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TERMS.

The Advacate is published every Wednesday morning, at \$3 per annum, in advance. Our busiwas is conducted strictly on the Cash principle. All advertisements will be charged \$1 per square of 12 lines or less, for first insertion, and 50 cents per square for each subsequent insertion. All letters but the editorial or business matper of this office, should be addressed thus : "Rev. W. E. PELL, Raleigh, N. C."

Griginal.

.. God Severeign and Man Free."

The first proposition, "God Sovereign." is furnished all men in the universal testimony of consciousness, confirmed by the Bible, and the collateral teachings of the visible works of creation. The latter. "man free." is given us in consciousness, and re-affirmed in the Bible. No doubts exist as to God's absolute immutable, abstract sovereignty over all his works, animate or inanimate. But forsaking the only grounds of our knowledge as regards man's freedom, consciousness and the Bible, men have endeavored to subject this deliverance of mind and revelation to the lights of reason; and when becoming bewildered amid their efforts to transcend the limits of consciousness, they have denied man's liberty as inconsistent with God's supremacy.

Man's freedom is given by consciousness from which there is no appeal, and than which we can give no greater reason, as we know nothing better than its testimony. Philosophers agree in reducing first principles on this subject and kindred ones to this ultimate formula: "We believe we feel it, and feel we believe it.' But permitting themselves to overlook God as revealed, and reeasoning from what they imagine him to be, men involve all things as passive in his sovereignty; and ignering our consciousness of freedom, by a system of strangely contradictory errors, they reach the doctrine of unconditional predestination, in this way: First, God must be the "first cause," and all things else are the effects of causes traceable directly to God in a series of alternate causes and effects, that proclude all contingency of human action. Thus boldly predicating of mind what we observe of matter. Secondly, they deny the testimony of consciousness to our freedom, but receive it as to the existence of a First Cause, and our knowledge of a concatenation of causes and effects; forgetting that one denial of its testimony involves a denial of all its testimony, and that if, we deny our consciousness of liberty we must be incapable of knowing anything of cause, effect or anything whatever, as all facts rest upon that testimony. All these shifts and false positions are the result of a failure to admit what we cannot comprehend .-We cannot conceive of anabsolute cause and therefore we deny that man is a cause in himself, which he must be to be free, and affirm of him truths only predicable of matter. It is an effort to identify the provinces of reason and faith. It were well if men would learn not to join what God has put asunder. To deny the unnecessitated action of man, because we do not understand absolute causes, is to deny creation. We can as easily comprehend independent action and liberty in man, as creation. We do not understand either from the finite nature of our faculties, but

There is one other view of this subject of special importance, to which we direct our attention; it being one of the protean forms that the Calvanistic dogma assumes under the peculiar genius of its advocates. It is this: God is absolute Sovereign and man is free; therefore God can control man consistently with his freedom so as to preclude all contingency in human ac-We admit God is Sovereign in the

admitting one we must admitthe other, and

man is a cause within himself.

that he was not forced to create anyag; and having created that he can which under which circumstances we are left to the anomally of a Sovereign over nothing. With things created and existing, we cannot conceive of him as Sovereign to the exclusion of confingency without involving pantheism. The dectrine that man can be thus controlled, looks inevitably to the salvation of all men under some moral dispensation hereafter to be revealed; for it is impossible to think that God will not bless and save his creatures at that time in which it will be consistent with his and their natures. Admitting that God can make in-(which may or may not be, we have no

telligent beings with such constitutions as to admit of control without contingency, means of knowing) still our minds are shut up to the necessity of conceiving happiness to flow alone from freedom and contingency of choice. The objection which we first offer

against this novel effort to prove man's control as consistent with his freedom and simultaneously precluding disobedience, is that we can form no argument upon absolute or infinite principles of which we know comparatively nothing. But again we object, God does not reveal himself as absolute governor. We cannot conceive of absolute creator or governor over anything or nothing. We cannot reconcile the co-existence of an infinite and finite leings. We cannot reconcile finite action with infinite attributes. We dare not assert that infinite power and wisdom the world after

