

The Advocate.

RALEIGH, N. C.

THURSDAY, MARCH 17, 1859.

Persons visiting the city and desiring to pay for the Advocate, will please call at the Editor's office, on Fayetteville Street.

In his absence, Mr. S. H. Young, Merchant, Fayetteville Street, and the Publisher, in the old Temperance Hall, are authorized to receive subscriptions.

Subscribers whose papers have a cross mark on them, are thereby informed that their subscription year is about to expire; and are respectfully requested to renew by forwarding \$1.50 to this office immediately.

The N. C. Christian Advocate will hereafter be sent to none, except to those who have paid in advance.

Trinity College. \$15,000 PROPOSITION.

It is estimated by the Trustees that it will take at least \$15,000 to complete the buildings now absolutely necessary. There is urgent need of immediate action.

A friend proposes to be one of fifteen to give \$1,000 each, \$500 payable Sept. 1, 1859 and \$500 payable Sept. 1, 1860. Certainly there are fifteen men in the bounds of the Conference able and willing to give \$1,000 each.

This proposition is to stand open till the first day of May. The time is too short to it! It is quite long enough, for all who intend to help in good earnest.

B. CRAVEN.

The General Minutes.

The General Minutes for 1858 will be issued very soon from the Publishing House. Dr. Summers has kindly sent, in advance, the "General Recapitulation."

The clear increase in the church, for the past year, is 43,398. "The Lord of hosts is with us; the God of Jacob is our refuge."

Bishop Early.

The veteran, but ever youthful Bishop Early preached last Sunday in Washington street church, Petersburg. The Express says: "The venerable soldier of the cross, though somewhat weakened by indisposition, consequent upon his recent fatiguing tour in the West, preached a very interesting sermon upon the rewards awaiting all who live in the fear and obedience of God. The church was largely attended."

The Memphis Christian Advocate.

Last week a destructive fire occurred in Memphis. In the list of property destroyed, we are pained to notice the publishing office of the Memphis Christian Advocate. The Editor, Bro. Watson, communicates the following note, in the Nashville Advocate: "Five printing offices were burned this morning: The Christian Advocate, Presbyterian Sentinel, Eagle and Enquirer, Avalanche, and Ledger."

We lost our press, engine, type, and fixtures of office, with about \$300 worth of paper—costing about \$2400; insurance \$1200.

We shall fit up a new office and be under way again as soon as possible.

Furniture.

See the advertisement of Mr. O. L. Filshaw. He is a man of integrity and enterprise, and will sell furniture at fair prices.

The facilities of transportation from Wilmington should secure him liberal patronage from the interior.

Obituaries.

No one reads them, except the family and friends of the deceased. Long obituary notices are among the chronic diseases of journalism. Let those sent to this paper be short, and confined to a statement of facts. Otherwise, we shall be obliged to abbreviate them.

Trinity College.

Attention is invited to the advertisement on next page. Send on your sons.

Death of the Postmaster General—His Funeral.

Hon. Aaron Venable Brown, died in Washington city, of Pneumonia, on last Tuesday morning. He was born in Brunswick county, Va., in 1795; his father was a revolutionary soldier and a Methodist Preacher. He was prepared for college at an academy in Nash county, North Carolina, and graduated at Chapel Hill in 1814, in the same class with Gov. Manly and Senator Mangum.

The funeral service was attended on Thursday by the President, the heads of departments, and a large concourse of citizens. Rev. Dr. Hall, of the Episcopal church, read the funeral service, and Rev. J. C. Granberry, of the M. E. Church, South, the officiating clergyman, delivered an appropriate and solemn funeral discourse.

We give a few extracts, as reported in the Union:

To the officers of the Government he said: "The young men of this land that crowd to this city—men of impressive characters, men of intelligence, men of influence, men of ambition, who are seeking introduction into society, seeking places, and seeking eminence hereafter in the land—they watch your conduct, they imbibe your sentiments, they learn your ways, and they return to their various homes carrying with them the sentiments and habits they have formed in this city. Not only so, the eye of the country is upon you, the ear of the country is quick to catch all things concerning you; your character, your sentiments, your habits, are known and studied throughout this entire land. It is in your power, to a great extent, to connect with all ideas of honor, generosity in high life, irreligion, infidelity, and immorality, to make almost vice and crime respectable among the people. On the other hand, you can uphold the sanctions of morality and of religion; you can teach men below you in rank that the noblest title to the respect and esteem of men consists in truthfulness of character, in strict integrity, in purity, and in sobriety, above all in religion."

