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## TERMS.

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## Communications.

Letter from Rev. M. L. Wood.

SHANGHAI, CHINA, July 21, 1863.  
Editor of the N. C. Christian Advocate:  
If you think that I am ignorant of all that is going on in "Hixie," you are very much mistaken. Things will slip through "Hixie's" hermetically sealed blocks. Every mail brings more or less news from the South. I have been in the South since the very latest, but it is from the South. Last mail told me that the N. C. Christian Advocate resumed publication last April; that several newspapers were started, or were starting, in the Confederate States; that paper was being extensively read, and medicines manufactured in the South. I had been told for some time that arms and ammunition were abundantly manufactured by the Confederates; but it is recently that I have been made cognizant that they are supplying everything they need from their own resources. I know they had the means, and could use them when it became necessary. But they have gone far beyond my highest expectations. Indeed, they have astonished the entire world, and they look on with amazement and admiration. No one believes that the South will be beaten in this lamentable contest. The nationality of the Confederate States is regarded as fixed fact; and all that is needed to place her among the family of nations, is a formal recognition by other powers. But what these powers are waiting for, I do not know, except it be, that the Northern States may come a little to their senses, and reason once more, but partially at least, unenfranchised. It is evident to all, that passion is the ruler in the North now, and has been since the beginning of this war.

The last mail brought the news of the battle of Chancellorsville, and that "fighting Joe Hooker" was fearfully beaten and driven pell-mell across the Rappahannock; that he is braggadocio still, accomplished wonders in the recent battle—escaped annihilation! A California paper says, "despite where victory was expected to be better than annihilation." I should not wonder if it was. I regretted to hear of the death of Gen. "Stonewall" Jackson. His loss is irreparable, and we feel it. He was regarded the great man of the war. He was the admiration of all. His enemies respected him, and feared him. But his work is done, and he goes a glorious reward. Let us trust in God, and not in man, and all will be well.

And now I would ask, cannot the Advocate succeed in running the blockade, and find its way to Shanghai once more? It certainly would be a most welcome visitor. If it could only reach me occasionally, it would be prized very much; and it would cheer our drooping hearts, beyond what you can imagine. It has been over two years since I have received a line from any of my dear friends in the Old North State. I would remark, however, that Ellen has received one letter during that time—written about last Christmas—from a very dear friend. It was "like an angel's visit" indeed. Letters come to Shanghai from the Confederate States, through the blockade; and I think I might be made glad by like favors.

The Baptist Board in Richmond has made arrangements (with John Frazier & Co., Charleston, S. C., and their house in Liverpool, Frazier, Trenholm & Co., commission merchants,) to write to their Missions here and elsewhere, and for their friends to write to them. Why not my friends make a similar arrangement with the same, or some other firm? Vessels very frequently go in and out at Wilmington.

This is not only a "land of darkness," it is "the region and shadow of death." Death reigns here; it dwells beneath the soil; it lives upon the ground; it grows in every plant; it flows in every stream; it sits in every pool; it walks by day; it lurks by night, and it rides every breeze. The whole atmosphere is filled with death. Just a little out from the community, hundreds and thousands of coffins lie upon the ground, sending forth all the horrible stench of as many decaying bodies. Hundreds of Chinese die daily. There is a Chinese report, that in one day, about two weeks ago, there were 1000 deaths; this probably, is an exaggeration, but there is no doubt that several hundred are swept off each day. It is said that in the city there have been as many as 500 and 800 coffins a day distributed gratuitously to the poor, besides many that are bought by the better classes. Persons will be perfectly well, eat heartily, and in a short while feel a little uncomfortable, and in a few minutes be dead. But then we are not at all astonished that

the Chinese die. The wonder is, that more do not die; notwithstanding, the mortality is frightful. They sleep out on the damp ground, eat all kinds of vegetables, and whatever the appetite craves.—They have no idea of taking care of themselves.

For a few days past, there has been a change in the atmosphere, and the sickness—principally cholera—has somewhat abated, and deaths are not quite so frequent.