its creation; it may be or not, but we have no means of deciding the question. The fact of infinity is suggested by the finite, and stated as a fact in the Bible, but manifestation or revelation is not made of that nature as such. We could not graspit. The system of morals by which man is governed must be a modification of eternal principles adapted to the relations of this life. "God did not create absolute morality, it is co-eternal with Himself .-He did create the human manifestat ons of morality, when He created the moral constitution of man." Hence, God manifests himself in the capacity of a ruler equal to the administration of principles adapted to man. In the very act of bestowing existence, he recognizes man as an independent and free being, not absolutely, but to the extent of the system under which he was made, independent of God, not as absolute, but as the author and administrator of a modified system of morality. Adapting morality to our limited be-

ing he manifests himself as its author; the one correlating with the other. The State can control men as the State only in accordance with its laws, of which it is author and administrator. It can destroy the rights of citizens, but not as the State, but as a usurper—an armed mob force.— God being perfect is incapable of controlling man except by the laws of a modified morality, under his present constitution.

But there are other insuperable objections to this controverted position found in man's nature. The error that man can be controlled so as to destroy possible contingency in his actions, is the sequence from the previous assumption that God rules man as anabsolute giver and administrator of laws; which we have endeavored to prove impossible from the nature in which he is revealed, and from the impossibility of controlling man otherwise than as revealed, being subversive of human nature and the gospel, both of which are adapted one to the other, and to the character of the administrator; created, hence not absolute. In every sense in which we admit God to be absolute, we thereby acknowledge his control to preclude any possible opposition to his will. But in the range of our knowledge of mind and law adapted to that mind, the absolute is excluded; and liberty of choice and correspondent contingency of action are the stipulated essentials of the existence of either.

The nature of man is antecedent to the Bible. Consciousness, that element of our nature upon which rests all our knowledge, and whose testimony must be accepted, a denial involving the destruction of all knowledge, assures us that we are free, capable of doing right or wrong. The Bible confirms this fact given us from within. If this united testimony be true, no action can be committed without the reverse having been possible, and all life, contingency.

But liberty necessarily involves contingency. The subtle ingenuity of the position we combat, consists in a willing but only apparent admission of unobstructed liberty of will, controlled however, by means preclusive of doubt as to the moral results, which is contradictory, suicidal—liberty of choice in the presence of motives involving necessarily from its nature, contingency of decision. This is the re-appearance of the old difficulty of conceding that will is a cause in itself, not governed like material by greater or less influences. A controlled liberty involving no contingency! We can as wisely affirm hardness and softness of the same metal at the same time. A liberty to do good only is no liberty at all. Liberty has regard to the relations of good and evil.

We object again to this view, that it is based upon the assumption that the will acts from preponderance of motive, comparing man to scales that yield to the side of superior weight. The argument stated reads thus: Man acts from motives. The motive? to holiness God can present, is greater than any motive to evil afforded by the world, therefore, by presenting this motive in sufficient force, God can control man consistently with his liberty without

any contingency. Man is here compared to magnetized particles that attach themselves to the greater magnet, readily relaxing the smaller in presence of the greater. It is ascribing to will a passive susceptibility of change that attributes the cause of action to the motive and not to the will, reducing man to machinery. Control of man by presentation of motives so as to destroy contingency, is inseparable from necessity, but necessity is no part of action.

We find in general and individual history that will is not determined by superiority of motive always. In the case of the truly pious the will is generally controled by the greatest motive, but in their lives all departures from the lines of propriety are the results of the election of the smaller motive. In the case of the wicked all their actions are the results of smaller motives, except those things that may be called indifferent, that demand little or no self-denial and sacrifice. Which facts prove that will is not governed by superior value of one motive, but action is dependent upon a strange power man possesses of choosing either, the greater or

This argument in question postulates that all motive, all exciting cause to action, is external to man. But who dare affirm it? All actions must have some relation to external objects, but there is a mysterious principle in the soul that acts reciprocally on the object of happiness by

which it can give a nominal value, to trivial objects that arouse more motive than greater ones. Philosophically, all nature is in man; the exciting object is external. Who can affirm that man is not as capable of loving money as truly with the whole soul as he is of loving God? The objects sustain no comparison in merit. And the difficulty to be overcome in making man holy is not to be accomplished by greater objects presented to excite action, but by voluntary determination on man's part to yield to the convictions of the understanding. The readiness and vigor of action of will depend greatly upon the habit of yielding to understanding.

