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TERMS.

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Original.

Drift Wood from Cobb Creek.

BY REV. TIMOTHY EVERSHAM.

THE CHRISTIAN SOLDIER VICTORIOUS.

The very nature of victory supposes a state of warfare, and consequently assumes the existence of enemies. The purpose of every sincere Christian is to honor and glorify God. In working out his salvation with fear and trembling, he constantly seeks to attain to a high degree of perfection in spiritual life; he learns to love his Maker and Protector with all his soul and his neighbor as himself, whilst in the discharge of every duty he aims to be controlled by the exactions of an enlightened conscience. In a word, each Christian seeks earnestly to secure the image of God and the promotion of His glory. As a reward for fidelity and zeal, for love and holiness, he is taught to expect a full participation in the enjoyments of the celestial inheritance after life's warfare is done.

Now whatever rises up in opposition to his desires; whatever would hinder the consummation of his righteous purposes; whatever tends to paralyze his spiritual energies; whatever would impair his usefulness or lessen his joys in any way, may well be declared to be his foe. And what stupendous efforts are employed against the Christian soldier by the combined enemies of his soul; what gigantic plans are concerted for his eternal destruction; what cunning agencies are commanded in the endeavor to blast his joys and ruin his hopes! All the weapons in Satan's vast armory are brought to bear; all the resources of art and all the appliances of a cunning and diabolic genius, are boldly used to essay the complete overthrow and destruction of the soldier of the Cross. The world, the flesh, and the devil rise up continually to impede his career, and like a destroying angel or an avenging Nemesis, would smite down his cherished household gods, and wither with their pestiferous breath the sweet flowers of peace and joy which brightly bloom and shed their fragrance in the garden of his soul. The world with its terrific frowns, or worse still, with its alluring and deceitful smiles; the corruption and treachery of the human heart; the greedy lusts of the flesh; the insatiable lusts of the eye; the unconquerable pride of life; the mighty powers of hell are all united in intimate and powerful conspiracy against the Christian warrior, and the beatific joys and supernal peace for the possession of which he nobly struggles.

This enmity which rears its horrid Gorgon head is implacable in its fury, inveterate in its nature and unending in its duration: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Said our blessed Redeemer upon earth, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The warfare in which the Christian is engaged requires the most prompt and vigilant exertion. The Christian soldier must never sleep upon his post. The enemies of his soul are always on the alert. The devil never sleeps, but is ever watching eagerly the approaches to the citadel of man's immortality. The fires of hell never go out, their flames are fed incessantly and burn forever with a hideous and fiendish glare. The cruel and vengeful enemies of man fight too much under a "black flag"—they never show any quarter. Constant, eternal vigilance is the price of spiritual safety. If the pickets succumb to the influence of sleep and cease to faithfully guard all the avenues of approach to the army, the enemy will soon take advantage of such infidelity, and perhaps will hurl his heavy columns in fearful and sudden destructiveness upon those who are resting in fancied security. So the pickets—prayer, watchfulness, faith—which stand sentry at the entrances to the soul, must not sleep. If so, the wily and insatiate foe will martial his forces, and ere the soul is aware of it, will take possession of its strongholds, will lay waste

and destroy at his option, and bring all its powers in subjection to his will. The vanguard has driven his accursed ploughshare of oppression and ruin through the virgin soil of our young Republic, has taught the world a fearful lesson of wrong, and has exhibited the saddest picture in all history of outrageous crime, evened wickedness and stupendous folly. But as cruel and terrible as is Yankee rule, and as diabolical and implacable as Yankee hate, they are mere "child's play"—the meekest cooing of a dove—the most gentle, lamb-like displays compared to the enmity that Satan cherishes against the soul and the iron severity of his cruel and unending rule.

In order then to maintain his ground successfully, the Christian soldier must be ever at the post of duty and danger. He must never relax his energies, he must never flag in his watchfulness, he must never for a moment be less firm and determined. He must fight day after day the good fight of faith. He must not once think of a *reunion*—he must not for one moment cherish the desire to take to his bosom those enemies from whom he is separated. The disruption—the separation must be forever—must be final. The very thought of compromise will jeopardize the soul—will paralyze its noble and elastic energies. No pacific overtures can exist with safety; to hesitate will imperil the soul and to allow flags of truce within the lines is to yield to the enemy, and perhaps to forever relinquish the palm of victory which was about to fall within your grasp.

