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TERMS.

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☞ *All letters on the editorial or business matters of this office, should be addressed thus: "Rev. W. E. Pell, Raleigh, N. C."*

Communications

Conference Documents.

Plan of Army Mission.

We publish for the information of the Chaplains and Missionaries of the Conference, the entire plan of the Army Mission as amended at the last session. It would be well for each of the brethren immediately interested to preserve this:

REPORT OF THE MISSION COMMITTEE.

The Committee on Missions submit the following report, touching the plan adopted by the Conference at its last session for supplying the army.

Your Committee recommended that the plan be changed and modified in the following manner:

1. That the President of this Conference is very respectfully requested to appoint two Brigade Chaplains, seven Regimental Chaplains, to wit: A Brigade Chaplain to Hoke's Brigade and one to Barringer's Brigade, a regimental Chaplain to each of the following Regiments, to wit: The 12th, 44th, 48th, 30th, 51st, and 67th Regts. N. C. Troops and 10th Regt. Ga. Cavalry—two local chaplains, to wit: One to Kinston and troops in and around Kinston and one to troops south of Wilmington, and one general Missionary to troops within the bounds of the N. C. Conference not otherwise provided for.

2. The salary of each chaplain and missionary shall be fixed by the Committee on Missions, and each chaplain and missionary shall be paid according to the service rendered or [illegible] engaged in his work, and if there should be a disagreement upon this point between the chaplain or missionary and the superintendent of Missions, the matter shall be referred to the Committee on Missions for adjustment.

3. All those appointees shall be assigned by the Bishop to some special Presiding Elder, (except the local Chaplains, who shall be assigned to the respective Presiding Elders in whose Districts their fields of labor lie,) who shall be superintendent of Army Missions, and to him each Chaplain and Missionary shall render a quarterly report on the 1st day of February, May, August and November respectively, or as soon thereafter as practicable.

4. Each Missionary Chaplain shall accept the appointment in any Regiment of his Brigade which may be tendered him, and in case of failure of which, he shall communicate to the Superintendent his reasons for declining, and if the reasons be not satisfactory, the Superintendent shall request the Bishop to supercede him.—Each Chaplain shall also keep the Superintendent informed of all Regiments which need and desire Chaplains. He shall also inform the Superintendent of the time of entrance upon duty, and of all absences, together with all amounts paid him by the Government or contributed by other parties towards his support. If any change be made in the organization of his Brigade, he shall immediately report the same to the Superintendent. He shall keep a list of all Christian men in his Regiment, and a separate list of all who are members of our Church, with the circuits or stations to which they belong when at home, and dates of their death, removals, &c., to be handed to his successor, and shall endeavor at least once in every three months to administer the sacrament of the Lord's Supper. The Missionary Chaplain shall devote their labors to those Regiments that are without Chaplains. Each appointee shall take from the Superintendent a certificate of his appointment.

5. The Superintendent shall publish such reports as he may deem promotive of the cause of Army Missions, and shall present to the Conference at its next session, a statement of the general workings of the plan and the details of the labors of each Missionary and Chaplain.

6. At least one collection in every Church shall be taken during the year on all our circuits and stations, for the Army Missionary Fund and forwarded to the Treasurer, who shall pay to the order of the Superintendent, which order shall specify the Missionary or Chaplain to which such payment is to be made, and the Treasurer shall publish the contributions from time to time in the North Carolina Christian Advocate, and render a distinct report of the receipts and disbursements at our next Annual Conference. The collection for this purpose shall be taken not later than the 1st of April, 1864, and the Treasurer be directed to advance to all the Chaplains the first quarter's salary, or as much thereof as the funds in hand [illegible] be able to advance.

7. That the several Presiding Elders shall designate one minister at a time from each District who shall spend one month with the army in preaching the Gospel, until the [illegible] of the next campaign, and the Presiding Elders shall fix upon the time and place for the labors of each minister, and [illegible] the expenses of each minister [illegible] draft on the Missionary fund, except those cases where the expenses [illegible] by their several charges.

