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TERMS.
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Original.

Rev. John McAlister Gunn.

This devoted servant of God is no more. He passed away on the last day of last year, having lived to the ripe age of sixty-one years, six months and eighteen days. For twenty-four years he had been a most consistent member of the church, and half that time he spent in the itinerant ministry. In his death he realized his oft-repeated wish, that when he ceased to labor he might cease to live.

His sufferings endured but a few hours, to the last moment of which, he was perfectly conscious of his condition. When asked by his son if he was prepared to die, he answered calmly, that he had made that preparation many years ago. Nevertheless it seemed hard to him, to die in the midst of almost perfect health.

Not only his family, but his friends, and the church generally have sustained in his death an irreparable loss. There are few such men as John M. Gunn. Though not great in the world's estimation, his was a character strongly marked, and a life replete with instruction.

The early part of his life was reckless. Fond of pleasure and amusement, he devoted himself, soul and body, to hilarity and mirth. No man thought less of religion, or took less time for serious reflection. Of an ardent, impulsive temperament, in the absence of all religious restraints, he was a fit subject of temptation, and a willing captive to all manner of sin. Fortunately, however, he was not. He was open, frank, generous and tender. He could not be a disssembler in any respect. It was his nature to be just what he was. Even in his most wicked days, there was still something in his character to be admired. Many friends gathered about him, and none ever found reason to regret his acquaintance.

At length under the ministrations of Rev. James Reid and Rev. Thomas Jones, in the year 1838, his wife was brought to Christ, and to her influence, perhaps, more than any other, was he indebted for his first religious impressions. He was not a man to halt long between two opinions. His mind was soon made up, and he devoted himself as perfectly to God as he ever had been to sin. It was at old Snow Church camp ground, (Iredell circuit,) consecrated by so many such occurrences, that he experienced a change of heart. From that day too, the conviction upon the public mind was clear and palpable, that John M. Gunn, sure enough was converted; nor did any one venture to suspect for one moment, that he would ever dishonor the cause which he had espoused.

He soon became a class-leader, and in this capacity served the church with brilliant success. The song and the shout of the class-room spread through his soul a sweeter rapture, than the soft music and melody of the dance had ever done. He realized most keenly that it was better even to be a door-keeper in the house of God, than to dwell in the tents of wickedness.

As a preacher, Bro. Gunn was not a great man. He made no pretensions to greatness. Yet he had all the natural elements of a man of power, and on some occasions there were few, if any in Israel, mightier than he. His chief strength lay in prayer. On his knees talking to God, he was in his element. He was always eloquent in prayer. Whether in the great congregation, at the family altar, in the closet, or amid the echoing forest alone—we have heard him on all these occasions, it was always eloquent, sublimely so. He spake to God without embarrassment or restraint. To Him he could unbosom his heart without reserve. To Him he could pour forth his soul in a torrent, without the fear of annoying or giving offence. But with men his intercourse was not so free. Excessive modesty gave rise to an effort to conform to the standards of sermonizing. He did not feel at liberty to rise above all standards and rules, and draw his model from the field of original

thought. This he esteemed the privilege of but few, and himself not of that number. Hence the avenues of thought were ever guarded, and the swell of natural feeling held in check. The mind was oppressed with harness it was compelled to wear, while it ever longed and struggled to be its own master, and attest its native strength. We doubt not that thorough education, and early ministerial training, would have relieved this embarrassment, and have made John M. Gunn as powerful in the pulpit as at the altar.

We had heard it remarked that Brother Gunn was "a man of one book." We understood this to mean that he read the Bible a great deal, and not much else. But we never fully comprehended that phrase till we came to examine the fly-leaves of his Bible. According to the memoranda we find there, unreasonable as it will appear to many, within the twelve years of his ministerial life, he read regularly through the Bible forty-nine times. It was his intention, as we learn from the family, to read through it one hundred times, which he would doubtless have accomplished had he been spared.

The following are specimens of the notations on the fly-leaves of his Bibles in his own hand.

"Through 32nd time at Lee's Chapel Mar 10 1859.
Through 33rd time at Mr. Pelletier's May 25 1859.
Through 34th time at Sister Matlock's Jul 10 1859.
Through 35th time at home Dec 26th 1858."