I am happy to be able to say that, to the best information that I can gain—that of unanimous testimony, I may say—that he whose death we this day mourn, who has so long a time occupied a conspicuous position in the world, before his country, ever set an example of integrity, of purity, of conscientiousness, of respect for religion, as well as the laws of the country. Would to God I could also say an example of personal piety; but if you who occupy lofty stations would not only lend your aid in favor of morality and truth, but also of the religion of Christ, what a holy and powerful influence would go forth to this country. But recollect, you too, must "Be ye, therefore, ready also; for at such an hour as ye think not the Son of Man cometh."

Death snatches away the high and the low, the rich and the poor, it takes men in the midst of the busiest hours, in the midst of their pressing engagements, when they are needed by the country, when they are needed by their family, when most important claims are under way—just then death comes and takes them. Why? In order to impress upon the living this great truth. Nothing secures you from death; it will not do for you to say I have more important business to attend to now; it will not do for you to wait until your public career is over before attending to this great subject—the salvation of your immortal soul.

I wish only to add a single word with respect to the only interview which I had with Gov. Brown. As to his private character, you were better acquainted with it than myself; as to his public life, you are certainly as familiar with it as I. I was called upon on Monday night to visit him for the only time. I found him extremely low, and, for the most part, his mind was wandering, but there was an occasional glimpse of intelligence, and the only significant thing which I observed in that brief interview, I wish to mention.

He evidently recognized me as a minister, and desired I should pray for him; and when I endeavored briefly to point him to the mercy of God, in Christ Jesus, and bade him ask for that, and rely upon it that God would surely grant it, and when I told his wife in her grief that she must look to God, who doeth all things well, and to be believe in this her deep affliction He was acting wisely and mercifully, he took her by the hand, turning his dying eyes towards her, and evidently saying, "Take that home to yourself, and apply the lesson to your conduct for your family."

Close Communion.

Opposition to the unscriptural dogma is beginning to break out among Baptists themselves. The Religious Herald with expressions of disapprobation, has these facts:

"A Baptist minister in Boston recently invited all members of evangelical churches to the Lord's supper. He found, however, that 'his church were not quite up to that mark.'"

"A council sat, a week or two since, in East Boston, for the ordination of George Howell. The candidate passed an exceedingly good examination, until he was asked if he would admit members of any evangelical church to his communion, when he promptly answered "Yes." The council was astounded. Some of the members declared they had never heard that answer returned to the same question before. Mr. Howell replied that if any member of another Christian church should come to his communion, if there were any sin in it, he should not be answerable for it, but that church member himself would. He would not drive away any Christian who believed himself baptized, although he would not include all in his invitation to the Lord's supper. The council adjourned for one week without coming to a vote, and are represented as pretty nearly equally divided on the question of ordination under the circumstances. The Chronicle says: "Dr. Murdoch, of Bowdoin Square here, we learn, stated that he agreed with Mr. Howell's views, while Dr. Stow and Rev. Mr. Stockbridge are understood to go at least as far as Mr. Howell, if not considerably farther."

A New Book.

Dr. Taylor, the efficient Sunday School Secretary, lately spent a night at the residence of President Rivers, of the Florence University. Dr. Rivers read him a chapter of a forthcoming work on Moral Science. And Dr. Taylor, in the Nashville Advocate, speaks of it in this wise: "If one may form an opinion from the specimen I heard, it will, I think, supply a desideratum as a text-book for that subject for Southern schools and colleges. The arrangement of the work impressed me as remarkably simple and natural; the order in which the several divisions are discussed, as the general style and manner, appeared to me singularly felicitous. I shall look for its speedy publication with much interest."

China Mission.

We are authorized to state that the Fayetteville District will respond to the proposition to give \$200 annually, for the support of a Missionary from the N. C. Conference, in China. We have a letter from Bro. D. W. Doub, preacher in charge of Robeson circuit, from which we take the liberty to make a few extracts.

"The Advocate announces Bro. M. L. Wood as our Missionary to China—a noble volunteer—a suitable representative of North-Carolina Methodism in that distant land. The time has come for action in raising funds for an outfit, and for a year's support."

Upon what plan must we operate, to collect the funds needed? We would also be glad to know what time can be allowed for raising the funds?"

According to the light we have, we answer the questions of our correspondent, consecutively; and we thus answer, because every member of the church within our Conference bounds, has an equal interest in the great enterprise of the church to evangelize China.

