

CHRISTIAN ADVOCATE.

Published by a Joint Stock Company under the Patronage of the North Carolina Conference—Wm. E. Pell, Editor.

VOL. VI.—NO. 30.

RALEIGH, N. C., WEDNESDAY, JUNE 3, 1863.

TERMS: THREE DOLLARS A YEAR, IN ADVANCE.

Christian Advocate Publishing Company.

DR. JNO. F. BOARD, PRESIDENT.
Directors—Rev. Wm. H. CUNNINGHAM, O. G. FORD, ESQ., Rev. M. J. HUNT, and ZENO H. GREEN, ESQ.

TERMS.

The Advocate is published every Wednesday morning, at \$3 per annum, in advance. Our business 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 on the editorial or business matters of this office, should be addressed to—Rev. W. E. Pell, Raleigh, N. C.

Original.

The Dark Brown Tress.

The following touching lines, set their own story. They are so tender and come so easily welling up from a full heart, that we cannot withhold them from the public, whatever defects a severe criticism might develop. They were written by a lady, from whom death had snatched a devoted husband, on looking at a lock of his hair, which had been preserved as a memento. They have the ring of the true melody and we hope the authors will allow her pen full play, when it will—Editor.

Here is a little dark brown tress
Of soft unbraided hair,
The all that's left of loveliness,
That once was thought so fair;
And yet though time still passes by,
Through all its trembling strands,
I think of him, the loved one,
Who once had braided her.

Yet from this shining lock,
A mournful melody springs,
That melts my heart and sends a thrill
Through all its trembling strands;
I think of him, the loved one,
Upon whose forehead fair
Twenty years, like sunshine, slept
This dark brown tress of hair.

Oh sunny tress! the joyous brow,
Where thou didst lightly wave,
With all thy brother tresses, now
Lies cold within the grave;
That cheek is of its bloom bereft,
That eye no more is gay;
Of all his beauty, then, art left
A solitary ray.

His memory still within my soul,
Remains his sweetest power;
It is the perfume of the dawn,
The light of the day;
Each blossom that in moments gone,
Drooped on the sunny curl,
Recalls the form, the look, the tone
Of that enchanting smile.

A single tress, how slight a thing,
To sway such magic art,
And bid each soft embrace spring,
Like blossoms in the heart!
It leads me back to days of old,
To him I loved so long,
Whose locks outshone the purest gold,
Whose lips were of the sweetest song.

Since then I've heard full many lays,
From lips as soft as his,
Yea when I strive to give them praise,
I only give them tears;
I cannot bear and lose the thought,
Where just and tender arms I cling,
To hear another sing his song,
That trembled on his tongue.

The individual faith of one man or even of many men is not conclusive evidence of truth; for men believe a great many things that are not true. The writer thus claims more for Calvinists than they claim for themselves; for I know of no Calvinist, that claims, that God's sovereignty is given as an ultimate fact of consciousness;—the authority of which there is no appeal.—They claim that God's sovereignty and man's freedom are both revealed in the Bible, but in reference to the mode or manner in which they agree or harmonize, they say, we know nothing. It is a profound mystery.—Is not this position very much like "Bryan's"? He says that God's sovereignty and man's freedom are both given as ultimate facts of consciousness; therefore both must be true. He then states that we cannot even conceive the co-existence of the finite with the infinite—viz, that the method of the co-existence of the sovereign God and free man, both of which are given as facts of consciousness, is inconceivable by man. Now this is the position of the Calvinists, with this difference, the Calvinist claims that God's sovereignty and man's freedom, are facts of revelation; while "Bryan" is a stronger Calvinist than Calvin himself; for he gives absolute sovereignty as a fact of consciousness, when Calvin never claimed so much for his own system as that.

What a pity; that an argument against Calvinism, "Bryan" should turn Calvinist! The charge he brings against Calvinists of trying to bring together what God has put asunder and of thus transcending the limits of possible thought, is unjust as it is in conflict with the facts in the case. Calvinistic writers have almost universally reserved the adjustment of the questions of God's sovereignty and man's freedom—the origin of sin under the divine administration—the permission of sin with God's holiness, to the revelations of eternity. They claim all these as revealed facts and leave their adjustment to God himself. They, with singular unanimity, take a position very much like the one taken by "Bryan" himself. But it is the Calvinists, who insist on this adjustment now—that deny that they are questions of simple mystery that can be solved by greater light. It is this class of writers that affirm that God's sovereignty and man's freedom are contradictions and not mysteries. This every one knows, who is familiar with the great writers on both sides. A want of a knowledge of the general literature of this subject, is the only justification for a gross misrepresentation of both parties, to this controversy. "Bryan's" position on this subject as presented in his article, is certainly with the Calvinists, notwithstanding his article is written professedly against them.

