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TERMS.

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Theological.

From Dr. Adam Clark's Theology.
Repentance.

Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise in his judgment; that his mind, purposes, opinions, and inclinations are changed; and that, in consequence, there is a total change in his conduct. It need scarcely be remarked that, in this state, a man feels a deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed his soul to hell. Hence a true penitent has that sorrow whereby he forsakes sin, not only because it has been offensive to his own soul, but because it has been offensive to God.

Though many have, no doubt, repeatedly felt smart twinges in their consciences, they have endeavored to quiet them with a few such spiritual "as these, and have mercy upon me!" Lord, forgive me, and lay not this sin to my charge, for Christ's sake! Thus of the work of repentance they know little; they have not suffered their puny consciences to form themselves into true remorse—a deep conviction of their lost and ruined state both by nature and practice; conviction of sin, and contrition for sin, have only had a superficial influence upon their hearts. Their repentance is not a deep and radical work; they have not suffered themselves to be led into the various chambers of the house of bondage to detect the hidden abominations that have everywhere been set up against the honor of God, and the safety of their own souls. When they have felt little smarting from a wound of sin they have got it slightly healed; and their repentance is that of which they may repent—it was partial and inefficient; and its end proves this. They have not, through the excess of sorrow for sin, fled to lay hold on the hope set before them; and refused to be comforted till they felt that word powerfully spoken into their hearts, "Son! daughter!—be of good cheer, thy sins are forgiven thee!" No man should consider his repentance as having answered a saving end to himself, till he feels that "God for Christ's sake has forgiven him his sins;" and the Spirit of God testifies with his spirit that he is a child of God. How few ingenuously confess their own sin! They see not their guilt. They are continually making excuses for their crimes. The strength and subtlety of the temper, the natural weakness of their own minds, the unfavorable circumstances in which they were placed, &c., &c., are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded; for till a man take his sin to himself, till he acknowledge that he alone is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and thyself only, and feel that thou art responsible for all thy iniquities, there is no hope of thy salvation.

Reader, learn that repentance is a work—and not the work of an hour; it is not passing regret, but a deep and abiding conviction, that thou art a fallen spirit—has broken God's laws—art under his curse—and in danger of hell fire. Deep and overwhelming sorrow does not depend merely on the degree of actual guilt, but rather on the degree of heavenly light transmitted through the soul. Man is a fallen spirit; his inward parts are very wickedness; in his fall he has lost the image of God. Let God shine into such a heart; let him visit every chamber in this house of imagery; let him draw every thing to the light of his own holiness and justice, and, put the case that there had not been one act of transgression, what must be his feelings who thus saw, in the only light that could make it manifest, the deep depravity of his heart; sin becoming indescribably sinful, the commandment ascertaining its obliquity, and illustrating all its villainy. He who sees his inward parts in God's light will not need superadded transgression to produce compunction and penitence.

Confession of sin is essential to true repentance; and till a man take the whole blame on himself, he cannot feel the absolute need he has of casting his soul on the mercy of God that he may be saved. A genuine penitent will hide nothing of his state; he sees and bows not only the acts of sin which he has committed, but the disposition that led to those acts. He deplores not only the transgression, but "the carnal mind, which is enmity against God." The light that shines into his soul shows him the very source whence transgression proceeds;

he sees his fallen nature, as well as his sinful life; he asks pardon for his transgressions—and he asks washing and cleansing for his inward defilement.

If every penitent were as ready to throw aside his self-righteousness and sinful innumerable as the blind man was to throw aside his garment, we should have fewer delays in conversions than we now have; and all that have been convicted of sin would have been brought to the knowledge of the truth.

Every true penitent admires the moral law, loves most earnestly for a conformity to it, and feels that he can never be satisfied till he awakes up after this divine illness; and he hates himself, because his God that he has broken it, and that his evil passions are still in a state of hostility to it.

There is one doctrine relative to the economy of divine providence little heeded among men; I mean the doctrine of restitution. When a man has done wrong to his neighbor, though his repentance and faith in our Lord Jesus Christ, God forgives him his sin, yet he requires him to make restitution to the person injured, if it be in the compass of his power. If he do not, God will take care to exact it in the course of his providence. Such respect has he for the dictates of infinite justice that nothing of this kind shall pass unrequited. Several instances of this have already occurred in this history, and we shall see several more. No man should expect mercy at the hand of God who, having wronged his neighbor, refuses, when he has it in his power, to make restitution. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbor amends for the injury he may have done him. The mercy of God, through the blood of the cross, can alone pardon his guilt; but no dishonest man can expect this; and he is a dishonest man who illegally holds the property of another in his hand.