The conquering Christian soldier fights not well for a few brief months or years and then rests upon his weapons, dwelling emphatically upon his past achievements. But he rather goes on from one field of conquest to another—he fights through one campaign and then another, animated by the voice of his commander and cheered by His presence, until at last his great Captain calls him from the long conflict of earth to have bound upon his victorious brow the chaplet of eternal glory.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won
Enter thy Master's joy."

But mark you, the true soldier of the Cross does not fight his spiritual enemies, relying upon his own innate strength. He fights rather in a spirit of *humble dependence* upon Almighty God. However prodigious his own exertions; however perseveringly he may fight; however undaunted his courage, yet after all, his real hope of success, is founded in the goodness, faithfulness, power, and love of an All-wise and All-powerful Creator. The encouraging words of Christ to the Church at Smyrna sustains him; "Fear none of those things which thou shalt suffer—be thou faithful unto death, and I will give thee the crown of life." Thus suffering, and enduring, and fighting and trusting, victory is finally secured and the Christian warrior emerges from the smoke of battle triumphant over every foe—comes out "more than conqueror."

Every Christian may have the same joyful experience and the same encouraging hope that filled the soul of St. Paul just prior to his martyrdom. Said he, as he was near the end of his warfare, first looking downward into his grave with exceeding comfort, and seeing his death a pleasing sacrifice to God and a sweet departure to him—said he, "I am ready to be offered and the time of my departure is at hand." Then turning his gaze backward, he was so cheered with the retrospect that as he contemplates his well spent life, with becoming pride he exclaims, "I have fought a good fight, I have finished my course, I have kept the faith." And then looking upward, as with the spiritual enraptured eye he discerns the glory-crowned heights and the lofty battlements of heaven, and sees the incarnate Redeemer in the midst of the mighty conquering, "sacramental host of God's elect, he breaks forth in words of prophetic certainty, "Henceforth is laid up for me a crown of righteousness."

The reward of the faithful soldier is certain. Hell and earth—Satan with all his devoted legions of devils and all his faithful ministrant servants on earth—may conspire to destroy the soul, but if that soul is stayed on Jesus, if that soul clings to the Cross, they shall be foiled and he shall triumph. There can be no mistake or doubt about the matter. God is stronger than Satan. It is as certain as death—as certain as God reigns in equity. "The very nature of the Gospel economy; omnipotence and truth of Jehovah; and his luminous and consolatory testimony of ev-

ery age of the Church, all unite to assure this victory." It is such an assurance that kindles the eye, gives strength to the arm, and sustains the agony of the Christian soldier. It is such a sweet, comforting, strengthening assurance that has cheered and buoyed up the Church of God "in every period of her exile, and is still one of her favorite songs in the house of her pilgrimage." It is this assurance which robs death of its horrors, and which changes the gloom and suffering of the sick-room into an audience chamber in which ministering angels stand. Even the silence and awe and darkness of the grave is stripped away when the rays of the Sun of Righteousness penetrate its recesses and irradiate its darkness with the light of its immortality.

It was this certainty of victory—this full assurance of a blissful immortality, which filled the soul of that true and noblest of all *Hymnographers*—Charles Wesley—with such holy ecstasy, and raised his mind to such lofty heights, when he exclaimed;

"Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure;
And all that to the end endure
The Cross, shall wear the crown."
Thrice blessed, bliss-inspiring hope!
It lifts the fainting spirit up,
It brings to life the dead;
Our conflict here shall soon be past,
And you and I ascend at last,
Triumphant with our Head."

Thoughts on Books.

Book market—books made to sell—had books—good books—books are companions—with a good library we can select our company—value of a library, &c.

The book market is governed by the law of demand and supply, as are all other markets. This accounts for the vast variety in thought, style, feeling, morality and religion, that we meet with in the book trade. This variety is necessary to meet the demand. Men are so different—with such different tastes, opinions, feelings, thoughts, prejudices, passions, principles, religions and callings, that they demand vast variety in their soul food. Bad books are written and published because they will sell—they sell because there is a demand for them in society.