If man does not have this power of choice in the presence of motives, in what consists the principle of evil? What makes man a sinner? If man can be controlled without contingency, it is true that where man fails to be holy it is from superiority or equality of evil motives with good, in which state man is not responsible for it, because it is a law of his nature, and hence there is no evil. But if the motive to heliness exceeds the motive to evil, man inevitably becomes holy by a law of his nature and there is no evil .-Hence, on the supposition of man's control by motives or otherwise consistently with his liberty without contingency, destroys the principle of evil and man's amenability to punishment. BRYAN.

The foregoing article from a young friend of ours, exhibits thought, training and ability. His pen should not be idle. We would suggest to him and our young friends generally, who would write "for the million," to employ the most easy and perspicuous style, possible.-EDITOR.

Drift Wood from Cobb Creek. BY REV. THEOTHY EVERSHAM.

In the early part of the last century,

one of the purest and noblest spirits that

ever glorified this fleeting world with its presence, was born. His name was HEN-BROOKE. In after years by his high genius he encircled his own name with a halo of glory and added new lustre to the literature of his age and country. He wrote many works, but it is to one alone that he is indebted for the perennial freshness with which his memory is cherished by the true devotee of genius and learning. 'The Fool of Quality' was his chef d'acuvre. Unlike all other productions, but more nearly resembling those of Richardson and Madame D'Arblay than any others, it is yet rich in thought, pure and often beautiful in style, and uncommonly elevated in sentiment. Nay, more than this, it is fairly unapproachable amongst uninspired works in the power, beauty and perfection of its ethics. Indeed, unless we go to the great Fountain of All Truth itself—the Holy Scriptures—or to some work professedly explanatory of it, we cannot find so much that is ennobling; for in it we find set forth in language of exquisite simplicity, purity and elegance, very many of the great fundamental truths of the Bible. It was this work that the noble founder of Methodism published an expurgated edition of. Mr. Wesley, though an enemy to novel reading was so , impressed with the usefulness, power and spirit of the work under consideration, that he gave it to his large and increasing Church with words of cordial commendation. Mr. Brooke was a Methodist, but notwithstanding that, such is the merit of .his great work, the Rev. Charles Kingslev, one of the first creative minds of his day and a most original thinker, combining in himself the varied excellencies of poet, essayist, novelist and divine,-has placed the reading public under obligations by republishing a new edition of the long neglected classic, contributing at the same time from his versatile and facile pen, a most charming preface, in which full justice is done Henry Brooke, gentleman, author and christian. To the praise of Mr. Kingsley, be it said, he is a clergyman of the Established Church. If I were fortunate in having the vulumes by me, I should regale the reader with some sweet rhetorical flowers which I might easily pluck from their affluent pages. I regret that I am unable to do so, because the reading of them would possibly induce others to procure the book-if not now in these days of blatant war, at 'east when our bruised arms shall be hung up for monuments" and haleyon peace shall smile upon us again. He who will read the "Fool of Quality" in the spirit of a christian will be taught by its wisdom, encouraged by its beautiful and wholesome morality, and strengthened by its deep