No man should defer his salvation to any future time. If God speaks to-day, it is to-day that he should be heard and obeyed. To defer reconciliation to God to any future period is the most reprehensible and destructive presumption. It supposes that God will indulge us in our sensual propensities, and cause his mercy to tarry for us till we have consummated our iniquitous purposes. It shows that we prefer an hour for the present, the devil to Christ, sin to holiness, and earth to heaven. And can we suppose that God will be thus mocked? Can we suppose that he cannot all consist with his mercy to extend forgiveness to such abominable provocation? What a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption. Reader, it is a dreadful thing to fall into the hands of the living God.

As all had sinned against God, so all should humble themselves before Him against whom they have sinned. But humiliation is no atonement for sin; therefore repentance is sufficient, unless faith in our Lord Jesus Christ accompany it. Repentance disposes and prepares the soul for pardoning mercy, but can never be considered as making compensation for past acts of transgression.—This repentance and faith were necessary to the salvation both of Jews and Gentiles; for all had sinned and come short of God's glory. The Jews must repent who had sinned so much, and so long, against light and knowledge. The Gentiles must repent, whose scandalous lives were a reproach to man. Faith in Jesus Christ was also indispensably necessary; for a Jew might repent, be sorry for his sin, and suppose that, by a proper discharge of his religious duty, and bringing proper sacrifices, he could conciliate the favor of God. No, this will not do; nothing but faith in Jesus Christ, as the end of the law, and the great and only victorious sacrifice, will do; hence he testified to them the necessity of faith in this Messiah. The Gentiles might repent of their profligate lives, turn to the true God, and renounce all idolatry; this is well, but it is not sufficient; they also have sinned, and their present amendment and faith can make no atonement for what is past; therefore they also must believe on the Lord Jesus, who died for their sins, and rose again for their justification.

Penitent sinner! thou hast sinned against God, and against thy own life! The avenger of blood is at thy heels. Jesus hath shed his blood for thee; he is thy Intercessor before the throne; flee to him! Lay hold on the hope of eternal life which is offered to thee in the gospel! Delay not one moment! Thou art never safe till thou hast redemption in his blood! God invites thee! Jesus spreads his hands to receive thee! God hath sworn that he will not will the death of a sinner; then he cannot will thy death; take God's oath, take his promise, credit what he hath spoken and sworn! Take encouragement! Believe on the Son of God, and thou shalt not perish, but have everlasting life!

If sin have produced suffering, is it possible that suffering can destroy sin? It is essential, in the nature of all effects, to depend on their own causes; they have neither being nor operation but what they derive from these causes; and in respect to their causes, they are absolutely passive. The cause may exist without the effect; but the effect cannot subsist without the cause. To act against its cause is impossible, because it has no

independent being nor operation; by it, therefore, the being or state of the cause can never be affected. Just so sufferings, whether voluntary or involuntary, cannot affect the being or nature of sin, from which they proceed. And could we for a moment entertain the absurdity, that they could atone for, correct, or destroy the cause that gave them being, then we must conceive an effect wholly dependent on its cause for its being, to rise up against that cause, destroy it, and yet still continue to be an effect when its cause is no more! The sun, at a particular angle by shining against a pyramid, projects a shadow according to that angle, and the height of the pyramid. The shadow, therefore, is the effect of the intersection of the sun's rays by the mass of the pyramid. Can any man suppose that this shadow would continue well defined and discernible though the pyramid were annihilated, and the sun extinct? No.—For the effect would necessarily perish with its cause. So sin and suffering; the latter springs from the former; sin cannot destroy suffering, which is its producing cause. Elys, salvation by suffering is absurd, contradictory, and impossible.