We have, and are still having, very warm weather—warmer than for years past. It is warm yet, but not so warm as a few days ago. Last summer we had it quite cool for this climate; but it was one of the sickest seasons that has ever been experienced in the East. In Shanghai, besides the thousands of Chinese that died, there were 1000 foreign deaths. We lost some invaluable men. One excellent Missionary—Rev. M. S. Culbertson, of the Presbyterian Mission—died. In Shantung several missionaries died. Myself and family were among the sick. We were not very ill; but were unable to do anything. We had to leave Shanghai to regain our health. A short sojourn in Nagasaki, completely restored us to health; and we returned without any traces of yellow fever.

There have been quite a number of deaths in Shanghai, this season among foreigners; but they have been mainly confined to the floating population. But few of the residents have died. Yesterday evening, I attended the funeral of a little child—less than a year old—of a Missionary, Rev. Mr. Farnham, of the Presbyterian Mission. There are no serious cases of sickness among the Missionaries of Shanghai at present. None are feeling altogether comfortable. The health of our own mission is good, except my own dear little Eddie. His stomach has been much deranged, and he could not retain anything that he ate, and his liver is not in good order. I am happy to say, that he is a great deal better now, but is not looking like his former self yet. I hope he will continue to improve, till he becomes himself again.

It is out of the question to do much work while the weather continues so very warm. If we can preserve our health through this trying time, we will have accomplished no little. To work now and bring on debility and a slow disease, or severe sickness and death, would be the greatest of follies. When, by keeping quiet for a time, we may avoid illness, so when more tolerable weather comes, will be able to resume our usual labors with vigor, we shall thereby gain much. On the Sabbath we have services for our native members. I have quite an interesting Sabbath school class.

The finances of our mission are not all we could desire; but they are such as to keep us from embarrassment. I think we shall be able to get along without debt, or at least with very little. I am certain that we have done much better than our friends and our Board have any idea we could. We have done better than I once thought we should. We have found the Lord a present help in time of need.—To Him be all the praise and all the glory.

For some time past, England has been on the verge of a war with Japan. Last autumn a British subject was murdered at Yokohama, by one of the Daimies—Princes—or by some one of his retinue—by the Daimie's authority; and several others were wounded. Such things have been occurring for quite a time past.—This time the English government took it up, and demanded of the murderer £100,000 to defray the expenses of the expedition, £25,000 for the murdered man's family. The £100,000 has been paid, but whether the other demands have been met or not, I do not know.—Any way, it is thought that they will be able to amicably settle it. One of the conditions the Japanese wish to incorporate is, that all foreigners shall leave their parts. They have declared that they must leave, and if they do not leave peacefully, they will be expelled by force.—In this, however, they are not at all likely to succeed. If hostilities had commenced, the Japanese would have made no distinction between different nationalities, but would have fought all alike. In fact, two of their war steamers did fire into an American merchant steamer.—The vessel succeeded in escaping without being much injured. The Japanese are thought to be a brave people. However that may be, but firing into an unarmed ship of a nation with whom they have no quarrel, was a very cowardly act; and if "Uncle Sam" has such a veneration for the "sacred" stars and stripes, as he has been pretending for the two years past, he will attend to the Japanese forthwith, and visit upon their insolent heads a severe condign punishment. If he don't, he is a coward and a knave. And to perform such a chastisement, it will require no little force.

The Chinese rebellion does not seem to be gaining ground, but on the contrary, it is losing. The Tien Wong is being closely invested in his Capital; and it is thought that the city must again fall into the hands of the Imperialists. The indications are that Suchow will be attached before a great while, by Chinese troops, trained and led by Europeans.—They have already taken several of their cities between this and Suchow, and, doubtless, will try the latter soon.

Should this reach you, it brings with it hearts full of love to you, to all the

brethren, to all our friends, to the "good old North State," to the Southern Confederacy, and our prayers for her success in her noble struggle for independence.—Yes, you all have our daily prayers. And to the God of battles do we lift up our hearts in fervent supplications for the success of our arms. Our hearts are fully enlisted in the cause of the Confederate States. I often wish I were there to lay down my life, if need be, for her deliverance from the aggressions of her merciless and relentless enemies.