pervading rell ous truth. The mere lover of elegant balderdash, or the feverish devourer of lovesick, sentimental novels, or of blood and thunder narratives, need scarcely seek entertainment from the pure pages of this book .-Its poor plot-its defective delineation of character-its many sided extravagances-its oft-recurring, peculiar exagerations, will repel the patronizer of the Harrison Ainsworth's and the Alexander Dumas' of the present century; whilst its deep sympathy with human wretchedness; its profound analysis of religious emotions; its pure and elevated philosophy; its ethical teachings, its grand religious truth, will scarcely furnish such aliment as story readers seek. Henry Brooke is peerless among all men of genius, in having consecrated his rich and abundant gifts to the amelioration of the condition of the human family, by presenting the grand truths and pure morality of the Book of Poks through the medium of a fiction. He has accomplished this by interweaving into the web of his rich fabric the leading truths of God's Revelation, making thereby an admirable lecture at once durable and elegant. All honor then to Henry Brooke,

the Good Samaritan of all novelists. The edition we read, a Yankee republication, was disfigured by a contemptible "introduction" by that literary charlatan, Rev. Dr. Strickland, whose " Life of Ashbury" is incomparably the most inartistic and leggarly piece of biography that we ever succeeded in "worrying" through.— The only thing readable in the "Introduction," is filehed from the gifted Kings-

ley. May, 1863.

The "Fool of Quality" so highly commended by our correspondent is undoubtedly a work of merit, but we must enter our protest against all works of fiction of whatever kind, as improper or injudicious to be read, especially as sources of amusement or to while away a leisure hour by christian people, even though they should be written by such men as Mr. Brooke or Mr. Kingsley, with the endorsement of John Wesley. Had Mr. W. lived in this day, and witnessed the baleful effects of novel reading upon the tastes and habits and morals of those who indulge in this godless recreation, he would not have endorsed Mr. Brooke's book even after he had used his scalpel upon it. Nor do we moderate a whit our censure, in application to Rev. Mr. Kingsley and others so called religious novels. They are of the earth, earthy. It would be a sad day for Christianity, if the sublime truths of the Bible, and the sweet, ennobling and purifying doctrines and morals of the Christian system, must be dressed up in the tinsel of a fascinating literature, to make them attractive. Truth is saving, though rude, uncouth and unwelcome to ears politefiction is damning, however sweetly it may be coated over. What a compliment to an ambassador of Jesus Christ to call him a novelist, and what a reflection upon the piety and moral force of a christian to call him a novel reader ! - Editor of Advocate.

Hours with the Books. There is a remarkable providence in the production of books. The elements necessary for the production of a great book, are under the providence of God in a process of development for centuries. They grow into great layers and stratas of thought and principle, as grow the rocks in our geological formations. When all things have been prepared, God raises up some mighty mind that upheaves the vast layers of thought into grand mountain ranges of truth, thus making it accessible to the masses of society. It is true that even after this, the pressure of necessity or the fires of ailliction, are necessary to melt down the hard ore and press out the pure metal of truth, but God in his providence sees that these agencies shall not be wanting for the production of great and good books. Melton would probably never have produced his immortal poem, "Paradise Lost," but for his blindness. If John Bunyan the preacher tinker had not been imprisoned by the enemies of a pure christianity, the world had never been blessed with the Pilgrim's Progress. But for Baxters afflction, we would never have been enriched, by the great christian classic, the Saints Rest. Some of St. Paul's best epistles were written from his prison .-The capstone of the whole temple of divine truth, and the crowning glory of God's revelation to man, was wrought out by John in the loneliness of his ocean prison. The greatest works in christian theology were produced amidst the fires of persecution, kindled to consume the martyrs of the reformation. The great poets of the world have been great sufferers. The path to success and immortality in authoship, is the path to suffering. Thus does God in his providence bring order out of confusion, harmony out of discord, strength out of weakness, might out of feebleness, wealth out poverty, prosperity out of adversity, joy out of sorrow, pleasure out of pain, life out of death, honor out of disgrace, and glory out of shame.

PRESERVING DRIED FRUIT.—One day last week, while purchasing a lot of dried fruit we discovered small pieces of sassafras bark mixed amongst it, and upon examination, were informed that it was a preventive against the worms. It is said that dried fruit, put away with a little bark, (say a large handful to the bushel,) will save for years, unmolested by those troublesome little insects, which so often destroy hundreds of bushels in a single season. The remedy is cheap and simple, and we venture to say a good one.