Respectfully submitted,

Mocksville, N. C. NEILL McKAY,

Dec. 10th 1864. Chair'n.

REPORT OF THE COMMITTEE ON MEMOIRS

The committee on Memoirs present the following report:

The Conference has lost but one member during the past year.

The Rev. David W. Doub was born May 19th A. D. 1816 [illegible] conversion on the 20th of August 1838, and was received on trial in the N. C. Conference at its session [illegible], Va., in 1843.

He was appointed as junior preacher on the Randolph Circuit with Rev. W. S. Chaffin. In 1845 he travelled the Person Circuit as junior preacher with Rev. J. W. Lewis; in 1846 and 1847 he was in charge of the [illegible] Circuit; in 1848 [illegible]; in 1849 [illegible] Circuit; in 1850 and 1851 [illegible] ville Circuit; in 1852 and 1853 Wentworth Circuit; in 1854 [illegible] 1855 and 1856 [illegible]; in 1857 and 1858 Snow Hill Circuit; in 1859 [illegible] son; in 1860 and 1861 [illegible]; in 1862 and 1863 [illegible]. In 1864 he had a nominal appointment on the Forsyth Circuit. In this year he moved his family, perhaps from a conviction that the condition of the country would greatly disturb our [illegible] would render it necessary for [illegible] had hitherto held [illegible] to go with their families [illegible] interest [illegible] selfishness [illegible] untold sufferings. Whether this [illegible] motive or not we know he had [illegible] some of the most [illegible] in the Conference, and at least one year labored faithfully all the year several hundred miles from his family, allowing himself only time for a short visit during the year. With these facts before us, we must conclude that it was not for want of attachment to the work, or unwillingness to endure any reasonable [illegible] led him to this course. His enjoyment of a home on earth was destined to be short. In April he was attacked with Pneumonia, of which he suffered only a few days, and on the 14th day of the same month, he entered his home in the better land, leaving a wife and children to mourn their irreparable loss.

Brother Doub labored faithfully to the last, having preached on Sunday, and died on the following Thursday. In a conversation with his uncle, the Rev. D. Doub some time before his sickness, he expressed himself as living in constant preparation for death.

He possessed good preaching talents, was unostentatiously pious, [illegible] and affectionate, and [illegible] generally loved and esteemed wherever he was known. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Respectfully submitted,

PAUL J. CARRAWAY, Chair.

For the Advocate.

Greensboro' Female College.

CLEMMONSVILLE, N. C.,
Jan'y 3d, 1865.

BRO. PELL: Some time has elapsed since the conflagration of the G. F. College, the pride of our Church and State.

But a few days ago, I [illegible] the book of compositions belonging to a lady friend of mine, quite young in years, in which I found her description of the burning of the College. She is now an inmate of another school, but remembers with deep sorrow the destruction of the College.

It has been some time since this sad occurrence took place, and since these lines were written, but others may be interested with a perusal of them as I have been. I therefore asked for a copy, and take the responsibility to respectfully request you to publish it in the columns of the "Advocate."

Very truly,

C. M. ANDERSON.

BURNING OF THE GREENSBORO FEMALE COLLEGE.

Yes, in imagination do I see the College yet, although nothing was left by the devouring flames, but its blackened brick walls. With what [illegible] heart did I first gaze upon it as the building from the carriage window, for I was to become an inmate of its walls and was a perfect stranger. It was built upon an eminence and presented a fine appearance with its two wings, large windows and spreading doors. A broad gravel avenue lead up to the door, bordered on each side by shade trees. Near the College was a beautiful grove, in the midst of which was a little babbling stream, spanned by several rustic bridges. Many [illegible] were [illegible] the grave [illegible] uniform [illegible] Summer [illegible] seated in the [illegible] their [illegible] [illegible]

[illegible]