Pray for us.  
I remain, as ever,  
Affectionately and sincerely yours,  
M. L. WOOD.

For the Advocate.

## The Influence of Christianity on Science.

That Christianity has exerted a very great influence in producing that activity of the human mind, and in giving that direction to human thought, investigation and research, that has resulted in the rapid progress made in the arts and sciences for the last three centuries, is evident from a variety of considerations.

First. Nearly all the great lights of science who have shed the luster of their genius on the path of scientific research and discovery, were not only members of a Christian community and raised in a Christian land, and educated under the influence of christianity, but were practical christians. Bacon, Locke, Boyle, Newton, Buckland, Miller, Pritchard, Hamilton, Rush, and hundreds of others were all practical christians, professing faith in the gospel of Christ, with minds quickened and elevated by its sublime doctrines, and purified by its divine spirit.

Second. The grand revolution in European thought, which resulted in giving to the world a purified religion and an unweirded universe, at the same time, must have had its origin in the same great moral cause.

Two great men, it is true, were commissioned by God to inaugurate that revolution, but the spirits of both were previously baptized by the same divine fire. Luther was doubtless the prophet sent to awaken, elevate and purify the church, while Bacon was commissioned of God to unfold to the world the true philosophy of investigation. But both these great men were the embodiment of that intellectual maturity and energy to which God had condescended the European mind under the quickening and enlightening influence of his word. Wickliffe had already appeared as the morning star of the reformation heralding the approach of a brighter day for the church, while Roger Bacon had arisen as the brave pioneer of experimental science, both a promise and a prophecy of that light that should dispense the clouds of ignorance and error, and light up two continents with the brightness of his beams. The proposition of the great minds that have done so much to give direction to human thought in both theology and science, will show how that light was being diffused which now shines upon us in noon day effulgence, from an open Bible and an unveiled universe.

Copernicus appeared in 1473, and published his astronomical conclusions in 1542. Luther was born in 1483, and published his thesis in 1517. Kepler lived between 1571 and 1630. Galileo from 1564 to 1642, and Bacon's great work appeared in 1620-21. These we find co-existing in about one century in the mighty two-fold movement of modern mind. Some of them breathed the same air and looked upon the same skies. Not a generation intervened between the first and the last. These facts indicate very clearly the influence of the christian religion, as the central fountain from which these two grand streams of thought, gushed up and rolled forth to benefit and bless society with their pure and healthful waters. We see here also the actual birth, as well as the unparalleled growth of modern science in the quickening and transforming influence of the word of God upon the European mind.

The influence of the christian religion upon the rise and progress of modern science, is also evident from the fact that that branch of the human family whose whole character has been most thoroughly permeated with the teaching and spirit of the Bible, has been in advance of every other people in the successful development of every department of physical science. In physiology the two greatest discoveries ever made were by Egyptian Philosophers.

Harvey detected the circulation of the blood. Sir Charles Bell distinguished between the nerves of sensation and motion. Sydenham laid the foundation of medical science, John Hunter that of comparative anatomy; and Jenner evoked the wonderful secret of vaccination. In chemistry also the English have taken the lead. Dr. Black of Edinburgh discovered carbonic acid gas and first announced the doctrine of latent heat. Dalton first explained the admirably adjusted laws of chemical equivalents. Priestly discovered oxygen gas. Watt and Cavendish ascertained the composition of water. Davy founded agricultural chemistry and invented the safety lamp. Newton discovered the law of gravitation and the analysis of light. In America, under the influence of the christian religion we see men equally successful in the discovery and application of new powers in nature. Franklin discovered the identity of electricity and lightning. Fulton applied steam to purposes of navigation. Many has fenced the highway of the sea and written finger boards upon the atmosphere. Brooks has fathomed the

great deep and uncovered the monuments of its ancient dead. Morse constructed the magnetic telegraph and made the lightning our news carrier. These facts show conclusively that the christian religion has exerted a powerful influence on the rise, progress and advancement of the physical sciences. As christian men have faithfully applied their discoveries in science to the glory of God and the elevation and salvation of the race, God has enabled them to make yet greater discoveries, that every physical science might revolve round the cross of Christ, catch its light, and reflect its glory.

