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TERMS.

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All letters on business should be addressed thus: Rev. W. H. Pegram, Raleigh, N. C.

Communications.

For the Advocate.

If you keep in the Close Your Interest, use a Bridle.

Bro. Pegram: The following extract from a letter to me that affected and edified a sister who was confined to her room, by sickness, for six years of all but occasional visits, I send you for publication. It was written during the war, in Rockbridge, where two mighty armies struggled for a long time, and in dreary disorder left a large and terrible desolation—leaving behind, at Arnold's Castle, and other places, quartered in a winter campaign. This extract may comfort some disheartened Christian, and apply to many—perhaps to any reader, in some way. Take the hint—be change the original very slightly—just enough to adapt it to our day—our struggle.

"And then, on the other side, they that make for the right are not with the hazard of their lives and fortunes, but by their gifts and courses, by their diligence and industry, by their strength and preferment fight more powerfully against their party, than by all other means they do or can fight for it, are not I less well acquainted with any part of the Bible, than that [illegible] concerning themselves, in the book of Leviticus. I much doubt they have scarce ever heard of it: 'When thou goest to war with thine enemies, then rise need there be no wicked thing in thee?' not only no wickedness in the cause thou patronizest, nor no wickedness in the means by which thou maintainest it, but *no personal impieties in the persons that maintain it.* Believed, for the former two, we have reason to be full of comfort and confidence: * * * but now for the third part of the caution, that, to deal ingenuously with you, and to deliver my own soul, it I cannot offer men's hearts I cannot think of with half so much comfort as the former; not seeing so many Jonah's embarked in the same ship the same cause with us, and so many Achans entering in to battle with us, against the Canaanites; on the one side hypocrisy, on the other profaneness, no honesty, no justice on the one side and very little piety on the other; on the one side horrible oaths, curses and blasphemies, on the other side resistless lies, perjury and perjury. When I do among them the pretence of religion, if not the desire, generally antichristian, unjustness, disorder, tyranny—And I can get no better ground for reformation of what is in them—little or no cause to remove the cause of God's anger towards us, by just, lawful and christian means; I profess plainly I cannot without trembling consider, what is likely to be the event of these distractions. I cannot but fear, that the goodness of our cause may sink under the burden of our sins; and that God in His justice, because He will not suffer His judgements to achieve their prime scope and attention, which is our amendment and reformation, may embrace us aptly the blind zeal and fury of our chamber, or else, which I rather fear, make us instruments of His justice each against other, and of our own just and deserved condemnation. This, I profess plainly is my fear, and I would to God it was the fear of every soldier in the army; but that which I cannot, for my heart, I can very scarce of them have very little or little of God's Spirit; I mean not, that they are Godless, or void of their gifts, (that's our joy and triumph) but that they show their gifts against God, and against His people, in making them instruments to serve their lusts, and their ambitious, covetous, and unjust ends. How many officers have other things to be all day? And then, if ever, when they are engaged in dangerous adventures, and every hour are have their lives at their hands, when they go to war with their consciences, then they make be a fast that there is no [illegible] thing in them?

Which thoughts need no comment. Let every reader faithfully examine his heart, his own heart—and see if there be not some wickedness there which is in part the cause of the continued sufferings of our friends and country. Let us each and all wash our hands in innocency and then "it must follow as the night, the day," that whatever is lost will be given to us as individuals and as a nation.

A. W. Mangum.

For the Advocate.

"Always abounding in the Work of the Lord."—1 Cor. 15:58.

Man must work; this is God's decree. But what kind of work must be performed? The work of the Lord. All work should be done with a reverence for the pleasure of the Lord. He has given each his talent, his various talent, his subject matter, his soil, his climate, his great or small, his particular Lord's work. The sphere determined for it, most pleasing to Heaven, is—The field has fallen upon him. The other being has consequently been placed on you, though all are willing to do the same and do cannot. Not simply on you is the work of the Lord, but in your field and in that work. You are called work unto, for the Lord, in the work of the Lord, for glory to God, in the work of the Lord, for glory to God, in the work of the Lord, for the glory of God. Their work, their own work. Their work, their own work, their work, their own work, their work, their work, their