The following is the account of his last years reading on the Wilkes circuit:

"Through 46th time at Bro. Dunn's Mar 7th 1862.
Through 47th time at Dr. Hackett's May 25 1862.
Through 48th time at Bro. Dunn's Aug 23rd 1862.
Through 49th time at home Dec 26th 1862."

Such diligence in searching the Scriptures, speaks loudly of that humility which ever feels the need of new light and guidance from on high, and furnishes a worthy example to the wisest Christian. Is it wonderful that such a man should be prayerful, humble, zealous? Is it wonderful that he should wear a face always radiant with love? Is it wonderful that those who met him should never fail to perceive in him the spirit that was in Christ? Is it wonderful that he should have success in winning souls to God? Is it wonderful that he should live on after he is dead, and continue to speak to the hearts of those who knew him long, after his voice is silent? Surely not. But is it not wonderful, that any who knew or even heard of such a one, should not desire to be like him; and desiring, should not hasten to follow in his footsteps? Pause ye who read, and reflect upon your poor attainments, and let the noble example of the departed and beloved Gunn speak to your hearts, and awaken you to new action and energy.

W. M. ROBEY.

Sir William Hamilton's Metaphysics.

This is probably the most able, profound and learned work on metaphysical science, that has ever been published. His arguments on the benefits resulting from the study of metaphysics are in our judgment unanswerable. There can be no better training for any mind than the careful and persistent study of such a book. We would advise all our young men to get the work and study it thoroughly. But while this is a work of great ability and profound erudition, it is not free from errors in doctrine, as nothing human is perfect. These errors are of a character to affect our whole system of theology and morals, unsettling our faith in the foundation principles of these systems. His theory of memory, as not being knowledge but only belief of the past, I think is liable to two grave objections. Ist, If it be true, there can be no knowledge; for knowledge comes by experience and experience demands time. 2d, It destroys the credibility of memory as a faculty, and represents one part of the mind as more reliable and trust worthy than the other. This is a strange position for any one who believes in mental unity, as does the author.

His views in reference to the origin of the idea of causation, as given in his 39th Lecture are very objectionable. The objection to his theory is, that it destroys the foundation of our faith in the doctrine of causation, by rendering it impossible for us to determine which of the contradictions is true; the one that denies cause, or the one that demands it. It reduces our faith to zero, or nothing. He states that it is impossible for us to conceive of beginning, and it is impossible for us to conceive of our non-beginning. But I would ask if this mental weakness will account for the fact, that we uniformly conform to the one of these impossibilities and not in the other? It certainly does not, yet this is the very fact which the author pro-

poses to account for, and for which he constructed his theory. He also assumes what he should have proved, viz, that it is impossible to conceive a beginning.—This is so far from being self-evident, that the common idea of cause is, that it begins new processes—the common idea of liberty is that it can begin a new line of conduct.

He teaches us that we can have no knowledge of the infinite, yet on page 156 he lays it down as a logical axiom and self evident truth, "that the knowledge of opposites is one." Thus he says "we cannot know what is tall without knowing what is short—we cannot know what is virtue, only as we know what is vice."—Now if this logical canon be true, and this principle be self-evident, it is fatal to his doctrine that we cannot know the infinite. It logically follows from this canon, this self-evident axiom, that we know the infinite or we do not know the finite—that we know the unconditioned, or we do not know the conditioned—that we know the absolute or we do not know the limited. Thus is this logical axiom destructive to the theory that we cannot know the infinite. He states "that we can have no knowledge of the infinite because we cannot know the finite perfectly," see page 685. This if true would prove, Ist, that we do not know anything—that we have no knowledge; for we certainly do not know anything perfectly—we have not a perfect knowledge of the finite 2d, It would prove that we have no positive or accurate knowledge, because we do not know everything. All truth is united and related. If we must know everything perfectly in all its relations to everything else, before we know it at all, it follows that we must know all things or we know nothing. This being so, it is evident that there is no such thing as finite knowledge, or it is ignorance.

Our author "contends that liberty is inconceivable, but that is given us as a fact of consciousness." This is in conflict with another statement of his. In his 12th Lecture, page 146, he affirms consciousness is knowledge—that we know through which we are conscious of things. But if this be so, that of that which is known must be conceived. So if we are conscious of liberty, we must have a knowledge of it, and if we know it, we must have a conception of it. He states, "that though we cannot know the infinite, we can believe the infinite."—But can we have faith in that of which we have no knowledge, of which we cannot think—of which it is impossible to form a mental conception? Let one make the effort, and I am confident, that they will soon be satisfied, that we cannot believe that of which we cannot think.