"Wherefore then serveth the law?" Of what real use can it be in the economy of salvation? I answer, it serves the most important purposes: 1. Its purity and strictness show us its origin;—it came from God. All religious institutions, merely human, though pretended from heaven, show their origin by extravagant demands in some cases, and by sinful concessions in others. In the law of God nothing of this appears, and therefore we see it a transcript of the divine nature. 2. It shows us the perfection of the original state of man; for as that law was suited to his state, and the law is holy, and the commandment holy, just, and good, so was his nature; it is, therefore, a comment on those words, "God made man in his own image, and in his own likeness." 3. It serves to show the nature of sin; the real obliquity of a crooked line can only be ascertained by laying a straight one to it. Thus, the fall of man, and the depth of that fall, are ascertained by the law. 4. It serves to convict man of sin, righteousness, and judgment; it shows him the deplorable state into which he is fallen, and the great danger to which he is exposed.—It serves as a schoolmaster, for leader of children to school; to convince us of the absolute necessity and value of the gospel; for that pure and moral law must be written upon the hearts of believers; and its precepts, both in letter and spirit, become the rule of their lives.

By the law is the knowledge of sin; for how can the finer deviations from a straight line be ascertained without the application of a known straight edge?—Without this rule of right, sin can only be known in a sort of general way; the innumerable deviations from positive rectitude can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that this law should be given, that the true nature of sin might be seen, and that men might be the better prepared to receive the gospel; finding that this law worketh only wrath, that is, denounces punishment, forasmuch as all have sinned. For, it is wisely ordered of God, that whenever the gospel goes, there the law goes also; entering everywhere, that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any other terms, than those proposed in the gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the gospel.

Law is only the means of disclosing this sinful propensity, not of producing it; as a bright beam of the sun introduced into a room shows millions of motes which appear to be dancing in it in all directions. But these were not introduced by the light, they were there before, only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

It was one design of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal and sold under sin; and that the law and the commandment are holy, just, and good. And let it be observed that the law did not answer this end merely among the Jews in the days of the apostle; it is just as necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best, only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel: for in this sense also "Jesus Christ is the end of the law for justification to them that believe."

Selections.

The Bible View of Slavery.

BISHOP HOPKINS' REPLY TO THE PROTEST OF PENNSYLVANIA CLERGYMEN.

To the Right Rev. Alonzo Potter, D. D., Bishop of the Diocese of Pennsylvania: I have seen, with great amazement, a protest against my letter on the "Bible View of Slavery," signed by you and a long list of your clergy, in which you condemn it as "unworthy of any servant of Jesus Christ," as "an effort to sustain, on Bible principles, the States in rebellion against the Government, in the wicked attempt to establish, by force of arms, a tyranny in the name of a Republic whose corner stone shall be the perpetual bondage of the African," and as such you say that it challenges your "indignant reprobation."

Now my Right Reverend brother, I am sorry to be obliged to charge you not only with a gross insult against your senior, but with the more serious offence of a false accusation. My letter was first published in January, 1861, more than three months before the war began, at a time when no one could anticipate the form of government which the Southern States would adopt, or the course which Congress might take in reference to their secession. And when I consented to its republication, I did not suppose that it would be used for the service of any political party, although I had no right to complain if it were so used, because the letter, once published, became public property. But in its present form there is nothing whatever in it which bears on the question of "rebellion" or of the "perpetual bondage of the African," or of a "tyranny under the name of a Republic," of which slavery should be the "corner stone."

On the contrary, I referred, on the last page, to my book called "The American Citizen," published in New York in 1857, where I set forth the same views on the subject of slavery, adding, however, a plan for its gradual abolition whenever the South should consent and the whole strength of the Government could aid in its accomplishment. "Sooner or later," I added, "I believe that some measure of this character must be adopted. But it belongs to the slave States themselves to take the lead in such a movement. And meanwhile their legal rights and their natural feelings must be respected, if we would hope for unity and peace."

With these facts before your eyes, I am totally at a loss to imagine how even the extravagance of party zeal could frame against me so bitter a denunciation. The whole object of my letter was to prove from the Bible, that in the relation of master and slave there was necessarily no sin whatever. The sin, if there were any, lay in the treatment of the slave, and not in the relation itself. Of course, it was liable to abuse, as all human relations must be. But while it was certain that thousands of our Christian brethren who held slaves were treating them with kindness and justice, according to the Apostles' rule, and earnestly laboring to improve the comforts and ameliorate the hardships of the institution, I held it to be a cruel and absurd charge to accuse them as sinners against the Divine law, when they were only doing what the Word of God allowed, under the Constitution an established code of their country.

