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DEL INO, F. FOARD, PRESIDENT. Discussions :- Rev. Wm. H. Cuninggim, Q. G. FOARD, Esq., Rev. M. J. HUNT, and ZENO II. GREENE, Esq.

TERMS.

The Advocate is published every Wednesday morning, at \$3 per annum, in advance. Our business is evaluated strictly on the Cash principle.
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Original.

God's Work in the Army.

The following letters will be read with interest by the friends of Zion. We trust this is but the beginning of a general work of grace throughout the cutire army of the South:

RELICION IN THE ARMY.

BRO. PELL:-The Chaplaius in this Corps has last Tuesday as usual. Several Chaplains reported gracious revivals in progress in their regiments. Two N. C. Brigades have been greatly blessed, Lane's and Ramseur's. Large numbers in the 28th N. C., have been converted and added to the Church, under the labors of Bro. F. M. Kennedy, Chaplain. Bro. Stough's Regt., 37th N. C. has been very greatly blessed. Sorry to learn that Bro. Stough's throat has gotten into such a state that he has been compelled to leave for some weeks. In Ramseur's Brigade, the 14th and 30th N. C., have been much revived. Bro. Power of the 14th, has seen many converted and "has added many to the Church. My own Regt., 30th has been graciously visited by the Holy Ghost. About 15 have been converted during the past week.

The most striking answer to our prayers was last night. Twelve young men came forward as penitents, 11 of whom have never been public penitents before. Five of them tell me this morning that they have received pardon. Five in a night! We advise these converts to join english at anna Those The wish to join our Church, of course, we at once receive them. We offer facilities for all to join whatever Church they may wish. Rev. N. B. Coob of N. C. and also Rev. J. A. Stradley came into our Brigade last week. Bro. Cobb has preached for us once or twice. Bro. Power and myself, each called a Conference of Missionary Baptist brothers to examine candidates for reception and restoration into that Church Bro. Cobb immersed 5 last Sunday, and there are some more who wish to join his Church. Let christians pray for us.

Yours forever, A. D. Betts.

May 28, 1863.

DEAR BRO. PELL :- I have just receivel most cheering letters from our army in Va. extracts from two of which I give you for the readers of the Advocate. . A minister writing from Richmond the 39th

"Revivals, such as we have not had in this country, are now sweeping over the Virginia army. In almost every Brigade protracted meetings are being held and thousands are enquiring the way of life .-My office here is thronged by Chaplains and Missionaries begging for Testaments, tracts and Came Hymns. And now that my supply is exausted my only alternative is to turn and beg you. Please send at whee every page you can spare."

Another writing on the 27th ult. from Ramseur's Brigade, Picket lines on the Rappalianneck, says:

"A great revival of religion is going on in this army, and we want Testaments, Hynn Books and Tracts. Send me all you can donate for the army, and I'll see that they reach their destination in Iverson's, Daniel's, Ramseur's, Pender's, Lane's Hoke's, Wright's, Doles', Heath's, Smith's and other Brigades to which the revival extends."

May God help every one to help forward this glorious work among our noble defenders.

> W. J. W. CROWDER, Tract Agent.

Raleigh, June 2, 1863.

27th N. C. Regt. Cook's Brigade, Camp near Kinston, N. C.

June 2, 1863. DEAR BRO. PELL:-Another package of the Advocate was placed in my hands yesterday, dated 20th May, and I gladly gave them out in the several companies to men that were anxious to read them. Only one other package has come to hand since we left Wilmington and that came | in Europe and America, grown up from

to Goldsboro.* The men seem to value your most excellent paper very much, and eagerly pore over its columns with intense interest. I humbly trust that its divine teachings coupled with other religious influences, may speedily bring about a revival of the Lord's work, and a universal reformation in this regiment. I see some good signs and I rejoice to see them. Every evening after tattoo I have a short prayer meeting in my own Company, (B.) and for all of other companies that wish to attend. Hitherto very few of my company affended the meetings that were not members of the Churuh-they seemed to be recklessly indifferent concerning the eternal interest of their souls. But they are now beginning to evidence their desire for salvation by ceasing their brawling disturbances during the interval for prayer and praise, and quietly sit and listen while I speak briefly of Jesus and his claims upon them, and join in hymning the praise of Jehovah. Yesterday evening I noticed a greater interest manifested than usual in my own company .--There seemed to be a general desire for reformation. O that the good work may begin in earnest and the dear name of our merciful Protector be honored by all our soldiers. I begin to hope better things concerning backsliders. Our Col. has appointed Rev. D. Fairley of the Presbyterian church Chaplain of this regiment, and he has preached for us once. I will try and keep you advised of our wherea-Yours in Christ,

C. W. W.

* The package for the 27th, has been regularly forwarded to the points designated and prepaid. The regiment has moved so often the last month it is difficult to eatch up with it. It is likely there are two or three packages for it at Magnolia, where it was last directed to be sent.