But why should he write at all on a subject of which he says we can have no conception? What good can be derived from a publication of the sort? He says, the co-existence of the finite with the infinite is inconceivable. If this statement be true he has written an article covering two columns in the Advocate on a subject of which he has no conception, and from the limitation of his faculties can have none. He presents thought after thought on a subject which he regards as unthinkable on, which he believes it is impossible for himself or any one else to think. Strange conflict, between his theory and his practice. But "Bryan's" theory conflicts with itself. He sets out by stating, that the sovereign infinite and free finite are given as facts of consciousness, he concludes by stating that their possible co-existence cannot be conceived—that it is impossible to thought. These statements I regard as in direct conflict. Consciousness gives to us no fact of which our intelligence cannot take cognizance, and on which it cannot think. The only way in which intelligence can take cognizance of any thing is in thought; for thought is the only thing in which we recognize intelligence. The writer of the article which we have thus briefly noticed, has evidently embraced Hamilton's metaphysical views of the infinite, absolute and unconditioned, which accounts in some measure for the strange contradictions which we find him perpetrating.

A METHODIST.
We beg to correct "A Methodist." We did not endorse the positions or the arguments of our correspondent "Bryan." Our remarks simply gave him credit for "thought, training and ability," and made no allusion whatever to the subject matter of the article. It is a queer idea of editorial responsibility, that if an editor publishes an article of a correspondent and simply speaks of him as a man of ability and suggests some improvement in his style, that he therefore endorses his positions and arguments. Our correspondents

are independent and have a right to give the public their own thoughts, without fear of editorial disapproval, how much soever we may differ with them. "A Methodist" and others will therefore understand that our correspondents are alone responsible for what they write, unless we endorse them. Nor must "A Methodist" conclude, if we should say he is a clever writer, that therefore, we endorse him as a correct and sound thinker or that all his views will pass muster.—Editor.

Stray Leaves from "Mount Olivet."
"Mount Olivet" is the name of a building that was formerly a church; but at present I am at a loss for an appropriate name for it. It is true, we meet there occasionally to worship; but there are only a "faithful few" who still think it "good to be there." One would suppose on entering the church, on "preaching days," that the men, women and children, from "Mount Olivet," had all "gone to the war." I really pity our good brother B—, when he comes to preach for us, and has to waste his precious time and talent, preaching to empty pews. Don't think that I am complaining of these good people, but it does seem to me that there are persons enough around here to fill the church. I know many are away—many who will return no more, for their spirits went from the field of blood to the eternal world. Many are now serving their country. Yet it would seem that the ladies might come out, and let our minister know that we were interested in the welfare of the church. The Sabbath-School, too, is dead! died last summer from neglect—it struggled for a while, but finally its spirit departed. Is it not sad to think, the Sabbath-School is dead, and the church dying! Dying now, when her influence is most needed? I can think of nothing that will save her, unless the people could be made to think! That's it, Mr. Editor, the people don't think, i. e., about the church.

Wonder if our "Mount Olivet" friends have forgotten the precious seasons they have had there, when the Lord came down among us, and we thought then it was good to be at the "Mount"? Now is the time to come back to the "Mount" with God. He will not turn a deaf ear to the prayers of his children. Then let us pray, begin now, and when brother B— comes round again, his heart will be cheered by the presence of Christians. If we will only begin to pray earnestly, we will revive the Sabbath-School, fill the empty pews—for persons who pray, love to attend church and Sabbath-School. I wish you would give these "Mount Olivet" folks a "good talk," perhaps you could start them. Could our loved soldiers, who formerly worshipped here, see the cool indifference, with which their friends look upon "church going." I fear they would become discouraged, they would feel that their friends do not meet often enough to pray for them.

I was much pleased with a discourse I was permitted to hear at "Mount Olivet," on Sunday last. "There were some twenty soldiers present, who were in pursuit of deserters, and merely happened to pass the church at the hour for service. The good man who preached for us, directed his remarks to the soldiers, and it did my heart good, to see with what eager earnestness, some of them listened to the words of truth. I could but weep, when I thought of the long days and months that they had been without a spiritual guide—the battles they had fought since last they sat in the house of God—the dangers they had passed, since last they bowed with God's children in prayer; and when I saw them bow so humbly before God, I could but breathe a prayer for the salvation of each one. May the Great Ruler of heaven bless them, and keep them where ever they are called to go!

