

CHRISTIAN ADVOCATE.



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Poetry.

The Great Refiner.

"He shall sit as a refiner and purifier of silver."
The sweet to know that he who tries
The silver, takes his seat
Beside the fire that purifies,
Least too intense a heat,
Raised to consume the base alloy,
The precious metal to destroy.

"The good to think that will be known
The silver's power to bear
The ordeal through which it goes;
And that, with skill and care,
He'll take it from the fire when fit
For his own hand to polish it.

"The blessedness to feel that he,
The piece he has begun,
Will not forsake till he can see
To prove the work is done,
An image, by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mould,
Dark relics of the mine,
Purged from the ore, must he behold—
How long must he refine,
Ere in the silver he can trace
The first faint semblance to his face?

Thou great Refiner, sit thou by,
Thy promise to fulfill,
Moved by thy hand, beneath thine eye,
And melted at thy will;
O may thy work for ever shine,
Reflecting beauty pure as thine!

The Believer and his Echo.
BELIEVER.—True faith producing love to God
and man
Say, Echo, is not this the Gos-
pel's plan?
ECHO.—The Gospel's plan.

BELIEVER.—Must I my faith in Jesus constant show,
By doing good to all, both friend
and foe?
ECHO.—Both friend and foe.

BELIEVER.—But if a brother hates and treat
me ill,
Must I return him good, and
love him still?
ECHO.—Love him still.

BELIEVER.—If he my failings watches to re-
veal,
Must I his faults as carefully
conceal?
ECHO.—As carefully conceal.

BELIEVER.—But if my name and character
he tears,
And cruel malice too, too plain
appears;
And when I sorrow and affliction
know,
He loves to add unto my cup of
wo;
In this unbecoming, this peculiar
case,
Sweet Echo, say, must I still
love and bless?
ECHO.—Still love and bless.

BELIEVER.—Whatever usage ill I may receive,
Must I still patient be, and still
forgive?
ECHO.—Still patient be, and still forgive.

BELIEVER.—Why, Echo, how is this? Thou'rt
sure a dove,
Thy voice will teach me nothing
else than love?
ECHO.—Nothing else than love.

Original.

For the N. C. Christian Advocate.

Events on New-Berne Circuit.

"When he did predestinate, there he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8: 30.

Thank the Lord for the order of the gospel; 'tis plain as well as progressive, simple as well as sublime. "This is the Lord's doings"—He calls, He justifies, He sanctifies, He glorifies; thank the Lord for the order of the gospel. There are three great stepping stones in the work of grace, to the temple of glory—Justification, Sanctification, Glorification. What lies within is the "far more exceeding and eternal weight of glory." Thank the Lord for the order of the gospel. It leads to peace; it leads to purity; it leads to glory.

Mr. Editor, I have just closed a series of meetings on the New-Berne Circuit, at which the power of the Holy Ghost was present to save men from their sins. At the close of one of these we received three converted souls on probation in the church. At the close of another 24, white and colored, all told, a large proportion of whom joined as seekers, were likewise received.

On the day when I intended to close the exercises of the last named meeting, I was called to preach the funeral sermon of sister NANCY RICHARDSON, who united with us at a revival meeting, held on this charge last year, by the writer. The deceased was, to that date, a member of the Baptist communion, but joined us in connection with her husband, Henry G. Richardson, who was then converted to God. The deceased died on the 2d inst., in the triumph of the faith. Her affliction was long and severe. She died of liver consumption. During the preaching of the sermon, her husband, as he told me, was powerfully sanctified throughout soul and body. He said that the Spirit had deeply impressed on his mind, the day of the decease of his wife, the truth "without holiness no man shall see the Lord." I knew that his mind had been engaged in reference to the subject of "sanctification wholly ever since his happy conversion last fall; but he had failed to lay hold on the promises for want of an earnest, working faith—a faith that appropriates them. While I was trying to preach the funeral sermon of his lovely and beloved wife, from these words of Jesus, "Follow me," he was drawn by the Spirit to lay hold upon the long sought prize. He did so, and shouts of "glory, glory to my Heavenly Father," burst from the lips of the weeping husband. The scene which followed was more characteristic of heavenly joy than earthly sorrow. And thus our mourning brother realized the sweet promises of Jesus—"In the world ye shall have tribulation, but in me ye shall have peace."

