it—he is content. He feels that, like a lamp, he is made to burn, and is consumed in burning; he has but done the work for which God appointed him. Such an one will always find a sphere for his zeal. If he cannot preach, and work, and give money, he will cry, and sigh, and pray. Yes! if he is only a pauper, on a perpetual bed of sickness, he will make the wheels of sin around him drive heavily, by continually interceding against it. If he cannot fight in the valley with Joshua, he will do the work of Moses, Aaron, and Hur on the hill. If he is cut off from working himself, he will give the Lord, no rest till help is raised up from another quarter, and the work is done.—*Rev. J. C. Ryle.*

Marriage.

Rev. Philip Henry used to give two pieces of advice to his children and others in reference to marriage. One was, "Keep within the bounds of profession." The other was, "Look at suitability in age, quality, education, temper." &c. He used to observe, from Gen. 3: 18, "I will make him an help meet for him;" that where there is not usefulness, there will not be much help. He commonly said to his children, with reference to their choice in marriage, "Please God and please yourself, and you shall never disappoint me;" and greatly blessed those parents who concluded matches for their children without their consent. He sometimes mentioned the saying of a pious gentle woman who had many daughters: "The care of most people is how to get good husbands for their daughters; but care is to fit my daughters to be good wives, and then let God provide for them."