Now I sincerely hope the people in this section will "come up and help us."—Who can refuse to pray now, when our country is one gore of blood, when every family is broke—while a veil of woe is heard throughout our land? Will not Christians pray? certainly. And will not "Mount Olivet," and here, yes here at "Mount Olivet," and keep the Church alive? More anon.

May 18th, 1863. ERATO.

We cannot ever be framing long prayers with our lips, but almost ever our minds can throw pious glances, our heart may dart good wishes upwards; so hardly any moment shall pass without some light-some flashes of devotion.—Barroa.

HUMILITY.—The flower of Christian graces grows only in the shade of the Cross, and the root of them all is humility.

He that would pray with effect, must live with care and piety.—Taylor.

Selections.

An Appeal for Missions.

To the Members of the Church and Friends of Missions in the M. E. Church, South.

At the recent meeting of the Bishops and missionary Board, held in Macon Ga., it was resolved, in view of the destitution of ministerial service in the Army of the Confederate States, to establish a branch of its missions in the Army; to be styled "Army Mission."

In view of this enlargement of our missionary work and the increased demand on the treasury, the Secretary was requested to make an appeal to the Church and the friends of Missions generally, for increased liberality in order to meet these claims.

In regard to the indebtedness of our Treasury, we would remark, that proper steps had been taken, and plans were rapidly being pursued by which this debt would soon have been distinguished. It has been reduced to about Fifty Thousand Dollars.

The debt was that of the whole Church. The several Annual Conferences so felt it; and each would willingly have borne their equal part in its payment. At present, there are whole Conferences and many portions of our work in others, where our membership can, in no wise, aid us, and whom we can reach by no appeal. Their country and homes have been invaded and all correspondence with the South denied them. Our appeal, therefore, for the payment of this debt can only reach that part of our work not overrun by the enemy. You, my beloved brethren, have not known and we trust, in all coming time, may not know the horrors of this cruel and bloody war as felt by those, whose territory has been invaded and their homes laid waste.

We are confident we shall not appeal in vain. The credit and character of the Church are safe in your hands. The drafts now due are for the most helpless and important portions of our Missionary work—the China and Indian Missions. The preachers, we trust, will, while faithfully attending to their own domestic missions and liberally providing for them, so present and urge this subject upon the attention of the Church, as to enable us to receive from the different Annual Conferences, a sum sufficient to extinguish the whole debt.

We must also in our collections make provision for the support of the China Mission for the year 1864.

To these demands we now add the wants and claims of the army mission. This, at present, is to us of all others the most important and interesting work. It commands itself to the patronage and warm support of every member of the Church, indeed of every patriotic and benevolent heart in our whole country. The collections now called for, are to be first applied for the support of this Mission, the remainder to go to the payment of the general missionary debt. The appointments to the Mission will be made with great care by the Bishops—and some of our ablest ministers will be assigned to this important work. They are to co-operate with the Confederate States Bible Society, the various organizations in the several Annual Conferences, and the Editors and Publishers of religious journals in the Confederate States in the circulation of the Holy Scriptures and of a general religious literature through the Army. A nobler enterprise never claimed the energies of the Church. The Mission is established for the benefit of our brave and noble soldiers, who are at once the pride and glory of our land. They are our fathers, brothers and sons, who at the call of their country have left all—shrinking from no exposure—and have gone forth nobly to defend and sustain our rights.—They demand, as they deserve, our constant prayers and increasing attention to their wants and condition. With a just pride, we can every where point to the prompt and faithful manner in which their temporal wants have been supplied. They have been nobly cared for by their mothers, wives, sisters and daughters of the land. In ample preparations for their arduous service, and in careful and devoted attention to the sick and wounded, our women have won for themselves an imperishable name and at undying fame.—But one heart of patriotism beats in the land. All are united in a holy struggle for justice and right, and all, every one, are laboring to sustain our noble army.—We call for the same attention to be manifested, upon the part of the Church, to their spiritual wants. With all the wise provisions of the Government in the appointment of Chaplains, there is still a large and loud call for ministerial help.—Other faithful preachers of the gospel should be sent to aid in the great work of those already gone. On the march, in the hospital, and on the tented field—at all times and in every place—these men of God should be with our brave soldiers.