Thank the Lord for the order of the gospel, for justification, sanctification, and glorification.

J. W. PEARSON.
Oct. 6th, 1856.
* * * Message and Memphis Ch. Advocate copy.

For the N. C. Christian Advocate.
"We need a College."

So Old North State says, and conscientiously no doubt, and I, equally so, affirm that we do not need a College. As he, to sustain his opinion, has given reasons, I shall do the same to support mine. Leaving the exposure of the inapplicability of some and exposure of other of his argument for a future article, I lay the foundation of all my future remarks, by affirming that a necessity for having a College of our own, must be found in one or all of three considerations, viz: To secure a higher grade of scholarship; a more thorough regard for moral culture; and a stronger and more extensive denominational influence.

Now, the acknowledgement of Old North State, that her sons will not leave her territory to be educated, even at a College of our own, being taken for granted, the question, and indeed the only one, is, can the great considerations in a collegiate education, above named, be the better secured by building a College of our own, or by patronizing the one built by the State, and in which we have equal rights with all other denominations? That we could maintain a higher grade of scholarship in a College of our own than is maintained in the University, the most hopeful dare not believe. Then nothing is or can be gained as regards scholarship, therefore we do not need a College.

For the second item I imagine there will be no greater necessity—a "more thorough regard for moral culture." On this point there has been, and now is, a grand mistake; and to make it fully appear, let us ascertain the instrumentalities used by denominational Colleges not employed by the University to exert a moral influence. I assert the former has not one the latter does not use. The University has a religious and pious President, five eminent ministers of the gospel in the Faculty, and a majority of the adjunct Professors

and Tutors are communicants of the Church of Christ. All the students are required, under penalty of displeasure, to attend prayers morning and evening in the Chapel, and preaching every Sunday morning; and all the preaching is to be of the saving truths of the gospel and the morality unquestionably taught therein; all study the Bible as a text book and recite on Sabbath. Now, upon the supposition that these grave, learned, and pious ministers will not wink at youthful sins or be weak in enforcing moral truth, we must suppose that as high a code of religious morality is likely to be secured in the University as elsewhere, where only the same means are used, or else we must conclude most absurdly that the name efficiency of the gospel. Now, if it be asserted that the moral influence of the teaching is neutralized by the diversity of religious opinions of the teachers, they who say so declare that harmony among the different denominations destroys the influence of the very gospel that inculcates harmony and brotherly love as cardinal virtues. If it be further stated, that the religious character of students in other colleges exerts a better influence than those of the University, we answer by asking, Whence came this good character? Did they take it from home or get it at College? If the former, the College deserves no credit; if the latter be true, if the one college affords as many facilities for forming a good moral character, as the other, neither is to have credit above the other; but the good character of the students is to be to their own praise, and their bad character to be born as their own blame. It is further asked, Do not more students backslide at the University in proportion to the number, than at any other College? I venture the assertion, the Church record will not prove it; but does there not exist a greater amount of dissipation in the University than in other Colleges? If the question be taken as an assertion, it may be challenged and proven to be false by witnesses who have attended both. That there is dissipation at the University I do not deny, and pray where is it not? Let that College "that is without sin, cast the first stone," and let that community having no dissipated young men, accuse Colleges of being corrupt and sinks of iniquity, if they wish to expose their ignorance and their inconsistency. From the arguments and facts presented, I conclude that nothing is to be gained in a moral point of view, and therefore it is not needful to spend our money in brick and mortar, to say we have a College of our own. If it be asked why I have said so much about the University, I answer there could be no argument without it, (it is true, I might have included Normal in some particulars), for it is said our sons will not leave our State to be educated, and as many Methodists are likely to go to the University, then it must follow, that our College must and can only rival the University; and the only question is, whether we will send our sons to the University, or build a College for the express purpose of extending denominational influence. This last item, in my plan, will have to be deferred till my next.

B. A.
Fayetteville, N. C., Oct. 10, 1856.

For the N. C. Christian Advocate.
Obedience to Parents.