More About Books.

The soul feeds on books-cannot be, fed with material things—books enable us to trace thoughts to their sources—books discover to us the vagaries of the science of logic.

Books contain food for the soul. The and grows by eating. Its only food is thought. Its proper nourishment is truth. The soul lives, and therefore it must feed; for every living thing is a feeder. The trees and the flowers feed upon earth and sun beams and showers. The animal creation feeds upon such food as is adapted to their nature and wants. So man's soul is a feeder. But as the soul is spiritual its food must be spiritual; as the soul is intellectual its food must be intellectual; as the soul has a moral nature its food must be moral. The intellect feeds on thought, the reason on truth, the heart on love, the conscience on holiness, and the spirit on

This food is presented in books-garnered up in libraries. This food for the soul is produced by the soil of the mind, as food for the body is produced by soil contributed of material elements. Only the soil of mind grows the food suited to mind, as only material soil will grow food suited to the material body. You can no more satisfy the soul with the food suited to the nature of the body, than you can nourish the body with food suited to the nature of the soul. You cannot feed the body on thought nor science. You cannot satisfy its hunger with love nor poetry. You must give it meat and bread, rice and potatoes, or it will die. So it is impossible to feed the soul on things purely material. Vegitables and animals will not satisfy it, gold and silver will not meet its demands-houses and lands will not nour-

The soul hungers for the sublime, the true, the beautiful and the good. Holiness, righteousness, truth, goodness, sympathy, love are the spiritual elements, that constitute the soul's appropriate food .-These elements we find served up in every conceivable variety in books. Poetry, philosophy, romance, history, biography, ethics, chemistry, botany, and theology, are all so many tempting dishes prepared to meet the appetite of the soul. The reader should be careful lest there should be poison in his food.

Books afford us great help, in tracing back thoughts to their sources-the fountains from which they gush up and roll forth-the seed-thought from which they grow, or the sun-thought from which they shine. How much of the thought in books, sermons, lectures, tracts, reviews, and newspaper articles, can be traced back to "Butler's Analogy" as the great mine of truth from which they were dug? How naturally have the diversified systems of laws the works of Grotius and Blackstone, as a great harvest of legal principles from a few seed-thoughts?

I once heard a very eloquent sermon from this text: "Now abideth faith, hope, charity, these three but the greatest of these is charity." The thoughts of the preacher, or I should say of the sermon, were indelibly impressed on my mind. remembered them. In my reading I found he derived them from Summerfield, he probably derived them from Paley, and Paley probably borrowed the thoughts from a sermon preached in the sixteenth century by Adams. This much is certain, the same sermon is to be found substantially in the writings of the three authors I have named. Mansel's boasted chain of destructive logic, as given in his works on the limits of Religious' thought, is but the amplification of Kant's famous antinomics. Thus it is seen that the thoughts of one generation descend to the next, and become their heritage of truth or error as the case may be.

Old thoughts are reproduced in a new form and new dress and claimed as original. Old systems are revived, and their aid invoked to give immortality to the name of some ambitious writer. Thoughts never die. They are like the mind from which they shine, endowed with immortality. They exert an ever widening, deepening influence, that rolls down the stream of time, until time's last stream is swallow ed up in the ocean of eternity.

The general and thoughtful reader of books soon becomes astonished at the wild vagries of what is termed the science of Logic, and is satisfied of its utter worthlessness as an instrument of knowledge or the discovery of truth. Under the influence of its teaching Spinosalbecame a Pantheist, and Hume is made an Infidel, and denies the existence of the material universe -Mill denies the doctrine of cause, and Lewis writes a history of Philosphy to prove that there is no philosophy-that the systems which claim to be such have no right to existence. It led Hamilton to confess that the only evidence we have of the existence of God is the evidence of two contradictions-viz, it is a contradiction to believe the existence of God and it is a contradiction not to believe the ex-