The Holy Scriptures, religious newspapers and tracts, should be constantly and freely circulated in their midst. The value of ministerial labor thus faithfully performed, and the great good arising from the labors of the faithful colporteur, eternity will alone declare. How welcome to weary and worn, or sick and wounded soldiers, the visits of the minister of Jesus; and how comforting the word of God and

the writings of the Church, found in our valuable religious papers and tracts.

No one who may be at home, in the enjoyment of all the blessings of the Church, can be unmindful of those who are absent in the service of their country, and nobly perilling their lives in our behalf—no; they live in our hearts—and we will most faithfully remember their temporal and spiritual wants.

It is and should be cause of deep gratitude to Almighty God, that he has at this critical moment, and in this trying crisis, given to the country, in the person of our Chief Magistrate and that of our noble Commanding General and others of our brave Generals and officers, those who so eminently and fully display their reverence for God, and their love for their fellow countrymen. They have strong faith in the right and justice of our cause, and in the direction and assistance of Divine Providence in our arduous struggle.

We need not multiply words, by making a long appeal. The subject is before you—the cause with you. How many there are who have even been blessed in their circumstances by the progress of this cruel war! How fully and largely they ought to contribute the cause we advocate! Let a prompt and universal answer, upon the part of the Church and all the friends of Missions, be given to this appeal. What is done must be done quickly. Let not a moment pass, in every preacher an earnest advocate should be found—in every member of the Church and friend of Missions, a cheerfull giver.

As far as practicable, the Secretary will travel and labor, in the same good work, and he seriously hopes and prays, that the Mission just established by our Bishops and Missionary Board, will at once receive the fullest, warmest support of the whole Church. Let collectors be found in every family to aid the preacher while on his errand in every congregation present the subject and raise a collection for this noble purpose.

The funds are to be forwarded immediately to Rev. E. H. Myers, D. D., Assistant Treasurer, Augusta, Georgia. What preacher will first send him his report? or what member his name and donation?

E. W. SHERON, Miss. Sec.

The Christian.

The pious man, the true Christian, who is engaged in spiritual warfare, who is fighting the good fight of faith, who crucifies the flesh with its affections and lusts, who is running the Christian race, who is engaged in subduing and mortifying his sinful propensities; who denies himself, takes up his cross daily and follows Christ; who, as a pilgrim, as a stranger, as a traveler, is seeking another and better country; who works out his salvation with fear and trembling. Now, is it possible that a man, who is doing all this can be "at ease in Zion." A soldier in the field of battle at ease! a man running a race at ease! a traveler, toiling up a steep ascent bearing his cross, at ease! a man crucifying sinful propensities, dear as a right hand or a right eye, be at ease! a man working out his salvation with fear and trembling, be at ease! a man who hates and mourns for sin, loves God, and feels concerned for his perishing fellow-creatures, at ease in a world lying in wickedness, where God is dishonored, where Christ is neglected, where immortal souls are perishing by millions, where there is so much to be done, so much to be suffered, so much to be guarded against and resisted, where death stands at the door, ready every moment to summon him to his great account! My friends it is impossible.

Faith.

Illustrating the nature of faith, I would observe that we must take hold of Christ as a man that is sinking in deep waters (take hold of a bough, or cord, or plank). We must see ourselves pursued by the justice of God, and see Him to be the only altar. As the guilty took hold of the city of refuge, so a besieged garrison takes hold of terms when offered; as a man takes hold of an arm that is going to strike him; so we must resort to, and accept of Christ. Plainly thus; there are three things in believing; 1, the sight and sense of our sin and misery; 2, assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a great Saviour; 3, Application of him to ourselves, consenting to take him to be ours, and we to be his; to be ruled and saved by him.—Henry.

Borrowing Trouble.

A lady belonged to the Methodist church, who was very much addicted to "borrowing trouble." Her son (also a member, and a preacher) became worried with her frequent forebodings of ill; and one day, hearing her commence the recital of her catalogue of anticipated ills, he remarked—"Mother, I have about resolved to complain of you to the church and have you expelled!" "Why?" exclaimed the astonished matron, "what have I done?" "You know," says he, "there is a clause in our discipline against borrowing without a probability of paying; and you have borrowed so much trouble, I see no possibility of your ever being able to pay it!" She was in the main a sensible woman; and the rebuke was attended with salutary success.

Appointments

Of the North Carolina Conference for 1863.

At the request of several friends, we give below the appointments of the preachers of the North Carolina Conference, made at its session in December last, in this city.