There is no subject inculcated in the Holy Scriptures, which deserves the attention of the young more, or is better worthy of their most serious consideration, than the caption of our article, for upon the manner in which they regard this mandate of the Bible, depends in a great measure, their future destiny. In confirmation of this declaration, we produce the irrefragable testimony of the Book of books—"What saith it? 'Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.' 'Children obey your parents in the Lord, for this is well pleasing unto the Lord.' Here then the plain and tacit inference to be adduced from these passages of Holy Writ, is, that not only prosperity and longevity are promised, but the approval of God declared. You will not only live long on the earth, and have the prosperous breezes of fortune and success blowing around you; but the sweet smiles of Heaven will rest upon, and cause it to be well with thee. Then, my young reader, if you have any aspirations to attain to eminence and distinction in this life, to become great and good, or to accumulate worldly affluence, and to live to a good old age, die, respected and honored by your fellow beings, and to have your name handed down to the latest posterity as a paragon, worthy of imitation by the youth of every country; then permit me to say to you, if you disobey the commands of your parents, and reject, with wilful contumacy, their counsels and instructions, your anticipated hopes will be blighted. Consult the golden pages of history, and you will find that nearly all those who have figured conspicuously on the stage of life, were remarkably obedient. Parental affection should influence us to honor our fathers and mothers. Who, in your infantile years, bore with great long-suffering your childishness and peevishness, and did everything in their power to render you comfortable and happy? Who, during your adolescent years, provided for and succored you? Who, when laboring under the virulent touch of some frightful disease, bent with fervent prayers, and deep, ardent, parental solicitude over your couch, and

were ever ready to administer to your wants, and by kind words and gentle looks, buoy you up amid your afflictions and trials? Your parents. Then, are you not under numerous obligations to reverence and obey your parents? But just here (if you will allow the digression) is not much of the disobedience to parental command, the consequence of defective training? We would like to say something relative to this matter, but as it is apart from our subject, and as our article more prolix than we anticipated; and further, as you, Mr. Editor, wish your correspondents to study brevity, we will close our remarks.

MANIKIN.
Sept. 29, 1856.

For the N. C. Christian Advocate.
Specimen of Episcopal Unity.

The Protestant Churchman, an Episcopal paper, speaks as follows of some matters of discord in "the only true Church." The Churchman is right; but where is the boasted "unity?"

"The General Convention is about to meet. And both houses are to be afflicted and agitated with efforts, on the one side or the other, to restrain and limit the rational Christian liberty of our worship and our church habits. We have furnished our readers, in earlier numbers, a full examination of the Memorial presented to our General Convention three years since. We have since given them, at large, the string of propositions containing 'what the Memorialists want. We have demonstrated—that indeed was patent on the very face of the whole scheme—that the things which they wanted would amount to a complete revolution in our church. We have now two other Memorials, addressed to this poor tempest-tossed House of Bishops, one of which we gave last week, and the other our readers will find in our present number. One is the announcement of the semi-Romish party. The other has been issued by three respectable laymen of New Jersey, and sent round as a circular for subscriptions, that it may be also cast into the same commingling of sentiments and schemes in the approaching session of the House of Bishops. These are all remarkable tokens of a most restless state of mind among our people. Even Ararat itself seems to shake amidst the raging floods of American excitability. We read these papers almost with dismay. We ask where we are, and where we are likely to be. We pinch our own flesh to be ascertained of our real living identity and being. In what an absurd and heterogeneous mixture of things do we live. And while every other class of Christians around seem to have quietly outlived their agitations, we awake to find the upheaving wave rolling in upon us and around us, in a new and unexpected manner. The Episcopal Church seems to be the last field for the experiment of unnecessary and inexpedient changes. We had hoped it was a field for ever secured from them. Indeed it was the one joy attending the coldness of its fossilized state, that it would remain where it was, and as it was, amidst this wreck of matter and crush of worlds in religious things a hope. But we were mistaken in our hope. 'Our fathers, where are they?' The Apollos seem all dead, and a race of Phaetons appear to be guiding the chariot with an infrenation that may well alarm and distress observers of sobriety and quietness. The sons of Nimshi have multiplied, and the gyrations of their driving are a caution to old-fashioned and quiet persons like ourselves. We ask to be let alone, and to have our Prayer Book left alone.—We ask that ministers and people will go to preaching the Gospel, and living the Gospel, and building up the Gospel, and cease from this childish, inharmonious clangor of complaints in the market-places, and expedients for remedy. The Church is well enough. The Prayer Book is well enough. Canons are enough in all conscience, if not well enough. The things that are really wanting are a living experience and preaching of the Saviour's love and power by the Holy Ghost, converted ministers, converted preachers, and a converted people."