[illegible] the second time it had been burned [illegible]. How shall I describe that [illegible] night? Girls were carrying trunks they could not have lifted at another time. Others were hurling [illegible], others throwing them from the windows. One girl thinking the stairway was on fire, leaped from the third floor to [illegible], hurting her foot [illegible] lady. One [illegible] throwing her arms around me, exclaimed with [illegible] my tears [illegible] my beloved sister, I think [illegible] burning house. I then went for the first time and found her in the [illegible]. The fire engine came [illegible] too late to effect much good, as the main building had caught. [illegible] of the girls work [illegible] the water gave out [illegible] President [illegible] [illegible] were awake [illegible] with his words [illegible] [illegible] A beautiful [illegible] the flames had full [illegible] the tall pillars with their [illegible] and roaring [illegible] their fury. For [illegible] and it was [illegible] grey streaks of [illegible] in the east. But we did not feel [illegible] [illegible] to find [illegible] to her [illegible] short dress [illegible] dresses [illegible] all [illegible].

But we must not be too particular, lest we weary you with the description of that eventful night. The citizens of Greensboro' were very kind, and threw open their doors to receive us. All felt as if they had suffered a great loss, for they were proud of the College. Happily no lives were lost, but worst of all, one girl became deranged in mind from the fright. With all speed was the news sent o'er the country, that all the girls were safe, so that parents and friends might not on their account suffer so much uneasiness. We remained until friends could come after us, for our President could not think of permitting us to take the cars for home unattended.

The College is being rebuilt as fast as circumstances will permit, and will some day be a finer building than before. But sadness creeps on me when I think I will never be a pupil there again. For who did not love that dear old College.—The night of its burning will ever be remembered by us, and we will ever be thankful to an over-ruling Providence for protecting us through its many dangers.

M. W. D.

Selections.

Letter to a Young Preacher on Pulpit Style.

MY DEAR ———:—As a comparative stranger, I have no right to trouble you with advice; yet as a sincere well wisher, who admires your talents, and is most anxious that you should do justice to the glorious function you have assumed, permit me to make one or two remarks on a sentiment which I lately heard you express, and which a little alarmed me for your success.

You said, I recollect, that "as you were going to a remote country village, it would be easy to satisfy your rustic congregation; that you did not apprehend they would make large demands on preparation; and that simple truth, expressed in simple language, would be quite enough for them."

Enough, I am sure, if the words be rightly understood; only I fancy that, if that be the case, it will be found that "simple truth, expressed in simple language," must involve very careful preparation.—"Simple truth" must not mean commonplace, nor "simple language" any plain words that come to hand. If you would produce any lively or durable impression on any audience, (rustic or polished, matters not,) you must give them thoughts that *strike*, and these must be expressed in [illegible] words; and to speak in this fashion [illegible] on it, very careful study. Take heed of the fallacies lurking in the terms "simple truth" and "simple language;" for they are rocks on which many a man has struck.

"Simple truth"—*the* simple truth of the gospel—I trust, will ever be the basis of your preaching, as I am sure you desire it to be. Apart from that assemblage of doctrines and precepts which can alone make Christianity a thing worth listening to by sorrowful and guilty humanity, all pulpit eloquence will be but "sounding brass or a tinkling cymbal." I hope, too, that these truths (as you propose) will be expressed in "simple language." But truth—the most important truth a preacher can enforce—may be easy of comprehension, and it may be expressed in forms none can misunderstand, and yet its advocate may have utterly neglected his entire duty notwithstanding. His business is, by apt method, arrangement, illustration, imagery, vivacity of language, animation both of style and manner, to render truth, not simply understood, assented to with a drowsy nod, then *slept over*—but felt; not only known—which, by the way, it generally is before he opens his lips—but the object of sympathetic intelligence, and the source of emotion; to animate it with life, to clothe it with beauty, and make it worthy of "all acceptation."

Now, to do all this for your rustic audience, will demand (take my word for it) not less study and effort than if you were preaching to the most polished audience in the land: in some respects more; for you might legitimately speak to these last (and perhaps more easily to yourself) on many subjects which would be mere Hebrew and Greek to the parishoners of your *Ultima Thule*; and, for similar reasons, the range of your diction will also be more limited. On the other hand, rely on it, (and I say it after much observation of the effects of public speaking,) if the topics are such as your audience can deal with, (and let me tell you they can deal with a good deal more than is generally thought,) none of the pains you may bestow upon your discourses—on the arrangement of your thoughts, and on your modes of illustrating and expressing them—will be thrown away. Your audience, however rustic, will show that they appreciate excellence of style, though they may not be conscious of the *why*, and perhaps never dream—simple souls!—that you are eloquent at all. So much the better, my dear sir; and better still, if—which is much more difficult—you can forget it too.