A BOOK WORM.

Original Sin.

I overheard a discourse something like an altercation between a deacon, his son and servant. Some one had informed him that the cattle had broken into the corn-field and were making ravage. His servants were ordered to make haste and turn them out, and repair the breach.—"How came they there?" says one; "Which way did they get in?" cries another; "It is impossible the fences are good," says a third; "Don't stand here talking to no purpose," cries the deacon, with increased earnestness, "they are in the field destroying the corn; I see them with my own eyes; out with them speedily, and put up the fence." As I approached him he began to be more calm. "Your pardon, sir—those fellows have quite vexed me. They make me think on our pastor's sermon on the origin of sin, spending his time in needlessly enquiring how it came into the world, while he should be exhorting us to drive it out." "Your observation is just," said I, "and your direction to your servants contains sound orthodox; a good practical improvement of the discourse we have heard to-day."

Piety in Rulers.

Of all the virtues which united in the character of Gustavus Adolphus, king of Sweden, that which crowned the whole was his exemplary piety. The following is related of him, when he was once in his camp before Werben. He had been alone in the cabinet of his pavilion some hours together, and none of his attendants at these seasons, durst interrupt him. At length, however, a favorite of his, having some important matter to tell him, came softly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that exercise, he was about to withdraw his head, when the king espied him, and bidding him come in said, "Thou wonderest to see me in this posture, since I have so many thousands of subjects to pray for me; but I tell thee, that no man has more need to pray for himself than he, who being obliged to render account of his actions to none but God, is, for that reason, more closely assailed by the devil than all other men besides."

Theological.

God.

Many attempts have been made to define the term God. As to the word itself it is pure Anglo-Saxon, and among our ancestors signified, not only the divine Being, now commonly designated by the word, but also good; as in their apprehensions it appeared that God and good were correlative terms; and when they thought or spoke of him they were doubtless led from the word itself to consider him as THE GOOD BEING, a Fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence; he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy; the cause of all being, the upholder of all things infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself—in a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right and kind. Reader, such is the God of the Bible; but how widely different from the God of most human creeds and apprehensions!

The Being called "God" is allowed by all who think rightly on the subject to be a living, rational Essence.

He is an Essence; that is, something that exists, and exists distinctly from every thing; and is an independent Essence or Being; it exists of or by itself; is not connected with any other to be preserved in existence; so that were all other essences destroyed this would still subsist; and this must imply that this Essence must be undivided, else it could not be independent; and the destruction of its principle must necessarily involve its destruction also; for all effects must cease with their producing causes.

As therefore the essence is independent and undivided, existing of and by itself, it must be eternal: for as it is the First Cause, and independent of all other kinds of other; and cannot destroy itself, it would suppose it to possess a power superior to itself, which is absurd; and as nothing else can destroy it, and it cannot destroy itself, it must therefore be eternal.

If all other beings be derived beings, (that is, cannot be the cause of their own existence,) and this is the only first and unoriginated Cause, therefore all others must owe their being to it, and be dependent on it. This Being then is the Creator and Preserver of all things; and this is the general notion entertained of God.

I have said above that this Being is considered as a living Essence.—This distinguishes him from matter, from all chaos, or first seeds, or principles of things; and from all inertia or vis inertia—that disposition of matter by which it resists all endeavors to alter its state of rest; and as life implies an active, operative existence, so it is properly applied to God, from whose life comes the living principle of all things; and by whose activity or energy comes all life, and all the operations of animate and inanimate beings.

He is called a rational Essence.—As reason implies that faculty whereby we discern good from evil, right from wrong, so in the divine Essence it implies a boundless knowledge or sagacity, by which it comprehends all ideas of all things that do or can exist, with all their relations, connections, combinations, uses, and ends.—Such a rational essence is God; as he is the cause of all being, so all reason, sagacity, knowledge and understanding, come from him.

Thus we find that he is the most excellent, and most perfect, of all living and rational essences; and whatever excellence or perfection is found in any being must be derived from himself.

This Essence is the most excellent.—Excellence signifies a surpassing or going beyond others in grand or useful qualities. Whatever of this sort we see in any being,—whatever we hear has been possessed by any,—and whatever we can conceive possible to be possessed by any,—God excels all this, and infinitely more than this; and therefore he is the most excellent of all essences.