For the facts stated in this argument, we are indebted to "Science, a witness for the Bible," by Pendleton. J. W. T.

For the Advocate.

## Methods Preachers of North Carolina.

DEAR BRETHREN:  
When I say preachers, I mean those who do truly and honestly feel the weight of their mission, and who, like the great preacher of the Gentiles, are determined to know nothing, save Jesus Christ, and him crucified.

There is perhaps, no greater calamity that can befall any part of the christian church, than to be deprived of the consolations of the Gospel. To a people who have been accustomed to having the gospel preached among them, it is very discouraging to be denied this privilege.

You very well know, that in the midst of moral and religious training, that the general tendency of the human heart is to err, and in the absence of these advantages it becomes more and more sinful, until it becomes "desperately wicked above all things, who can know it." Moreover, in the absence of pastoral guidance, the members of the church grow careless and cold and lukewarm about their spiritual interest in this world and their eternal well beyond the grave. Sinners are under less restraint, they are ever and anon seeking out new modes of sinning against the gracious Author of their being, thus widening the breach between them and God, who purchased them with the blood of his only Son Jesus Christ. Brethren, I am inclined to the opinion that because we are here unfortunately surrounded by an enemy, that this should not be plead as a sufficient reason why we should be neglected. If we can do without the consolations of the gospel in these troublous times, why can we do without them in times of peace? Surely men's souls are as valuable now as they are in times of the greatest quietness.

But the word of God is as firm as the pillars of heaven. Hear it, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Again, when a righteous man doth turn from his righteousness, and commit iniquity, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness shall be remembered; but his blood will I require at thine hand."

Brothers, the above is not written to give offense to any, but from motives of the purest character, thinking perchance, it might arouse some one who has the care of souls at heart, to take up the cross, come among us, dispense the word of life, and share with us the fortunes of war. I know it will pay, if it does not in dollars and cents, it will pay in a much better way. Try it.

Yours, in christiana love,

LAYMAN,  
Fairfield, Hyde Co., Sept. 22d, 1863.

## The Soul.

Follow only one human soul into eternity; trace its endless course through delights which flesh and blood could not sustain; or through torments which human nature must have supernatural strength to endure; pursue it along the course of its eternal progression, and contemplate it making acquisitions in knowledge, holiness and happiness, all but infinite, and leaving behind even the former attainments, of cherubim and seraphim for forever sinking from gulf to gulf of misery and despair in the bottomless abyss—and then conceive, if it be possible, in some tolerable degree, what an event is the salvation of a single soul! And when you have revolved the comprehension of this mighty and mysterious unit of a single soul carry it on to the tens, and hundreds and thousands or tens of thousands of such souls that are hurrying on to eternity, even in the town where you dwell! Christians, again I say abjure those vast ideas, or set more conformably to them. Abandon your belief in these stupendous realities, or at any rate prove that you are absolved from the obligation of arresting this tide of ruin, and swelling this stream of salvation, or else be more in earnest in your endeavor to save souls. You must do one or the other. In your present conduct, with such a profession on your lips, and with such lukewarmness in your zeal, your conduct is the most monstrous inconsistency in our world.—J. A. James.

The joy of the Spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholy breath will dim its lustre and fade its freshness.—Cecil.

A LITTLE SIN may at once bar the door of heaven, and open the door of hell!

## Selections.

### Baptism.

But it is said that Christ, when He was baptized, was immersed, and we must follow His example.