"In regard to bowing at the Saviour's name one time or twenty times in a service, we have no law, and no uniformity of custom. Bishop White never bowed his head even in the creed; nor did Bishop Griswold, nor do several of our present living bishops. Others have chosen to adopt a repeated low genuflection, with almost feminine propriety and grace, or a dorsal quadrature equal to Mohammedan precision. As for 'singing and saying,' we should despair of an attempt to discriminate, so many of our readers say as if they sang, and so many of our singers sing as if they said. But this whole superfluousness of personal custom in the church is a field of Christian liberty. And the very essence of liberty is in its indefiniteness. The moment you build a fence across a road, at whatever distance, you restrict the bounds of personal liberty. And if the restriction is an unnecessary one, in its relation to social security, it is tyrannical and oppressive, and ought to be personally

disregarded and resisted. Whether we like the particular habit or not is of no consequence in this consideration. We maintain on all sides, in things indifferent, undefined rights of Christian freedom. And we shall resist the imposition by any law, quasi or real—the single bowing in the Creed, or the turning to the West, or the wearing a black gown—just as sternly and perseveringly as we should resist the obligation of the whole ridiculous scheme of pomposity in form a la Jersey, a la Maryland, or a la Oxford."

From the American Messenger.
The Saviour.

It was hoped that the decree of the Sultan in favor of religious freedom would deliver the Christians of his empire from the long and cruel oppression and persecution under which they have groaned. Conflicting accounts, however, continue to reach Europe on this subject. A reliable English journal states that some of the details are so afflicting, that it is but too evident, that, instead of freedom, the Christians have gained nothing by the Sultan's decree but a reign of terror. In many of the districts, the sound of a bell for church is not infrequently the signal for Mussulman attack, and the church-towers themselves are invaded and the doors covered with filth. A number of instances are mentioned in which the Christians were outraged in the most shameful manner. One of these is the following: Three Christians who had the innocence to believe that the Sultan's decree of equality was a reality, addressed to Mussulmans whom they met the courteous salutation, "Peace be unto you," instead of "Allah-bi," to which they had always been restricted, and which was a sort of homage to Islamism. The poor fellows were murdered forthwith, and many who hastened to take their part were cruelly wounded. The next day the populace marched to the church, killed the Sacristan, destroyed various ornaments of the edifice, and after committing every excess and indignity, and razing the church to the ground, surrounded the Christians in their houses, and outraged the women and children.

The journals to which we are indebted for these facts says there is truth, it now is feared, in the long discredited reports of a regular religious organization spreading through Arabia to the Persian Gulf, for what they deem the defence of the Koran. Among the Bedonins, a prophesit has appeared, who is a kind of Islamite Joan of Arc, placed at the head of large masses of fanatics who are proclaiming a religious war. Three of the Arab tribes have flocked to her standard.

It is obvious, we think, that nothing but the presence of the allied troops will sustain the Sultan in the liberal policy he has proclaimed. If the Christians of the East are to be left in a worse condition practically than they were before the treaty, the world will justify Russia in coming to their relief. It is high time that a barbarous and persecuting race should be made to cease from such horrid outrages upon Christian men and Christian churches as are daily committed in Turkey.

Richmond Dispatch.

Passing Characters.

A correspondent of the Genesee Evangelist, in giving an account of the late meeting of the Genesee Conference, comprising the Western part of New York, speaks as follows upon an item of business which consumed most of its time.

"Most of seven days were spent in 'passing the character,' of members of Conference. If the length of time required, and the declarations of each other, were a true criterion from which to judge, the characters of many would be considered 'very doubtful.'"

"Our Conferences seem to have forgotten a great principle in common law, 'that a man's innocence is to be taken for granted till the contrary is proved.' To arraign the character, and set it up as a target, to provoke volleys of personal pique and party spirit, at least in such a public manner, is not only opposed to this principle of just law, but contrary to any impartial judgment.—Hardly any good to be attained can warrant such a public canvassing of each preacher's peculiarities, and such inviting the tongue of scandal. This method of proceeding gave the occasion for the full manifestation of the bitter feelings of the two parties now existing in this Conference. The one, called 'the Nazaries,' seek a return to Old Methodism, and believe in the entire disease of bells, steeples, false flowers, bows and curls, and in the full use of the lungs and the doctrine of holiness. The other party, known as 'the Buffaloes,' may be called the progressive, accommodating class, or Old Methodism remodeled by Young America. These two parties, nearly equal in number, are bitterly opposed, and seem to have taken especial pleasure in arraigning each other's character by numerous bills of accusation. Under this influence the characters of some of the most noble and devoted members of Conference were 'arrested' and every-