This Essence is the most perfect.—Perfection signifies anything complete, consummate; in every respect made and finished; so that nothing is wanting, nothing redundant; and, in a moral sense, which is entirely pure, unblamable and immaculate; or that which in every moral and spiritual respect has consummate excellence: so God, as being the cause of all that is great, good, immaculate and excellent, is himself the most perfect of all essences; for we can conceive of nothing that can be added to his excellence, to make it greater or more perfect than it is; and we can conceive of no perfection that he does not possess in an absolute and unlimited manner.

Adonai is the word which the Jews in reading always substitute for Jehovah, as they count it impious to pronounce this

name. Adonai signifies my director, basis, supporter, prop or stay; and scarcely a more appropriate name can be given to that God who is the framer and director of every righteous word and action; the basis or foundation on which every rational hope rests; the supporter of the souls and bodies of men, as well as the universe in general; the prop and stay of the weak and fainting; and the buttress that shores up the building which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation "Lord;" the same term by which the word "Jehovah" is expressed: but to distinguish between the two, and to show the order when the original is Jehovah, and when Adonai, the first is always put in capitals, LORD, the latter in plain Roman characters, Lord.

Lord and God are frequently interchanged; but every Lord is not God.—It is the dominion of a spiritual Being or Lord, that constitutes God; true dominion, true God; supreme dominion, the supreme God; feigned dominion, the false god. He governs all things that exist, and knows all things that are to be known. He is not eternity, nor infinity; but he is eternal and infinite. He is not duration, nor space; but he endures always, is present everywhere, he constitutes the very things duration and space, eternity and infinity.

The nature of God is illimitable, and all the attributes of that nature infinitely glorious; they cannot be lessened by the transgression of his creatures, nor can they be increased by the uninterrupted, eternal obedience, and increasing hallelujahs, of all the intelligent creatures that people the whole vortex of nature.—Clarke's Theology.

Selections.

From the Southern Christian Advocate.

Glorious Revival in the Army.

Mr. Editor:—It will be gratifying to thousands of friends at home to learn, that God is pouring out his spirit in a gracious manner on the Army of Tennessee. The work of revival began several weeks since at Tullahoma and Shelbyville and is progressing with power and increasing interest. Since I entered officially upon my work, I have visited Gen. Walthall's, Preston's Smith's Johnston's, Peck's, Wood's Liddell's and Bates' brigades.

In all these, souls are coming to Christ by scores, and in some by hundreds.—not yet visited are enjoying like seasons of refreshing from the presence of the Lord. It has not been accurately ascertained how many have made a public profession of faith in Christ, but it may be safely stated that up to this period not less than seven or eight hundred have experienced the pardon of sin through faith in the Lord Jesus Christ.—The work seems to be thorough and genuine and from the number of penitents is constantly increasing. There is preaching or prayer-meeting in every Brigade or Regiment almost every night. In some Brigades the Chaplains of the various Regiments meet at some central point and unite in carrying on the meeting; when laborers are more abundant they have two or more meetings in the same Brigade. In some Brigades where there are no Chaplains the work has commenced at prayer-meetings held by pious officers and soldiers; these have been encouraged and aided by visiting Chaplains from other brigades and by ministers who are not connected with the army, but may chance to reside in the vicinity of the encampment. The Chaplains of the different Churches are working together in great harmony and with much zeal, and the Spirit of Christian unity prevails generally. There is need for more laborers; the harvest is truly great and the laborers are few. Many regiments and a few whole brigades are without Chaplains. True, there are some officers and privates in the army who are very efficient workers; colonels, majors, captains and privates who preach and pray and do valiant service; but what are those among so many; and besides they have their own duties to perform in the camp and in the field. The army wants more ministers of Christ, whose whole time shall be employed in the work of saving souls.

There is also a great destitution of the Scriptures and other religious reading.—The army wants Bibles, Testaments, Hymn-books, religious papers, tracts, etc., all of which would aid in edifying the young converts and in bringing sinners to repentance. Let our friends at home work for their fellow citizens in the army and much will be accomplished; and let those who have the supervision of the various publishing interests, notify the Chaplains through the papers, where and how they may procure such religious reading as they may be able to supply.