Let us suppose he was immersed.—Now, where are we taught we must do everything Christ did? He was circumcised. Must we be? He was presented in the temple when six weeks old. Must we be? He always travelled on foot.—Must His ministers do the same? He had no settled home. Must we have none? He partook of the last supper at night.—Must we never celebrate it in the daytime? When He instituted it, He and all His Apostles reclined on couches.—Must we? Now these things show that it is by no means necessary to be immersed simply because Christ was, unless it is otherwise commanded.

But the fact is, Christ was not immersed. The Baptism of John was so different from Christian baptism, that they who had been baptized by him, if they became Christians, had also to receive Christian baptism. He constituted no new society, nor required belief of any particular creed. His baptism was similar to those practiced by the Jews from the days of Moses. And it is to these that St. Paul refers (Heb. 9: 19) when he speaks of "divers washings," (baptisms in the Greek.) The law of Moses was still in force in the days of John the Baptist, and the customs of the law would of course be observed. If a person were defiled he must be purified. One way to purify was by means of water; but if the defiled Jew had washed himself he would have so defiled the water in which he washed, that it would no longer be fit for purification; consequently, the law required that he should wash him either in running water, or in a fountain, or in a place where there was much water. (See Leviticus 11: 33-36.) Hence John, in order to purify the people, went, in order to fulfill the law of Moses, either to running water, like the river Jordan, or where there was much water, as there was "in Aulon, near to Salim." That this is the true account of the character of John's baptism is plain from the circumstance, that after Christian baptism was instituted, we hear no more of baptism in a river, or in a place where there was much water. Now these Jewish baptisms, to which we said St. Paul refers, were of divers kinds, so that, even if one kind were by immersion, other kinds were not. But we do not read of any ever being by immersion. So that this rite of purification, or the baptism to which our Lord submitted, was not by immersion; water was either sprinkled or poured upon Him. And all the ancient pictorial representations of Christ's baptism represent him as standing in the water, and John pouring water upon him. This shows the meaning of the phrase, "Jesus went up straightway out of the water." He had been in the water, but had not been immersed, because immersion was no part of the command as respects the "divers baptisms" of the Jews.

Either way, then, our argument is established. If Christ was immersed, it is no example for us, unless we must do every thing He did. But if He was not immersed, of course it is not necessary for us, so far as His example is concerned.

### The Work of Christ.

Not half a century ago, a great man was seen stooping and working in a charnel-house of bones. Uncouth, nameless fragments lay around him, which the workmen had dug up and thrown aside as rubbish. They belonged to some far back age, and no man knew what they were or whence—few men cared. The world was merry at the sight of a philosopher groping among mouldy bones. But when that creative mind, reverently discerning the fossil types of living beings in diverse shapes, brought together those strange fragments, bone to bone, and rib to claw, and tooth to its own corresponding vertebra, re-combining the wondrous forms of past ages, and presenting each to the astonished world as it moved and lived a hundred thousand ages back, then men began to perceive that a new science had begun on earth.

And such was the work of Christ.—They saw Him at work among the fragments and mouldering wreck of our humanity, and sneered. But He took the dry bones such as Ezekiel saw in vision, which no man thought could live, and He breathed into them the breath of life. He took the scattered fragments of our ruined nature; interpreted their meaning, showed the original intent of those powers, which were now destructive only; drew out from publicans and sinners yearnings which were incomprehensible, and feelings which were misunderstood; vindicated the beauty of the original intention; showed the Divine Order below the chaos, exhibited to the world once more a human soul in the form in which God had made it, saying to the dry bones, "Live!"

Only what in the great foreigner was a taste, in Christ was love. In the one, the gratification of an enlightened curiosity; in the other, the gratification of a sublime affection. In the philosopher, it was a longing to restore and reproduce the past; in Christ, a hope for the future.—"to seek and to save that which was lost."—F. W. Robertson.