It is a principle in the science that we cannot logically have more in our conclusion than we have in our premise. This being so it is apparent that it is destructive to all philosophical generalization .-This, Thompson in his laws of thought confesses. He fully recognizes the logical wrong of using induction to prove laws that are more extended than the premises. He would prove by induction the great canon of the uniformity of nature; but he confesses that thus he partakes of the same formal defect that may be charged against other inductive results, viz, its term are wider than our experience can warrant. Again he says, we draw a universal conclusion from an experience less than universal, and then employ it to justify us in drawing other universal truth's

from other particular experiences. In all logical induction nature's uniformity has to be assumed. Now from whence do they get it? It cannot be given logically by induction, for it is the basis of all induction, to reach it in that way as Thompson admits, would violate a logical canon by drawing a universal conclusion from a limited experience. It is not a self-evident truth. It is not given by intuition. Then from whence do they derive it? It was not believed by the heathen. It is an inference from the teaching of the word of God, and is based upon the fact that the Bible teaches that the order of nature is establised by God. This revealed fact then is the only thing that makes science logically possible. Without it all induction would be a violation of the canon of logic we have specified. This may account for the fact that the inductive sciences have only flourished under the light of the revelation. What we want is a christian logic that will recognize this princple.

A BOOK WORM.

Pay of Chaplains. The Army and Navy Messenger, says: "The pay of chaplains in the Confederate army is utterly inadequate to the support of a family, in the present times of high prices. Unless something is done for their relief, those who have families dependent on them and who have no other resources. will be forced to retire and leave the field to single men. There are no Relief Societies for their benefit as for the private sol-"dier." Here is a proper sphere for the benevolence of the churches.

Errata.

DEAR BROTHER:

Allow me a brief space to correct a few glaring errors which crept into my last article on the "Christian Soldier Victorious." I know the reason why so many typographical errorrs occur and do not therefore complain, but lest I should be saddled with certain phrases and gramatical errors I beg leave to correct. You know Tony Lumpkins received a letter once that was written in indescribable characters. Perchance my "fist" is of the same unreadable kind and therefore compositors are excusable for blundering over my manuscript. 'A few lines before the close of the first column omit the word "much." In the third line in second column, read "which" before "has riven &c." For "emphatically" read "complacently" in third line, second paragraph, second column. For "inate" read "innate" in next paragraph. In same paragraph read "sustain" for sustains." Near the close of the article read "their immortality" for "its, &c."

The article under correction being the most claborate and the last too of the specimens of "Drift Wood" which I shall send from that purling, noisy little "Cobb Creek" which meanders near our little town, I was anxious for it to appear in the most appropriate and well-fitting garb .-An actor strutting upon the stage in histrionic buskins is ever anxious to appear in becoming and well arranged costume; so the poor writer when he is ushered before the reading public in the columns of a paper is anxious that his visage should not be marred nor his dress disfigured in any way. Sincerely hoping that the friends of "our Advocate" by readily rallying in strong numbers to its support, may render your seat upon the editorial tripod alike pleasant and secure. .

I remain faithfully, TIMOTHY EVERSHAM. Leasburg, N. C., May 29, 1863.

The chirography of our correspondent is really excisiont, thou, band excellently legible .-Compositors find it difficult to decipher some words, and often the editor must read several lines together to get at the word which stumps the compositor .- Editor.

Selections.

Gen. Jackson on Religion in the Army. Every opinion of this great man, who has so recently given his life for his country ought to have weight with his countrymen. At the late Presbyterian General Assembly a letter was read in which he gave, at the earnest solicitation of another, and through his modest appreciation of himself with evident reluctance, his opinion on the subject of providing religious instruction for the Army. We make some extracts. He says:

"My views are summed up in a few

"Each branch of the Christian Church should send into the army some of its most prominent ministers who are distinguished for their piety, talents and zeal, and such ministers should labor to produce concert of action among chaplains and Christians in the army. These ministers should give special attention to preaching to regiments which are without chaplains, and induce them to take steps to get chaplains, to let the regiments name the denominations from which they desire chaplains selected, and then to see that suitable chaplains are secured. A bad selection of a chaplain may prove a curse instead of a blessing. If the few prominent ministers thus connected with each army would cordially co-operate, I believe that glorious fruits would be the result. Denominational distinctions should be kept out of view-and not touched upon. And as a general rule, I do not think that a chaplain who would preach denominational sermons should be in the army. His congregation is his regiment, and it is composed of various denominations. I would like to see no question asked in the army what denomination a chaplain belongs to, but let the question be, does he preach the Gospel? The neglect of the spiritual interests of the army may be seen from the fact that not one half of my regiments have chaplains. * *

"Among the wants of the Church in the army, is some minister of such acknowledged superiority and zeal, as under God, to be the means of giving concert of action. Our chaplains, at least in the same military organization encamped in the same neighborhood, should have their meetings, and through God's blessing devise successful plans for spiritual conquests.
All the other departments of the army have system, and such system exists in any other department of the service, that no one of its officers can neglect his duty without diminishing the efficiency of his branch of the service. And it appears to me that when men see what attention is bestowed secularly in comparison with what is religiously, they naturally underestimate the importance of religion .-From what I have said you may think I am despondent; but thanks to an ever christian soldier.

kind Providence, such is not the case. I do not know when so many men brought together without any religious test, exhibit so much religious feeling.