Mr. Editor, it is very desirable when this war is over and soldiers shall return home, that they may go back deeply impressed with high moral and religious sentiments, that they make useful citizens as they have made brave soldiers. To this end let the whole Church of God both labor and pray.

But I must not trespass upon your limited space. I might and perhaps shall in future give you some interesting incidents, but for the present close, asking the prayers and sympathies of my brethren.

J. B. McFERRIN.

Secret Prayer.

I shall conclude this head with the example of our great Master, which at once crowns and outshines all the rest. He, though the Son of God, took on him the form of a poor petitioner, that he might also learn to pray in secret. His time was divided between devotion and charity, conversing with God, and doing good to men. The sun saw him by day dispensing his divine doctrines, a brighter, more quickening, and heavenly light than his own.—The stars by night, as they moved their rounds, beheld him breathing out his soul to God. The angels that waited near him with delightful wonder, observed a soul bursting with a flame of love surpassing theirs. They were witnesses to the humility, the ardor, and the filial resignation that went along with his morning and evening oblations. Clouds of incense were not so fragrant. We read of his being all night long in prayer; he would not enquire upon the work of the day, and therefore borrowed time from the silent watches of the night. "How can we think of this example of one, whom we call Master and Lord, and not be powerfully moved and affected by it? How can we think of the Son of God wrestling with his Father in secret, and not resolve to imitate him? O, my soul, follow the Saviour into his privacies; there behold him pouring out his heart before God!—See how he prays! With what strength of faith! What fervor of affection!—What humble importunity! How constant! How unwearied! When thou seest all this, chide thyself, O my soul, for thy little kindness and love to the Redeemer, for the backwardness to duties in which he goes before thee, the flatness of thy affection, and thy heedlessness and inattention, though thou hast such an example to awaken and fire thee. O Jesus, I admire thee, but would not content myself with admiring thee only; may I be ambitious in resembling thee. I will look to Jesus as the perfect pattern of solitary religion, of a contemplative no less than an active life; and when I find myself cold, and lifeless, and dry, I will say to myself, he that commands thee to pray to the Father in secret, hath left thee his example that thou shouldst do as he did. Not as I do; no, he prayed much more earnestly; and I will labor to do and believe him."—Grove.

Religion in the North.

The following from the New York World gives a mournful picture of the state of things in the North in regard to religion and the clergy.

"The community have had no church instruction, scarcely any semblance of religious guidance. We are not now writing about the mere subject of political preaching. Admit, if any one pleases, for the present, that a political sermon once in a while may do no harm, or may do good. We speak of the total prostration of some of the clergy, to the war spirit and to the spirit of a warring country.

"What more startling commentary on this subject could be had than the fact that Congress has refused to exempt the clergy from the war conscription. The whole moral sense of the community is changed when such an act is possible, and when it elicits from the people, of all political parties, the disrespectful comment, 'serves them right,' which we hear in every direction. We doubt whether a similar act is recorded in history, of subjecting the clergy to a military conscription. It is a melancholy fact that the popular sentiment seems to regard the church as a mere machine to be used for worldly purposes of politics or war, and the clergy as placed on a par with politicians, while the great distinctive lines between the province of the Church and that of the world are obliterated."

Bearing the Cross.

The Crusaders used to bear a painted cross upon their shoulders; it is to be feared that many among us take up crosses which sit as lightly; things of ornament, passports to respectability, a cheap exchange for a struggle we never made and a crown we never strove for. But let us not deceive ourselves. None ever yet entered into the kingdom of heaven without tribulation—not, perhaps, the tribulation of fire, cross, or rebuke, or blasphemy; but the tribulation of a bowed spirit and an humble heart; of the flesh crucified to the spirit, and of hard conflicts with the power of darkness; and, therefore if our religion be of such a pliable or elastic form as to have cost us neither pains to acquire, nor self-denial to preserve, nor efforts to advance, nor struggle to maintain holy and undefiled, we may be assured our place among the ranks of the rising dead will be with that prodigious multitude who were pure in their own eyes, and yet were not washed from their filthiness.

Beautiful Simile.

In reading Dr. Cumming's Prophetic Studies, we were struck with the following passage: "The Scotch fir tree is, to my mind, the best symbol of the Christian. The least of earth is required for its roots: it finds nourishment in a dry soil, and amid barren rocks, and yet green in winter as in summer, it towers the highest of all the trees of the wood towards the sky, and with least of earth makes the greatest approach to heaven."