I do not know whether your band of indignant reprobationists ever saw my book, published in 1857, but you read it, because I sent you a copy, and I have your letter of acknowledgment, in which, while you dissented from some of my conclusions, you did it with the courtesy of a Christian gentleman. In that letter there is nothing said about my opinions being "unworthy of any servant of Jesus Christ," and nothing of "indignant reprobation." But *tempora mutantur, et nos mutamur in illis.*

Yes! the times are indeed sadly changed, and you have changed accordingly.—For many years you have met in brotherly council with these Southern slaveholders. You invited them to the hospitalities of your house, and paid them especial deference. The new light of Eastern Abolitionism had not yet risen within our Church, and if you then thought as you now think, you took excellent care that no man amongst your Southern friends should know it. Moreover, your favorite theological seminary, only three years ago, was the Virginia school at Alexandria, raised to great prosperity by Bishop Meade, a slaveholder, and I am sure that nothing at variance with my Bible view of slavery was taught in that institution. Yes! we may well say of you, as of many others—*quantom mutatus ab illo!* How changed is the Bishop of Pennsylvania in three years, from his former course of conservatism, peace and Scriptural consistency!

But the Word of God has not changed, the doctrines of the Apostles has not changed; the Constitution of our country has not changed; the great standards of religious truth and real civic loyalty remain just as they were; and I remain along with them, notwithstanding this bitter and unjust assault from you and your clergy. I do not intend to imitate your late style of vituperation, for I trust that I have learned, even when I am reviled, not to revile again. I respect the

good opinion of your clergy, and am not aware that I have done anything to forfeit it. I respect your office, your talents, your personal character, and the wisdom and success with which, for many years, your episcopate has been conducted.

But I do not respect your departure from the old and well settled rule of the Church, and from the Apostolic law of Christian fairness and courtesy. I do not believe in the modern discovery of those Eastern philanthropists who deny the divinity of our Redeemer, and attach no importance to the Bible except as it may suit themselves. I do not believe that the venerable founders of our American Church were ignorant of the Scriptures and blind to the principles of Gospel morality. I do not believe that Washington and his co-patriots, who framed our Constitution with such express provisions for the rights of slaveholders, were tyrants and despots, sinners against the law of God and the feelings of humanity.

But I do believe in the teaching of the inspired Apostles, and in the Holy Catholic (or Universal) Church which you and your clergy also profess to believe. I know that the doctrine of that Church was clear and unanimous on the lawfulness of slavery for eighteen centuries together; and on that point I regard your "protest" and "indignant reprobation" as the idle wind that passes by.

I wish you, therefore, to be advertised that I shall publish, within a few months, if a gracious Providence should spare my life and faculties, a full demonstration of the truth "wherein I stand." And I shall prove in that book, by the most unquestionable authorities, that slaves and slaveholders were in the Church from the beginning; that slavery was held to be consistent with Christian principles by the fathers and councils, and by all Protestant divines and commentators up to the very close of the last century, and that this fact was universal among all churches and sects throughout the Christian world.

I shall contend that our Church, which maintains the primitive rule of Catholic consent and aligns all novelties, is bound, by her very Constitution, to hold fast that only safe and enduring rule, or abandon her apostolic claims, and descend to the level of those who are "driven about by every wind of doctrine." And I shall print your "indignant reprobation," with its list of names, in the preface of my book, so that if I cannot give you no tority.

That the nineteenth century is a century of vast improvement and wonderful discovery in the arts and sciences I grant as willingly as any man. But in religious truth or reverence for the Bible, the age in which we live, is prolific in daring and impious innovation. We have seen professedly Christian communities divide and sub-divide on every side. We have seen the rise and spread of Universalism, Millenarism, Pantheism, Mormonism, and Spiritualism. We have even seen our venerable Mother Church of England sorely agitated by the contagious fever of change on the one hand toward superstition, and on the other toward infidel rationalism, and we have heard the increasing clamor against the Bible, sometimes from the devotees of geological speculation, sometimes from the bold deniers of miracles and prophecy, and, not least upon the list, from the long-tongued apostles of anti-slavery.

We have marked the orators which cry "Down with the Bible," it maintains the lawfulness of slavery." We have marvelled at the senatorial eloquence which proclaimed that "it was high time to have an anti-slavery God and anti-slavery Bible." We have heard the Convention of our country denounced as "an covenant with hell." We heard the boasted determination that the Union shall never be restored until its provisions for the protection of slavery are utterly abolished.—And what is the result of all this philanthropy? The fearful judgement of God has descended to chastise these multiplied acts of rebellion against His divine government, and what that final catastrophe shall be, is only known to Him who seeth the end from the beginning.