The books of the age furnish a two-fold argument for depravity, that is from the side of production, and the side of consumption. The demand for bad books proves that man is depraved. If he were not depraved no such demand would exist. The supply of bad books affords an equally conclusive argument for human depravity. If men were not depraved, brains would never be taxed to meet this demand. The existence of a depraved literature proves the existence of depraved intellects and hearts. A depraved literature is not the cause but the effect of human depravity. But we have in society good, as well as bad books. Good books are published because they are sold and read, in other words because there is a demand for them. They are demanded because there are pure minds and hearts that can only be satisfied with such food. This demand is met because other pure spirits write for the glory of God and the salvation of men. But why are good books demanded by a depraved race?—Why is this demand met by a depraved humanity? These questions can only be answered by admitting the existence, and recognizing the influence of the redemptive element in society. It is the result of the operation of that saving element in the social body, that took form in the body of our Lord Jesus Christ, and became incarnated in the human nature of the Son of man and the Son of God. The reason so few books meet with great success is, that so few meet the great demand and reach the popular mind and heart.

Books are companions. The man with a good library has access to the society of the world in every age of its recorded history. He sits in the presence, lives under the influence, and communes with the spirits of the great and good of all nations and all ages. The past, the present and the future meet in his study. He can converse with the immortal dead of the past, the living writers of the present, and the leading minds of the future, at one and the same time. The present is a promise and a prophecy of the future. We have the future in the present as we have the oak in the acorn, and the harvest in the seed time. In the society of books we can make our own selection of our associates. We do not have forced upon us the companionship of those we do not want. We can select only those that suit us. We are not compelled to entertain them when we do not feel like it.

They only talk to us when we wish them to do so. We can leave them and they will not get offended. The society of books is a glorious society. Select, refined, literary, moral and pious it may be.

A library of books is a dictionary of thoughts, as well as a society of friends. Now a dictionary of thoughts, opinions and facts is as necessary to a thinker and a writer as a dictionary of words. In writing and speaking, thoughts constitute the soul, and language the body of every essay, conversation or address. Now, is it easier to create souls than bodies, to produce ideas than words, to think than to express our thoughts? If it is not, it is just as essential to have a good library as it is to have Webster's Unabridged Dictionary. To think well we must know what others have thought. Thought only can awaken thought, suggest thought, or become food for thought. Give man thought, the soul of literature, and it will create its own body, clothe itself in natural and appropriate language, just as every human soul creates its own body. The reason we have so much talking and so little thinking, so many words and so little thought in our talking, so much body and so little soul in our conversation, is that many of our talkers have dictionaries of words, but not of thoughts.

A BOOK WORM.
CROSS CREEK, May, 1863.

Religious Reading for the Soldiers.

Revs. Oscar J. Brent and Isham H. Hill are collecting funds in North Carolina, to aid us in sending out Testaments, Hymn books and Tracts to our soldiers. Thus far they have had encouraging success, having collected and paid over \$4,005 88. For this amount we have sent about 6,000,000 pages of Scripture and religious truth to the Hospitals and Camps. Such is generally sought with eagerness by the soldiers, and from the abundant testimony of Chaplains, Missionaries, Colporteurs, and the soldiers themselves, they are being blessed of God in the awakening, conversion and comfort of very many. A Colporteur recently told me that he knew of seven soldiers in one company who attribute their conversion to the blessing of God upon the reading of the Tract, "Come to Jesus," which we sent him for distribution, and these seven converts have been regular helps to him in scattering Tracts and holding prayer-meetings. The calls upon us for grants of religious reading are increasing and pressing, and there is special demand now from our sick and wounded, whom we are supplying as fast as the donations will allow us.

We are printing and sending out from 20,000 to 50,000 each of 90 different publications, of from four to 128 pages each—written by some of the best authors of different denominations, and approved by the pastors of this city. We are also binding here and sending to the army 30,000 New Testaments, printed and sold us by the C. S. Bible Society.

There is certainly the greatest encouragement for continued and increased liberality in sending the Scriptures and Tracts and religious papers to soldiers for their entertainment and spiritual profit.

W. J. W. CROWDER,
Agent for Gen. Tract Agency.
RALEIGH, N. C., May 1863.

Doing Nothing.