No particular plan to raise the funds has been prescribed by the Conference, or the discipline; and therefore, each pastoral charge is left to act upon such a plan as may seem most expedient.

We suggest that each preacher give prominence to the China Mission, in his regular, annual appeal to the people, for aid to the Missionary cause; and that he solicit, both publicly and privately, special donations to support our own Missionary.

2. As to the time allowed for the redemption of pledges to sustain a Missionary to China, we presume there can be no difficulty. Our own opinion is, that as Bro. Wood has not been ordained an Elder, he should not be sent to China, until after his ordination, at the next session of our Conference. If this view be sustained by the authorities of the church, who have this matter in charge, the time for collecting the amounts pledged is extended to the next session of our Conference.

But should the Bishops and Missionary Committee deem it judicious to send Bro. Wood to China at an earlier date, doubtless the necessary expenses will be advanced by the parent Missionary Society.—And in this event also, the circuits and stations will have the interval up to the next session of our Conference, to contribute the amount appropriated to the support of our Missionary to China.

We beg leave to suggest that each preacher solicit special contributions for this purpose, both publicly and privately; and that in taking up the general collections for missions, due notice be given that the amount necessary to make up the support of our representative in China, in addition to the special donations for that purpose, will be taken from the general contributions.

As a Conference, it is due to ourselves, to the church, and to the Head of the church, that we support a missionary of the cross to China. And by the blessing of God we will do it.

A "Symptom."

"The Central Christian Advocate," organ of M. E. Church, and "The St. Louis Christian Advocate," organ of the M. E. Church, South, are both published at St. Louis, Mo., the former being three years old, and the latter eight, and yet the Central has the larger subscriptions list. The Southern organ, with the darling institution, is bound to disappear. One symptom ominous of its downfall is, that it does not exchange with Zion's Herald."

A singular symptom, that. Its citation by the Herald, indicates the darkness of its own vision, as the cause of its failure to know, that the St. Louis Advocate is as sound and safe in its financial condition, and in its position before the public, as any Journal in the South. About the "Central" we know but little, and care not at all.—By the way, what a very excellent paper Zion's Herald would be, if it could only get rid of its monomania about negroes.

Glenn Anna.

We are pleased to learn that the excellent Female Seminary at Thomasville has more pupils, than ever before, so early in the year.

Editor's Table.

"THE METHODIST; or, INCIDENTS and Characters from Life, in the Baltimore Conference. By Miriam Fletcher, New York: Derby and Jackson, 1859. It is in two volumes; the first, of 384 pages; second, of 360 pages. We are indebted to Mr. Pomeroy, book-seller, of this city for a copy. We entered upon its perusal, with some predilections against it. But such is its beauty of style and truthfulness in delineation of character and incident, that we are induced to advise all our readers to procure a copy.

We fully endorse the following notice, from the Baltimore Advocate, not only because it expresses our views of the book itself, but also because we coincide with the views of Dr. Bond, in several incidental matters which the perusal of the volumes has suggested:

"We pronounce it to be a good thing and capably well done. It is a good thing because it will do good. It is a fair, brave and powerful exhibition of Methodism as it is. There is no cant in it, there is no narrow minded bigotry about it; and there is no sneaking or dodging, no apologetic nor ducking before the non-Methodistical notions of others. It is refreshing—very refreshing, in these days when we are sickened with the puling over our 'respectability,' and 'position,' and 'ministerial cultivation,' and 'social elevation,' and 'denominational refinement,' and all such degrading stuff, to find a writer like 'Miriam Fletcher' holding up Methodism, before the refined and literary world, as it is. We like the truthfulness and good taste with which this noble woman takes the reader to Camp-Meeting, and leads him to the 'altar' and to praying tents, and bares before the refined and critical eye of the most fastidious, all the peculiarities for which we have been most reproached, and from which our dandy Methodists are so eager to turn away the curious, uneducated eye. We consider Methodism respectable—aye the most respectable thing in this disreputable world. We regard its 'position' as the most elevated on this earth next to the Redeemer's cross. We regard the 'society' of a true Methodist circle gathered at a Camp-Meeting, as the most perfect social union, out of a Christian family, which this world can show. It is a society of soul and sympathy, and of intelligence, too, with regard to the highest matters of thought before which the most brilliant court circle in Europe sinks to contempt. Our 'respectability' owes nothing, and never will, to church edifices, or music, or showy rituals. The building of a great extensive Book establishment in Broadway, as has been suggested, will not add to our respectability, though it may minister to the vanity of some who have a plenty of it already. Our respectability lies in our piety; our distinction in the independence with which we do our work; our 'position' is determined by our faithfulness to God. Let us hold to our peculiarities which have made us what we are. There is nothing for which we have been reproached that will not as far as possible, be imitated by other denominations as they become more and more aggressive in their evangelism. Our Class-Meetings and Love-Fests are essentially in common use already. The powerful preaching of personal experience is now common all over the land. Our hymns and our manner of singing them are become catholic, and our long denunciations of Camp-Meetings, which, by common consent of all but ourselves, had been condemned as useless in rural regions ordinarily provided with churches, were transferred last summer, by non-Methodist christians, to the very midst of the city of Philadelphia, and, 'mirabile dictu,' kept up all summer. Our lay preaching, after having been so long mocked, is beginning, to find place among the Presbyterians of Scotland, and will soon be adopted here by all evangelical sects, and we hope to see, before many years, Presbyterian itinerants traveling all over the land, after the fashion of John Knox and his glorious coadjutors.