However, though they know nothing of "analytical criticism," nothing of the "principles of logic and rhetoric," *you* do: and you will see that if you comply with the genuine "rules of art," by truly adapting your discourse to your audience, your audience will show that they naturally obey the laws of criticism, though they do not comprehend them. They will show here, as in other cases, the characters "of the law written on their hearts," though never studied in the codes of rhetoricians. Among your rustic hearers, as well as among the most refined of our species, pathos will exact his tears; affection and earnestness, sympathy. With them, as with their betters, vivacious imagery and force of diction will light up the eye, and awaken intelligence, attention, and emotion.

The fact is, that great injustice is often done to plebeian hearers. The praise which is lavished on the critical Athenians, as though they were miracles of taste, because they hung with rapture on the lips of Demosthenes, is nearly as applicable to our great political speakers.—Take the most famous names of the House of Commons. Was it *there only* they were listened to with rapture? Were not Fox and Burke as welcome at the hustings as ever they were at St. Stephen's? Did not promiscuous crowds listen as applaudingly as their more select audience of fellow representatives? Is it not so always? Have not men of all orders of intelligence, and of the widest degrees of culture, formed their congregations?

Speaking of the difference between provincial dialects and the national idiom—the latter of which is understood by those who speak the former, though the former may be unintelligible to those who speak the latter—Dr. Kenrick curiously observes: "The case of languages, or rather speech, is quite contrary to that of science; in the former, the ignorant understand the learned better than the learned do the ignorant; in the latter, it is otherwise." Something like this may be said of true eloquence: a common [illegible] may appreciate the point [illegible] of a discourse, nay, instinctively feel the elegance and music of it, and [illegible] to speak a single sentence grammatically. You will not, of course, suppose that I wish you to attempt a style, whether of thought or expression, ambitiously above your rude flock; *that* would be anything but true eloquence in *my* esteem: all I mean is, that there is to them, as to every one, as great a difference between a commonplace treatment of the very same Christian truth, and one really adapted to awaken attention and kindle emotion, as there is between the style of the dullest retailer of soporific truisms and the style of Demosthenes; and that to attain such a genuine eloquence, if you have, as I believe you have, a sacred ambition to do good, is well worth your utmost diligence, and is not to be attained without it.

Forgive this exercitation on "Rhetoric," and believe me yours truly.—*Greyson Letters.*

Reading Sermons.

The Edinburg "Witness" reports an interesting discussion which took place at a recent meeting of the Edinburg Free Church Presbytery, on the subject of reading sermons. It was introduced by Dr. Begg, who, in an able speech, moved the transmission of an overture to the General Assembly, urging that body to adopt means in the theological colleges of the Church for training students in the habit of delivering their sermons without reading.

When I was lately in the North of Scotland I heard of an incident that occurred not long ago in connection with a vacancy near Aberdeen. A number of young men came to the church to preach as candidates, and almost all of them read their sermons. A friend of mine had a talk with one of the shrewd hearers, after the first youth had officiated. "How did you like the preacher?" said he. "Deed, sir," was the reply, "no very weel; *he* will never be able to say, like the Apostle Paul, he has forgotten the parchments." (Laughter.)

Sir H. Moncrieff, who considered that it was not so much the reading of sermons as their ineffective delivery, to which exception was taken by the people, proposed that to the overture the word should be added, that means should be adopted for training the students in the habit of delivering their discourses effectively, with the use of their manuscripts on the desk.

On a division, the original motion was carried by a majority of 10 to 9.

Abiding in Christ.