"The striking feature is that so much that is hopeful should exist, when so little human instrumentality has been employed for its accomplishment. In civil ife ministers have regular meetings to devise means for co-operation in advancing the interests of the Church. This can be done in the army, and I am persuaded it should be. * *

"Some ministers ask for leave of absence for such trivial objects in comparison with the salvation of the soul, that I fear they give occasion to others to think that such ministers do not believe that the salvation of the soul is as important as they preach. It is the special province of the chaplains to look after the spiritual interests of the army, and I greatly desire to see them evincing a rational zeal proportional to the importance of their mission. Do not believe that I think the chaplains are the only delinquents. I do not believe, but know, that I am a great delinquent, and I not only design saying what I have said respecting the laxness of chaplains to apply to all of them. I would like to see each christian demonination send one of its great lights into the army. By this arrangement I trust that if any one should have denominational feelings, that they will not be in the way of advancing a common and glorious

Soldier! sick or wounded, lying in dreary hospital, with strange voices, and strange faces, and strange hearts-though they be kind hearts-around you, the mother, the wife, the sister, who now may be kneeling in prayer for you, are too far off to press with loving lips your fevered brow, to smooth with gentle hands your pillow .-are there no friends near you to pity your sufferings? to cheer the weary hours till

Jesus, the Soldier's Friend.

health returns, or if health return no more, to soothe your dying hour with the hope of Heaven?

That lovely Christian and brave soldier, Hedley Vicars, whose Christ-like spirit found delight in ministering to his comrades, when they were dying of cholera in their hospitals, thus records the power of Jesus there: "Baptismal regeneration, church privileges, the sacramental sistem. confession, and priestly absolution, nov do for some people when in health, but no smile of joy from a sick man. I believe, would ever be the fruit of such miserable comforters, in the last hour. When a dying man can say or feel, 'I know that my Redeemer liveth,' he wants no more; it is Jesus he thirsts for and longs to hear about. I have witnessed the effect of even the name of Jesus; I have noticed a calm and peaceful look pass more than once over the face of the dying, as that blessed name passed my lips.

Poor, suffering soldier, is it thus with you? Does the dear name of Jesus fall sweetly on your ear? Does it remind you that He has said, "I will never leave thee nor forsake thee?" Then you are far more blest than the man surrounded by loving friends, possessed of every comfort and joy that earth can give, who doth not know the love of Christ that passeth knowledge. His hopes must fade, his joys must perish, but your hope "abideth forever." You can say, "Who shall seperate us from the love of Christ; shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us."

But, perhaps, with a hopeless sigh, you say, "I cannot trust him. In health I cared not for His word, I scoffed at the dangers that threatened my soul, and now when I am sick, perhaps dying, I am left alone." Np, not alone! Jesus-your slighted yet pitying Saviour-is near you still, waiting to catch the first feeble ery for mercy that breaks from your trembling heart, waiting to hear you cry "Jesus save, Jesus forgive me." To throw around you the arms of everlasting mercy. to wash you "whiter than snow" from all your sins, to fill your heart with peace, and joy and love, and to be your hope and your Saviour forever.

Death of a Christian Soldier. The correspondent of the Columbia Guardian in his "camp notes" has the

After the heat of active battle the suffering of the hospital is doubly painful. The scene is impressive, however painful, and is not wholly devoid of spirit comfort, though the physical and moral suffering be high and tragic, the scenes of moral beauty that often arise shed a gleam of sacred light over many a one of terrible darkness. The wound of Col. Perrin, which was known at once to be mortal, terminated his life early Monday morning. With him in his later hours were the ministers of peace; and they found his manly and noble spirit firm, reliant and ready. As a patriot soldier he had met the dangers of the battle field with a steady and glowing heroism; and so, when the final hour came, his soul, from its eminence of faith, looked upon death with the serene composure of an Addison or a Havelock. The solemnity of the occasion, the sacred functuary in attendance, the contrast with the bloody and suffering beings near, and above all the peaceful transit of this noble soldier-all these combined to make a scene levely amid horrors, bright amid gloom-this death-bed of a

The Christian Life.