A BOOK WORM.

To Remove Iron Moulds .- 1. Rub the spot with a little powdered oxalic acid, or salts of lemon, and warm water; let it remain a few minutes and well rinse in clean water. 2. Wash the spots with a strong solution of cream of tartar and water; repeat, if necessary, and dry in the

Have faith in God

The Death of a Faithful Slave.

We cheerfully comply with the request of an unknown female correspondent, in publishing the following notice of the character and death of a favorite, pious

A letter recently received from Nor-

folk, bearing date of March 30th, brings to the writer hereof, intelligence of the death of Tony, a negro boy aged about 16 or 17,-the faithful and devoted servant of Mr. - of that city; and in these times when our enemies are not only ridiculing all thought of human relation between master and slave, but are shouting this infidelism into every ear, willing and unwilling, it may not be considered amiss to let facts speak for themselves. But our enemies out of the question, I believe there is no Christian paper in the Confederacy that would not cheerfully hold up as a lesson to the other slaves among us, the tributary notice of one of their number who died faithfully to his Heavenly Master, as he had lived faithful to his earthly master. Mr. writes from his deserted hearthstone thus :-- "I am pained to announce to you the death of my poor boy Toby; he died on Wednesday last, the 25th inst., between 9 and 10 o'clock in the morning. He had been rather delicate, you know, for a long time, but still I had a hope that as he grew up he would strengthen, and finally become, a healthy man, yet I believe he never fully recovered from the measles which he had in August, though he seemed afterwards to be as well as usual; but he took one of those violent colds which have been prevailing here, and which settled on his lungs and carried him off in the course of three or four weeks. Poor boy! I know not what to do without him. He was one of the greatest comforts I had, and I feel as if I had lost one of my children, so entirely did he seem interested to do everything for my comfort, and to make me happy and contented in my forlorn situation .-His poor mother I pity from the bottom of my heart, she seemed perfectly bewildered with distress, grief of the deepest kind, and as for poor Henry, I really was fearful that he would go into convulsions, so violent was his grief; in fact it seemed to know no bounds. Let no man say Let no man say that negroes have no gratitude and that they forget kindness; my own experience gives a flat contradiction o it, since the evacuation of this place the fulsity of the charge has been fully provd to me. But for the comfort my own have afforded me I know not what I should have done; their conduct has been as dutiful as it ever was, hotwithstanding the outside pressure by Yankees and others to induce them to leave me. But I must stop for the present, a subject which so harrows up my feelings, although I cannot keep it out of my mind nor lift the

leaden weight from my heart. Before poor Toby died, Ellen could get employment very often which brought me in something, while he cooked for me and kept house; but now its very different, and I shall have to scuffle along the best way I can. I should not forget to tell you that Toby selected the text for his funeral sermon while he had the measles last August, from the 25th chapter and 4th verse of Matthew, from the parable of the Ten Virgins: "But the wise took oil in their vessels with their lamps," and verily he must have been of them and gone in to the marriage supper with the bridegroom. for his face after death looked exactly as if he had just arrived at home from a long journey and was at rest. It was among the few placid, satisfied faces after death, and one the most so I ever saw; I have no

doubt he is at rest.' The writer of the present sketch experiences a peculiar pleasure in offering this brief testimonial to one whose daily walk was such as to elicit the real friendship and gratitude of his owners, and the commendation of all visitors to his master's house. He died, as for a year or two past he had lived, a faithful and consistent member of the Methodist (African)Church where he had long set under the spiritual, faithful teachings of Rev. Mr. Coffman, so peculiar gifted in the duties of this color-

Poor Toby! though but an humble negro boy, may he not, from the memories of those he served with such fidelity on earth, speak his master's message in the words which, among others from the same holy Book, he loved so well to read to his mother when their evening work was done: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ."

Strangely enough, in pondering upon the career of poor Toby; I have nadvertently come upon a passage from an old No. of Chambers' Journal, respecting "A faithful Slave" of the late Secretary Upshur, which I here subjoin; strange to say too, Judge Upsher was a near relation of Mr.