### The Vanity of Sin.

The mind of man, the guide and source of his actions, while it is estranged from God, is nothing but a fuge of vanities.—The apostle Paul speaks thus of the Gentiles, that they became vain in their imaginations, and their foolish heart was darkened." Rom. 1: 21, their great naturalists and philosophers not accepted, and the more they strove to play the wise men, the more they befuddled themselves. Thus likewise, Eph. iv. 17. And thus the Lord complains, by his prophet Isaiah, of the extreme folly of his people, xiv. 20—and by Jeremiah, that "their hearts are lodges of vain thoughts." iv. 14.

The whole course of man's life, out of Christ, is nothing but a continual trading in vanity, running a circle of toil and labor, and reaping no profit at all. Not only others are not benefited by it, but it is fruitless to himself; there arises to him no solid good out of it. That is most truly vain which attains not its proper end; now, since all a man's endeavors aim at his satisfaction and contentment, that conversation which gives him nothing of that, but removes him further from it, is justly called vain conversation.—"What fruit had ye," says the apostle, "in those things whereof ye are now ashamed?" Rom. vi. 21. Either count that shame which at the best grows out of them, their fruit, or confess they have none; therefore, they are called "the unfruitful works of darkness." Ephes. v. 11.

Let the voluptuous person declare upon his death-bed, what pleasure or profit doth then abide with him of all his former delights. Let him tell if there remain anything of them, all but that which he would gladly have not to remain, the sting of an accusing conscience, which is as lasting as the delight of sin was short and vanishing. Let the covetous and ambitious declare freely, even those of them who have prospered most in the pursuit of riches and honor, what ease all their possessions or titles do then help them to; whether their chests are full, or their houses stately, or a multitude of friends or servants waiting on them with bow and knee. And if all these cannot ease their body, how much less can they quiet the mind! And therefore, it is not true, that all pain in these things, and the uneven ways into which they sometimes step aside to serve those ends, and generally, that all the ways of sin wherein they wearied themselves, were vain rollings and tossings up and down, and tending to a certain haven of peace and happiness? It is a lamentable thing to be deluded a whole lifetime with a false dream. See Gal. ii. 8.

You that are going on in the common road of sin, although many, and possibly your own parents, have trodden it before you, and the greater part of those you now know are in it with you, and keep you company in it, yet be persuaded to stop a little, and ask yourselves what it is you seek, or expect in the end of it! Would it not grieve any laboring man, to work hard all the day, and have no wages to look for at night? It is a greater loss to wear out our whole life, and in the evening of our day find nothing but anguish and vexation. Let us think of this, that so much of our life as is spent in the ways of sin, is all lost, fruitless and vain conversation.—Brighton.

### God from Evil.

If, in our own age, and perhaps in our own country, Christianity has not only been boldly opposed, but audaciously vilified, it has only been so much the more seriously examined, so much the more vigorously defended. If its truth has been questioned by some, and denied by others, it has been only the more carefully sifted, the more satisfactorily cleared. The clouds in which sophistry had sought to envelope it, are repelled. The facts, arch-like, have been strengthened by being trampled upon. Infidelity has done its worst, and by the energy of its efforts and the failure of its attempts, has shown how little it could do. Wit, and ingenuity, and argument have contributed each its quota to confirm the truths, which wit, ingenuity, and argument had undertaken to subvert. Talents on the wrong side have elicited superior talents on the right, and the champions of the gospel have beaten its assailants with their own weapons. Pyrrhonism has been beneficial; for, by propagating its doubts, it has caused them to be obliterated. Even Atheism itself has not been without its uses; for, by obtruding its impieties, it has brought defeat on the objectors, and abhorrence on their sectors. Thus the enemies of our faith have done service to our cause, for they have not advanced a single charge against it which has not been followed by a complete refutation; the shaking of the torch of truth has caused it to diffuse a clearer and stronger light.—Hannah More.

"CHRISTIAN COURTESY."—The Southern Christian Advocate states that the Presbyterian church, Augusta, Ga., having been, and it being understood that St. John's Methodist Episcopal church was about to be taken for a hospital, the Greene Street Baptist church adopted resolutions inviting the congregations to unite with them in worship in their church edifice, and tending the exclusive use of the edifice to them on communion or other occasions when they desire it.