President Dwight used to say to his classes, as they went out from under his care, "Young men, it is not great talent, it is not great learning that is to enable you to do good. 'The *abiding in Christ*.'" He then added, "The young man of whom we expected least all the way through college, has now attained to the greatest excellence and usefulness, and has done the most for the upbuilding of the cause of the Master." That man was Dr. Nettleton. His hopes were not bright; he was gloomy and despondent all the way through his college course; but he afterwards shook off this dark mantle and richly exemplified the power and beauty of the religion of Jesus. He was eminently a holy man—because he abode in Christ, who went with him and glorified Himself through an arm of flesh.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. Some are rich because they are liberal.

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to Himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark x:30.—*Dr. Nevins.*

Divine Sympathy amid Judgments.

God reveals Himself in the gospel as the Father of his people. As a father He pities them when for the discipline of their faith, or as chastisement for their sins, He brings upon them severe afflictions. "Like as a father pitieth his children so the Lord pitieth them that fear Him." In the midst of a long series of heavy denunciations against the oppressors of his people who were suffering in captivity for their sins, the voice of Divine love and sympathy is heard, proclaiming that *God has not forsaken them* "though their land was filled with sin."

Have not the Church and the people of our country many indications that God has not forsaken them amid the privations and sufferings of war? May we not say—"the Lord of hosts is with us, the God of Jacob is our refuge"?—How has He frustrated the designs of the enemy to capture and plunder this city? In how many instances has He given success to our arms against superior numbers, and scattered hosts of our foes before us?—He has to a very wide extent blessed our land with health, and caused the earth to yield abundant harvests! Shall we not recognize the hand of Divine Providence in the blessings, which brought to nought all the devices of the enemy to create a famine throughout the land?—And have we not ten thousand witnesses in the army, who testify in truth that God has been with them by His Spirit, and turned many thousands to righteousness! There are no doubt reasons, Divine reasons, for the continuance of the war, for sin still abounds on every side, but the numerous indications that God has not forsaken us in this important crisis, that we still share largely in the sympathies of One who suffered for us, should call forth our gratitude in thanksgiving, inspire us with holy confidence in Him, and encourage us to pray without ceasing that He will prepare the hearts of the people by His grace for the blessings of peace.

As yet we probably know very little in regard to the *special designs of God* in this war. We know not what are to be its immediate or ultimate results. We know not the purposes which he will effect by it, or what judgments or mercy He may have in store for our enemies. His judgments are a "great deep," past finding out until He illustrates them.—The friends of Job were not the last men who have made great mistakes in their attempts to interpret the providences of God. But if we have evidences that He cares for us and is present with us in the days of our trial, we may bear with submission every burden laid upon us, looking continually to Him for support and deliverance.—*Christian Observer.*

Secret Sins.

A man who indulges in sin privately, by degrees, gets his forehead as hard as brass. The first time he sinned, the drops of sweat stood on his brow at the recollection of what he had done; the second time no hot sweat on his brow—only an agitation of the muscles; the third time there was the sly, sneaking look, but no agitation; the next time he sinned a little further; and by degrees he became the bold blasphemer of his God, who exclaimed, "Who am I that I should fear Jehovah, and who is He that I should serve him?" Man go from bad to worse. Launch your boat in the current—it must go where the current takes it. Put yourself in the whirlwind—you are but a straw in the wind; you must go which way the wind carries you, you cannot control yourself. The balloon can mount, but it cannot direct its course; it must go which ever way the wind blows. If you once mount into sin, there is no stopping. Take heed, if you would not become the worst of characters, take heed of the little sins, which, mounting one upon another, may at last hurl you from the summit and destroy you soul forever. There is a great danger in secret sins.

Old Age Without Religion.

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded from the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow laborers of manhood die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.

NO MAN A LOSER BY GIVING HIMSELF TO GOD.—Æschines said to Socrates, "Because I have nothing else to give, I will give thee myself." "Do so," said Socrates, "and I will give thee back again to thyself better than when I received thee." So says God, "Give thyself to me, in thy prayers, in thy heart, and in all thy actions, and I will give thee back thyself, and myself too: thyself in a holy liberty to walk in the world in thy calling; myself in giving a blessing upon all the works of thy calling, and implanting in thee a holy desire to do all things to my glory."