—, the owner of Toby.

Here is the passage from the Edinburg Journal:

"A faithful Slave Liberated .- The following is an extract from the will of Judge Upshur, late Secretary of State of the U. S., killed by the explosion on board the Princeton: "I emancipate and set free my servant David Rich, and direct my executors to give him one hundred dollars. I recommend him in the strongest manner to the respect, esteem and confidence

to live. He has been my slave for twenty four years, during all which time he has been trusted to every extent and in every respect. My confidence in him has been unbounded; his relation to myself and family has always been such as to afford him daily opportunities to deceive and injure us, and yet he has never been detected in any serious fault, nor even in an unintentional breach of the decorum of his station. His intelligence is of a high order, his integrity above all. suspicion, and his sense of right and propriety correct and even reflued. I feel that he is justly entitled to carry this certificate from me in the new relations which he must now form ; it is due to his long and most faithful services, and to the sincere and steady friendship which I bear him. In the uninterrupted and confidential intercourse of twenty-four years, I have never given nor had occasion to give him an unpleasant word. I know no man who has fewer faults or more excellences than he."

REFUGEE.

Commendable Liberality.

BRO. ICLL :- In these times when so many depredations are committed upon public and private property, under the plea of "military necessity," it is gratifying to be able to record such acts of justice and liberality as the following. I respectfully request you to publish it as an example to others:

On the afternoon of the 2nd Sunday in March, three drunken soldiers be onging to the Montgomery True Blue Light Artillery, Caft. W. G. Andrews, from Alabama, entered and demolished the windows and some of the furniture of Salem Church on Everettsville circuit. It is proper to state also that they were foreigners and isadels. On the following day the battery was ordered away and has been in active and arduous duty ever since.

Ye relay I received a letter from Ser. Shackleford, curloning \$61 with the following: " England please find sixty one dollars the voluntary contribution of the company for the purpose of repairing or partially repairing Salem Church.

"This is a small amount, much smaller than we expected; so small indeed we are ashamed to send it. It would have been larger, had if not been that we received only two hands pay when we were more than four menths in arrears. Besides we took up a collection, for the benefit of one of the men wounded at Washington. He is a poor man without a home, and being a foreigner is a "stranger in a strange land," and by the by is a worthy man and one of our lest soldiers. This amount, though small, we hope will be received as an carnest, that we as a company regard the desceration of God's sanctuary as the worst crime that could be committed, and that we do not countenance the perpetrators of the deed."

The spirit evinced in the above extract is one indeed commendable, and I hope may be followed by many of our brave sol-

Yours in Christ, John N. Andrews.

Come to Christ!

READER, if you really want to be saved, I give you an invitation this day. If you want to have prace with God now, and glory in heaven hereafter, I invite you to come to Christ at once, and both shall be your

I invite you loldly, because of the words which Christ himself has spoken. He says. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." " Him that cometh unto me I will in no wise cast out." Matt. 11:28; John 6:37. Reader are you tired of your sins? Are you laboring and heavy-laden? I invite you this day to come to Christ, and you shall be saced.

I know not who you are, or what you have been in time past, but I say boldly, Come to Christ by faith, and you shall have a pardon. High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion, than David and Peter after conversion; come to Christ, and you

shall be freely forgiven. Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spi then come to Christ. Arise and come ... Christ just as you are. He waits for you, and is as willing to save as he is mighty. He is the appointed Physician for sin-sick souls. Deal with him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell him all your wants. Tell Him you want to be saved, and ask him to save you. Reat not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be sav-

Reader, once more I invite you. Come to Christ. The Lord grant the invitation may not be given in vain. COME TO CHRIST! COME!

THE SEEMING SHIPWRECKS We meet with in the voyage of life, often prove he very things which best speed our course to the haven where we should be.

HOUR OF PRAYER .- Wherever I have a tent, there, God shall have an altar .-John Howard.