TERMS: THREE DOLLARS A YEAR, IN ADVANCE.

A trite but important subject-especially for young converts in our army, who have just commenced their Christian life. They are not fully aware of its conflicts. They cannot foresee how imperceptibly they may lose their present vivid and joyous emotions, and what grace and strength they will need to resist the powerful influences of the world, and to follow Christ

with an unswerving faith in Him. Christianity, as a mere abstract theory, can save no one. It is a lifeles thing of

comparatively little value. The religion taught by Christ and his Apostles is a spiritual living power, manifesting itself in the thoughts, words, and acts of every-day life. Christianity is life — and the life of the Christian is a conflict with sin, temptations and trials within and . without. It is a conflict in which you can truly say "the Battle is the Lord,s," for it is a battle for the right. It is right that you should renounce all sins, for they are your worst enemies; that you should repent of them, for they have dishonored and wronged both God and men; that you should believe the Word of God, for it is the truth; that you should discard and forever renounce all self-righteousness and all your own works as the ground of salvation, for they are all marred and polluted with sin; that you should "believe in the Lord Jesus Christ," for this is pre-eminently "the work of God;" that you should confide in Christ alone, for He is worthy of the confidence and supreme love of every saint and sinner on earth; that you should "rejoice in the Lord always," for the glory of His perfections and works, if appreciated, would fill every heart with

Some religious teachers deem it inexpedient to speak to young converts of the danger of backsliding, and of the temptations they must encounter from the world. But Paul did not regard this kind of teaching as unwise or inexpedient. It appears that he thought the tendencies to unbelief and worldliness were so strong in young Christians as to demand unceasing watchfulness and the vigorous efforts to overcome the enemies which they must encounter in their own hearts. He compares the new life upon which they had entered to a race in the Olympic games, requiring the most strenuous exertions of the competitor to win the prize; also to a battle, exhorting, the in to "fight the good fight of faith." He calls upon them to "put on the whole armor of God," "the breast-plate of rightcourness," "having their feet shod with the preparation of the gospel of peace;" and "above all, to take the shield of faith" and " the helmet of salvation," and "the sword of the spirit," that they "may be able to withstand in the evil day and having done all to stand." These metaphors are intensely significant. The reader who studies them may understand what kind, of effort is de-manded of him in the conflict of a Christian life. - Christian Observer.

Prayer.

We must break our gloomy and sullen silence, and begin to speak to God. He has spoken to us, and shall we not speak to him? O, what loving words has he addressed to us! Look unto me, turn unto me, draw nigh unto me, ask, and it shall be given unto you. Shall we make no response, no return to such advances? and, that, too coming from the infinite and eternal God our Creator, our Father ? The alienation began with us, and yet God alone labors for a renewal of friendship. We are in no way necessary to him? he is infinitely necessary to us; yet he plans and pleads for friendship between us, as if it were just the other way. Now we must yield to his condescending and merciful importunity, and seek the Lord. This is the beginning of piety, to seek the Lord. And we begin to seek him by speaking to him. It is as when a child has been caressed and corrected in vain; it seemed to have elapsed into a stubborn dumbness, the effect of conscious guilt and unsubdued pride, and that silence seems like the zeal of despair or its alienation from its parent. At last its heart breaks: it throws itself on its father's bosom and weeps, and as soon as sobs make way for words, it speaks; it says, "I am sorry; forsive me; I will not do so again!" O, the eloquence of those mute tears and broken words! Addressed to God, such words are repentance, faith, the beginning of prayer, the first in the divine life.

A little boy once asked his father what good the Bible ever did? A few days afterwards, his father took him to see a poor and sick woman, who was enduring the severest sufferings of poverty and disease. and yet was cheerful and happy. The little boy was astonished, and whispered to his father, inquiring what it meant. The good woman heard him, and drawing him to her side, she pointed to her Bible and said, "It is this blessed book that makes me so happy. It tells me that God is my father, that Jesus Christ is my elder brother, that heaven is my portion and my home, that saints and angels shall be my companions, and that the praises of God and the Lamb shall be my employment forever; and when I feel that all these are mine, how can I be unhappy?"

THE KEY. - In order rightly to understand the voice of God in nature, we ought to enter her temple with the Bible in our