"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction for sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—*doing nothing!*

We are reminded of this incident by meeting in an old religious magazine with the following ingenious interrogations on the words, "Curse ye Meroz." The writer says:

By whose authority? The angel of the Lord. What has Meroz done? Nothing. Why then is Meroz to be cursed? Because he did nothing.
What ought Meroz to have done?—Come to the help of the Lord.
Could not the Lord do without Meroz? The Lord did do without Meroz.
Did the Lord then sustain any loss?—No, but Meroz did.
Is Meroz then to be cursed? Yes, and that bitterly.
Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.
Who says so? The angel of the Lord. The servant which knew the Lord's will, and did not according to his will, shall be beaten with many stripes.—*Luke xii: 47.*

Dependence Upon God.

If as a nation we are to be of any service either to ourselves or to the world, we must be taught our dependence upon Almighty God. That as a theory we all hold it, there can be no doubt; but like a great many other theoretical truths, it needs to be felt and applied to our every day life. The feeling of continued dependence upon God for life and health for food and raiment; for deliverance from our enemies, this feeling must be entertained not as a matter of mere speculation, but as something that is to influence our conduct.—What effects then should this feeling produce?

I. If we are dependent upon God, and this God be holy, it should make us shun everything that displeases Him. To insult a holy God upon whom we depend for all things, seems the height of madness. And yet there is much of this in the country. We profess as a people to be looking to God for his deliverance and protection. There is scarcely a man among us so wicked, as not to acknowledge this. But at the same time, we see these very persons insulting the high majesty of Heaven by drunkenness, by oaths, by blasphemy, by selfishness and the love of filthy lucre. All these sins are seen among us; among a people too who are professing to depend upon God! Surely there must be a great inconsistency between a people's belief and practice who thus act. And it needs no prophetic pen to announce that such conduct must tend to bring down God's judgments upon us. There should be then, such a practical belief in our dependence upon God, as will lead us to forsake everything that is displeasing to God. Whether it be our conduct at home or abroad, in private or in public, we must remember dependence upon God, supposes that we aim to please Him in all that we do or think or say.

2. This feeling will produce not only these negative effects, but will also induce us to call upon God and that continually for his help and protection. We need daily food, and we are dependent upon God, for it; and we are taught by our Lord to pray for it. God does indeed know that we need it; and He is good and merciful; yet He bids us pray to Him continually for it. We need daily pardon and are dependent upon God for this; and though God be abundant in mercy; yet He teaches us to pray, "forgive us our trespasses as we forgive those who trespass against us." We need protection from our enemies. They are more in number than we and have more of all the appliances of modern warfare. But whether more or less, it is for God to say whether we shall be delivered into their hands or not. We are just as dependent upon God for deliverance from Yankess, as we are for daily pardon and daily bread. Yet God is merciful; God is a God of truth and justice but as He teaches us to pray for pardon and God, so He would have us pray for his protecting care, and that for the glory of His great name, He would deliver us from the enemies that encompass us about. We are just as much dependent in this latter case as in the others; and we must be made to feel it. Will it require some great defeats in order to make us feel this? God forbid. Now that our armies are once more engaging in conflict, let this feeling be strong in our minds and let it induce us to pray with earnestness, that God would be pleased to grant us victory. We have obtained victories; but they were not of such magnitude as to put a stop to the war. It may be this was designed to teach us dependence and the need of more prayer. Let there be no failure now in earnest calling upon God. O that our people were more in earnest. We are getting used to war, and bloodshed, and the effect is to make us less earnest about invoking the help of God. But let us not be tempted to slacken our prayers. One more earnest effort. Once more, beloved friends, let us gird ourselves up to an earnest and important calling upon God, through Jesus Christ that He would grant us such deliverance, as will bring about a speedy peace.—*Southern Churchman.*

Gratitude.

There are but few, who besides the every day mercies of life, have not received some special act of peculiar mercy. Our lives have been spared in the midst of great danger; or the lives of some dear to us. At first the feeling of gratitude is very strong; but we mistake if we suppose that we can retain for ever the sentences of this feeling. Time will and must blunt it.—What then; is it of necessity that we be ungrateful? Not at all. Gratitude is to be shown not by mere feeling, but by our actions. When one has received a special mercy, let him in thankfulness to God, ask himself what can I do and do permanently, to show my gratitude to God? So much money as a thank offering is not the thing. This is right so far as it goes; but money does not pay for the mercy. When a mercy unlooked for has been received, it should prompt us to new principles of action. Are we unconverted? Then we should show our gratitude by becoming Christians. Are we Christians? Then we should show it, by being better Christians, by trying to show better and holier tempers; and to do more for that Saviour who has shown us such favor. As many have received these special favors, so these many have great cause to be thankful and to show it, not by mere feeling, or by trying to retain the feeling, but by trying to please God by a better life. Let us do this and the mercy received from God will not have been thrown away.