RALEIGH DIST.—Wm Barringer, P. E. Raleigh City—John S Long.
" City Mission—To be supplied.
" Colored Mission—To be supplied.
" City—Wm M Jordan, M J Hunt.
Tar River—T P Ricard.
Person—John Tillet, Joaquin P Moore.
Lenoir—Theodore B Kingsbury.
Chapel Hill—John W Jenkins.
Hillsborough—Alexander B Raven.
Louisburg—Thomas W Guthrie.
Hillsboro City—W M Walsh, W Harris.
Albemarle—James F Smoot.
W E Pell, Editor N C Christian Advocate.
Greensboro' Dist.—N F Reid, P. E. Greensboro'—J T Hudson.
Guilford—Zebulon Rush.
South Guilf.—George E Wyche.
Randolph—D W Donb, W B Richardson.
Forsyth—James E Mann, C M Anderson.
Stokes—B B Culbreth, S H Hellsbeck.
Winston—Robert A Willis.
Madison—David R Braton.
Trinity and High Point—John W Lewis, J H Robbins.
Wentworth—C M Popper.
Yanceyville—Paul J Carraway.
Thomasville & Lexington—N H D Wilson.
B Cross, President Trinity College.
Wm Cross, Agent G F College.
SALISBURY DIST.—Ira T Wycho, P. E. Salisbury—W H Wheeler.
Rowan—John R Brooks.
East Rowan—Isaac W Arent.
Mocksville—R G Barrett, W W Alba.
Stateville—J B Bobbitt.
Iredell—Wesley M Roby, T B Reeks.
South Iredell—F H Wood.
Alexander—Gerson Parker.
Jonesville—W D Mescham.
Wilkes—R T N Stevenson, T L Triplett.
Sary—Wm A Smith.
Blue Ridge Mission—J M Gunn.
Saura Town—To be supplied.
WASHINGTON DIST.—L L Hendron, P. E. Washington—
" Arent Chapel—

Bath—
Mattamuskeet—
Columbia—
Portsmouth, Ocracoke and Hatteras—
Roanoke—M C Thomas, N A H Goddin.
Warren—Lemon Shell, B F Loog.
Warrington—John B Williams.
Henderson—J H Wheeler, M H Hight.
Plymouth—
Granville—W C Cannon, T W Moore.
Nashville—James Reid.
Fayetteville—James P Simpson.
Greenville—Edward A Wilson.
A D Betts, Chaplain in Confederate army.
NORFOLK DISTRICT—C F Deems, P. E. Newbern, Centenary—C P Jones.
" Circuit—
Snow Hill Circuit—Joseph Wheeler, J J Lines and N A Hooker.
Wilson—J A Cunningham.
Conover—C W King.
Smithfield—J S Parkhead.
Johnston—To be supplied.
Goldboro'—A W Mangum.
Everettsville—John N Andrews.
Kinston & Lenoir Dist.—Geo W Deems.
Trent—Wm F Glegg.
Beaufort, Ann Street—John Jones.
" Putvis Chapel—

Straits—
Jones—
Cape Lookout—
Morehead City—J W Martin.
S M Frost, President of Wayne F College.
WILMINGTON DISTRICT—D B Nicholson, P. E.
Wilmington, Front St.—R S Moran.
" Fifth St. J
Topsail—I H Hill.
Duplin & Magnolia—E A Yeates, W H Moore.
Onslow—S B Peeler.
Sampson—Wm H Barnes.
Bladen—P H Scoville.
South River—D Culbreth.
Elizabethtown—D C Johnson.
Whiteville—J C Brent.
Smithville—J B Bailey, W M D Moore.
Robeson—R P Bibb.
North Haverhill—J C Thomas.
FAYETTEVILLE DISTRICT—W H Bobbitt, P. E.
Fayetteville—J W Tucker.
" Evans Chapel—
" Circuit—C Plyler.
Cape Fear—W S Chaffin, G Farrar.
Haw River—Peter Dumb, Jos B Martin.
Pittsboro'—R S Webb, J W Tinnin.
Deep River—R D Adams, T C Moses.
Montgomery—James W Wheeler.
Rockingham—H H Gibbons.
Uwharrie—T J Gattis.
Ashboro'—C H Phillips, J W Alford.
Franklinville—I P Keerans, T L Troy.
Marquis L Wood, Missionary to China.
J D Lisle, Chaplain in Confederate army.
The next Conference will be held in Greensboro' N. C.

We are not to choose our work, but to do that which is set us; for we are servants employed, each at his station, to carry on a part of the great scheme of Providence; we must not take upon us to execute one another's task, because they are more important, or more laborious. We are to observe our call, and obey it.—Tuck er.