thing new and old divulged in public to their mortification, if not injury. The effect upon the crowd of spectators was far from good. The general love for scandal was gratified; and while some entered warmly into a discussion of characters, others went away strengthened in their opposition to the Gospel. I trust I express a Christian wish, and the desire of the best members of Conference, when I earnestly hope that no village may again be 'visited' by such a meeting, and if such another must be, may it be 'held in the woods.'"

Attempted Suicide in a Church.

Some days ago we mentioned that the following is a more full account of the affair, as we find it in a letter from the Rev. C. Cooke, the pastor of the church, where the scene occurred:

"Just as I was in the application of my sermon, September 7th, when a deep solemnity seemed to rest upon the congregation, a man entered the door opposite the middle aisle, and depositing his hat in a pew, walked deliberately into the altar, and taking his position in front of the communion table, drew a five or six barrel revolver from beneath his coat! Up to that moment I had continued to speak, though the movements of the intruder had evidently gotten the attention of the people. As he drew his pistol out, some supposed he was going to shoot me; some that he was a madman about to shoot into the congregation, and what others thought of it is difficult to tell. Some fell to the floor to be screened from bullets, some were petrified with fear, many rushed for the doors, and many frightened females and children screamed without stint of lungs. The poor fellow, however, had no intention of injuring any one but himself.

"As I stood immediately above him, I saw him distinctly turn his pistol and place the muzzle against his left breast! Fortunately for him and others the spark flashed without exploding, and before he had time to arrange for the fulfillment of his suicidal purpose the deadly weapon was taken from him. Every barrel was loaded, and two of them doubly so! He had been a member of the church, and some fifteen months since had fallen by the power of strong drink! He was the first to report his fall to me, and I did not expose him. For a year he gave evidence of a genuine reformation. He has recently fallen again, and doubtless under a sense of shame and remorse, more than half demented, selected the altar of God on which to immolate himself as a desperate atonement to the church! He is now in a hospital. God be merciful to him and his family!"

NAPOLÉON'S PRIDE.—When Bonaparte was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb "Man proposes, but God disposes," to which he indignantly replied: "I disposes as well as propose."

A Christian lady, on hearing the impious boast, remarked, "I set that down as the turning point of Bonaparte's fortunes. God will not suffer a creature with impunity thus to usurp his prerogative."

It happened to Bonaparte just as the lady predicted. His invasion of Russia was the commencement of his fall.

LONDON STATISTICS OF WESLEYAN MISSIONS.—The Watchman, reviewing the "minutes" of the late Wesleyan Conference, says:

A comparison of the numerical statistics of 1855 and 1856 shows an increase throughout the whole connection. In England and Scotland we had last year 260,858 class members, with 12,620 "on trial;" 918 ministers in full work, not reckoning supernumeraries, and 63 young preachers on probation; this year we have 263,835 members, increase 2,977; 17,839 on trial, increase 5,219; 931 ministers, increase 13; but only 55 preachers on probation, which indicates that more laborers will be wanted. In Ireland the number in society is 18,952; the increase of members, notwithstanding emigration, being 208, and of ministers 7. On the foreign missions, under the immediate direction of the British Conference, the number of members is 65,261, increase 1,654; of ministers 271, increase no less than 56. The French Conference reports an increase of 50 members and 8 pastors. The Canada Conference has this year 59,915 members, increase 2,030; and 207 ministers, increase 5; and it has received 85 preachers on probation, which is 25 more than last year.

THE EFFECT OF LATIN. Andrew Jackson was once making a stump speech out West, in a small village.—Just as he was concluding, Amos Kendall, who sat behind him, whispered, "Tip 'em a little Latin, General; they won't be contented without it." The man of the iron will, instantly thought upon the few phrases he knew and in a voice of thunder wound up his speech by exclaiming, "Epluribus unum—sine qua non—ne plus ultra—maltum in parvo." The effect was tremendous, and the Hoosiers' shouts could be heard for miles.