"Repent Ye."

Impenitent sinner, God calls you to repent, and you have reason to do so. For you have broken his law, not merely by the tenor of your life, but with the whole bent of your heart.

You have never loved God; and have it in you to hate him, had you clearer views of his holy and sovereign character. In this guilt—though to sink a world—you have spent your whole past time.

You have rejected Christ. When condemned, Christ died for your ransom, and now offers pardon purchased with his blood; and yet you have refused that pardon as often as the gospel has been presented to you, and in deluge, have said, "I will not have this man to reign over me."

You have grieved the Holy Spirit. Often as that Spirit has aroused your conscience, convinced of guilt, and urged to repentance, you have resisted and committed a most deadly and awful sin. And have you not reason to repent?

"Repent ye." It is a practical duty, and no impossibility. If you felt as you ought, you could not help repenting. It is a reasonable duty, enforced by all the motives of interest and obligation which can be drawn from three worlds, from the relation of an immortal soul and an infinite and holy God, who commands it by all his authority as Lawgiver and Judge.

Repent immediately; for hope and pardon may be suspended on "to-day." While you hesitate, God may lift his hand, and swear you shall not enter into his rest.

Repentance is the first step to a reconciliation; and until this is done, you have done nothing pleasing to God. So long as your heart remains obdurate, you do virtually approve, and put your seal to every sin you have ever committed; and will your prayers, offered in this wicked state, avail with God? Never, while you continue thus, will He show favor to you or any of your doings.

Why not repent? Do you look for impunity in repentance? What, go to heaven with rebellion in your heart, and carry all your opposition to the very foot of the throne of God?

Thoughtless worldling and decent moralist, contentious opposer of God's humbling truth, and distressed, convicted, but unconverted sinner, repent ye; for it is true of you all, that "except ye repent, ye shall all likewise perish."

Worldly Meth.

Christians of the present day, are not as watchful as their fathers were, against the pernicious consequences of encouraging a gay, frivolous spirit among the ungodly. It would often seem that, without compunction, they assist those who are out of Christ to trifle and laugh their lives away. We quote two incidents in the lives of ministers, belonging to an earlier generation, a generation wiser than our own in this respect; with the hope that some, at least, of our readers may gather a useful lesson from them. In the times of revival Christians admonish faithfully the thoughtless votaries of amusement. Do they more than their duty when these admonitions are withheld?

Rev. Theo. Parker, once hearing some of us laughing very freely, while I suppose he was better busied in his chamber above us, came down and chafely said to us, "Gousins I wonder you can be so merry, unless you are sure of your salvation."

Once, on a journey, being at an inn upon the road, Rev. Samuel Whiting overheard certain persons in the next room so merry as to be loud and rude in mirth. Wherefore, as he passed by the door, he looked in upon them, and with a sad majesty only dropped these words, "Friends, if you are sure that your sins are pardoned, you may be wisely merry." And these words not only stilled all their noise for the present, but also had a great effect afterwards on some of the company.

My Turn.

When the Rev. Rowland Hill was returning from Ireland, he found himself much annoyed by the reprobate conduct of the captain and mate, who were sadly given to the scandalous habit of swearing. First the captain swore at the mate; then the mate swore at the captain; then they both swore at the wind. Mr. Hill called to them for "fair play." "Stop, stop," said he; "let us have fair play, gentlemen; it is my turn now." "At what is it your turn?" asked the captain. "At swearing," replied Mr. Hill. Well, they waited and waited, until their patience was exhausted; and they wished Mr. Hill to make haste and take his turn. He told them, however, that he had a right to take his own time, and swear at his own convenience. The captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," answered Mr. Hill, "I shall do so as soon as I can find the good of doing it." Mr. Hill did not hear another oath on the voyage.

Pardon through Christ.

If we were in prison, under sentence to the gallows, and a pardon, signed by the appropriate authorities, should be brought to us, we could not but heartily rejoice; and hence it is written, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement," because unrighteous, tried and condemned in the court of justice and of law, we obtain for our guilty, perishing souls, through the atonement, pardon and liberty.