After forty years spent in the ministry, more than thirty of which have been passed in the office of Bishop, I can look back with humble thankfulness to the Giver of all good for this, at least, that all my best labors have been directed to the preservation of the Church from the hazards of doctrinal innovation. At my ordination I promised "to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same"—and certain it is that "this Church" had not received the modern doctrine of ultra-abolitionism at that time, as I trust she never will receive it, because it is contrary to the sacred Scriptures.

I also promised "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," and I made those promises in the true sense which the venerable Bishop White, my ordainer, attached to them. I believed then, as he believed, that our Southern brethren committed no sin in having slaves, and they were men of as much piety as any ministers in our communion. I believed as he believed, that the plain precepts and practice of the Apostles sanctioned the institution, although, as a matter of expediency, the time might come when the

South would prefer, as the North had done, to employ free labor.

These promises I have kept faithfully to this day—and if, when I am drawing near to the end of my career, I am to be condemned and vilified by you and your clergy, because I still maintain them to the utmost of my ability, be assured, my Right Reverend brother, that I shall regret the fact much more on your account than my own.

In conclusion, I have only to say that I feel no resentment for the grossly insulting style of your manifesto. The stability and unity of the Church of God are the only interests which I desire to secure, and I am too old in experience to be much moved by the occasional excesses of human infirmity.

JOHN H. HOPKINS,
Bishop of the Diocese of Vermont,
Burlington, Vt., Oct. 5 1863.

Habitual Joyfulness.
The genuine right temper and frame of a truly Christian mind and spirit may be evidently concluded to be this: an habitual joyfulness, prevailing over all the temporary occasions of sorrow that occur to them; for, none can be thought of that can preponderate, or be equal to the just and great causes of their joy. This is the true frame, model, and constitution of the kingdom of God, which ought to have place in us: herein it consists, viz, in righteousness, and peace, and joy in the Holy Ghost—Rom. xvi. 17. Nor is this a theory only, or the idea and notion of an excellent temper of spirit, which we may contemplate indeed, but can never attain to. For, we find it also to have been the attainment and usual temper of Christians heretofore, that being justified by faith, and having peace with God, they have rejoiced in the hope of the glory of God unto that degree, as even to glory in their tribulation also—Rom. v. 1-5.—And that in confidence they should be kept by the power of God through faith unto salvation, they have hereupon greatly rejoiced, though with some mixture of heaviness (whereof there was need,) from their manifold trials. But that their joy did surmount and prevail over their heaviness, is manifest—for this is spoken of with much diminution: whereas they are said to rejoice greatly, and with joy unspeakable and full of glory.—Peter i. 16, 6-8.—Howe.

A Good Name.
A good name is above all price. Have you not found it so, young man, you, whose well-known virtues have placed you in a position which you occupy with feelings of commendable pride? And you, whose fame has been the target of envious tongues, have not you seen a good name to be the only breast-plate that is impervious to the poisoned shafts of calumny? Gold and talent, what are these without a character? A light to render darkness visible; a guiding which, by contrast, makes the substance more revolting. Cherish it, then, all who possess it; guard it carefully, for depend upon this, its purity once tarnished, the most unvarying effort will hardly restore it to its pristine lustre. Let it attend you through the journey of life crowning your days with peace and happiness. The recitation which won it will engrave upon your face a letter of recommendation to people of every nation and tongue. And when the treasure is no longer useful to you, it shall descend to your posterity a legacy with which millions on millions would not bar to be compensated.

If I but Reach the Kingdom.
When the Rev. Andrew Fuller was visiting Mr. Sutcliffe, a pious minister, on his death-bed, he said on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." At this Mr. S. hesitated, not as doubting his entrance into the kingdom, but as questioning whether the term abundant were applicable to him. "That," said he, "is more than I expect." I think I understand the connection and import of those words.—"Add to your faith virtue—give diligence to make your calling and election sure—for so an entrance shall be ministered unto you abundantly." I think the idea is that of a ship coming into harbor, with a fair gale and a full tide. If I may but reach the heavenly shore, though it be on a board, or a broken piece of a ship, I shall be satisfied.

Beautiful Extract.
I envy no quality of the mind or intellect in others, be it genius, power, wit or fancy; but if I could choose what would be most delightful and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence the most gorgeous of all lights; awakes life even in death, and from corruption and decay calls up beauty and divinity, makes an instrument of fortune and shame the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and ananarths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation and despair.—*Sir. H. Davy's Sermons.*

He that makes light of little sins is in the ready way to fall into great ones.