Authority to Preach.

Bishop Asbury was once treated as an interloper into the sacred ministry, by a devotee of High Churchism, who insisted that to himself exclusively pertained the cure and care of the souls in his parish.—He also denied the authority of Bishop Asbury to preach, and demanded to know by what right he ministered in holy things. The reply of the good Bishop was, "I have authority from God, and I am commissioned by him to go into all the world and preach the gospel to every creature."

As it is a beautiful thing for a man to be disobedient to the divine call, so also it is perilous audacity in men to reject the ministry of those who are called of God to enter upon this ministry. When tempted to turn from the ministers of God because they offend artificial taste, or assail the prejudices of a corrupt education, men would do well to pause, and recollect the saying of our Saviour, "In as much as ye have done it unto one of the least of these, ye have done it unto me. Whoso rejecteth you rejecteth me."

Our Quarterly Review.

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A word or two more.

Will the preachers, and the subscribers, make an earnest effort, to place this paper in every Methodist family? Why not? Even partial success in such an effort would add thousands to its circulation, and do incalculable good. Try it.

Appointments for the Agent of the Book and Tract Depository.

Brice's Creek, Trent circuit, Saturday and Sunday, March 19 and 20. Trenton, Jones circuit, Saturday and Sunday 26 and 27. Wilmington Sunday, April 3. Scotts Hill, Topsail circuit, Saturday and Sunday 9 and 10.

Bro. Harris will please meet me at Wilmington Wednesday, April 6, and have appointments for Thursday and Friday, 7 and 8. Elizabeth, Smithfield circuit, Saturday and Sunday, 19 and 16. Smithfield, Sunday, at night. South Creek, Neuse circuit, Sunday, 24th.

Washington, Sunday May 1.

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Appointments for the Agent of the Book and Tract Depository.

Brice's Creek, Trent circuit, Saturday and Sunday, March 19 and 20. Trenton, Jones circuit, Saturday and Sunday 26 and 27. Wilmington Sunday, April 3. Scotts Hill, Topsail circuit, Saturday and Sunday 9 and 10.

Bro. Harris will please meet me at Wilmington Wednesday, April 6, and have appointments for Thursday and Friday, 7 and 8. Elizabeth, Smithfield circuit, Saturday and Sunday, 19 and 16. Smithfield, Sunday, at night. South Creek, Neuse circuit, Sunday, 24th.

Washington, Sunday May 1.

At each place a collection for the Tract cause will be taken up.

Editor's Table.

"THE METHODIST; or, INCIDENTS and Characters from Life, in the Baltimore Conference. By Miriam Fletcher, New York: Derby and Jackson, 1859. It is in two volumes; the first, of 384 pages; second, of 360 pages. We are indebted to Mr. Pomeroy, book-seller, of this city for a copy. We entered upon its perusal, with some predilections against it. But such is its beauty of style and truthfulness in delineation of character and incident, that we are induced to advise all our readers to procure a copy.

We fully endorse the following notice, from the Baltimore Advocate, not only because it expresses our views of the book itself, but also because we coincide with the views of Dr. Bond, in several incidental matters which the perusal of the volumes has suggested:

"We pronounce it to be a good thing and capably well done. It is a good thing because it will do good. It is a fair, brave and powerful exhibition of Methodism as it is. There is no cant in it, there is no narrow minded bigotry about it; and there is no sneaking or