

cordance to his precept. At the time Jesus answered and said, "I thank thee O FATHER, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, FATHER for so it seemed good in thy sight" —Matt. 11, 25 26. Luke 10th chapter, 21st verse.

That it was the practice of Jesus to address himself in the language of supplication to the Father, is likewise manifest from the following passages: Matt. 26, 39 42 53. Mark 14, 36. Luke 22, 42; chap. 23, 34 46. John 12, 26 28; chap. 14, 16; chap. 16, 26; chap. 17, 1 5 11 21 24 and 25th verses.

In this respect as well as in all others, Paul was a follower of our blessed Lord. To give thanks to the FATHER, for all things was his practice —Eph. 3, 14. Col. 1, 3; and his precept —Rom. 15, 6. Eph. 5, 20. Col. 1st chapter, 12th verse; and chap. 3, 17th verse.

Thus we are authorized by the examples and commands of Christ, and of the Apostle Paul, to consider the Father as the Supreme object of adoration. Hence we conclude that he is the only true God. So numerous and decisive are the proofs, which establish the great doctrines of the Christian denomination. First, that God is one undivided and immutable being, and second, that this one being is the Father.

And is it not an unspeakable satisfaction, to have the subject thus simplified and cleared of mystery, and presented in the language of Scripture?

Must not the humble worshipper who laments that his piety is checked, not only by the importunities of appetite, and the attraction of material objects, but by the real difficulty of contemplating with fixed attention a being unseen, unfelt, and unheard, rejoice in every discovery which contributes to render the sublime work of praise more easy, as well as more delightful? But to enlarge on these views, though useful as well as agreeable, would be to depart from the line of strict scriptural argumentation.

In my text, a few thoughts on the character and person of Christ, and may the Holy Spirit help us to present the truth, with reference to the Son of God.

Faucett's Store, N. C., Feb. 8th, 1851.

For the Christian Sun.

WHEN MUST I DIE?

What is Death? a busy husbandman Who in season and out of season, wields and ever ready sickle.

Mortal life cannot abide forever—it must have an end. The irreversible fiat has gone forth from the courts of Jehovah, that "Man is mortal and death inevitable"—the sacred volume of revelation proclaims, that "Death is appointed once for all men" the decay and mutation of nature attest to all the solemn truth, and we dare not doubt it. We pause not then to ascertain the certainty or to develop the justice of Nature's stern immutable law, we bow submissively to the known decree, and in simplicity only inquire, when?

When must I die said a young and lovely child to me: and as she faintly lisped the sweet accents of simplicity and innocence a trembling tear gently stole from her soft blue eye—"Mother told me I should have to die; like little brother, but when I asked her when? she would not tell me. Please sir, tell me when I must die," and when I told her, that neither I nor her good mother but God alone could tell, her little bosom heaved and she seemed almost transfixed with horror, that she could not know when she should be laid solitary and alone, in the cold and cheerless grave. Alas! the dark pall of doubt is not thrown alone around the mind of the simple little infant in tracing up this inquiry. Here is a problem, so abstruse and mystical, that science nor philosophy can never solve it. A Confucius, Zoroaster or Watts may have investigated all the laws of thought and action, piled up precept of Wisdom upon precept and heaped volume of human lore on volume; a Newton or a Franklin may have unfolded many of the most startling mysteries of nature, measured the distance and explained the movements of the heavenly bodies in their ceaseless rotations, and chained the insidious fluid that courses the mighty veins of the thunder-throbbing bosom of Heaven, submissive to the will of man: but with all their skill, ingenuity and wisdom they could never lift aside the mystic veil of the future, and answer the question of this innocent little girl.

When must I die? The all-knowing mind of Omniscience alone respond. Death is no regular periodical visitor. He does not always favor us with timely premonitions of his appearance, but he often comes without giving the faintest warning to prepare. Alas! in my own brief experience how many sad and unexpected intruders have I seen him make in circles where all was gladness, hilarity and joyous dreams of a golden future. The young mother hangs with listless care over the peaceful slumbers of her first-born babe, and while he closely nestles in her bosom and she pictures for him naught but bright sun lit paths, the tender bud is nipped by the cold and icy fingers of death. The cup of life is proffered to his lips, he tastes the bitter draught and refuses to drink. Oh Death!

"Gold, beauty, virtue, youth, Even helpless swaddled innocence falls To soften thy heart of stone; the infants' blood Pleases well thy taste—and while the mother weeps, Bereaved by thee, lonely and wastes in woe, Thy ever grinding jaws devour her too."

See you lovely girl, bedecked in all the beauties of nature and of art; the rosette tints of the carnation blushing on her healthful cheeks, whilst crowds of admirers fawn around her footsteps, and drink in every glance from the melting eyes—and reflect before to-morrow's sun shall gild the eastern hills, she may be levelled to the dust and become the food of crawling worms! The noble and manly youth that sets out upon the tumultuous ocean of life in his fragile bark, his big heart burning with lofty aspirations, and while the beacon-light of Hope gleams with lustre and the finger of Fame beckons a far off, he rushes recklessly, madly onward, till, in a fatal moment, the maelstrom of death is reached and he is buried in his yawning vortex. What a forcible admonition, that "in the midst of life we are in death!" I have seen the man of ambition and the votary of popularity of strong and buoyant frame and vigorous intellect, drinking with ecstasy the applause of the multitude, with iron sinews climbing the ladder of Fame, and dreaming only of

golden honors and undying laurels, swallowed up in an instant by the insatiate jaws of Death; and I could but ask, what is human fame and glory? And reason whispered 'tis merely the tiny boat which the school boy cut with his penknife, from a small piece of bark, and launched upon the brook, and as the first gale wafted by, it overset, scarcely provoking a ripple upon the placid stream.

When must I die? Let the inquiry sink deep in our hearts. Frequent warnings are necessary to make us reflect on this solemn subject; for we are too apt to repel from our minds all thoughts of death and of a future state. Propose it often and seriously to your hearts frail man, and it will enable you to brace up your nerves to meet the event with greater firmness and composure when it shall occur, and not sink down prostrate and paralyzed with fear. Open the broad book of Nature and find an allegory there. In this season of the year most particularly many images of death present themselves to our view. Nature is now disrobed of those beauties which but last summer, charmed our eyes and filled our souls with delight. The grove and fields through which we rambled, inhaling the gentle breeze as they wafted over fragrant flowers, and listened to the sweet strains of the feathered songsters, and now all solitary and cheerless and divested of all their variety and charm. That giant oak which last summer clothed with foliage and verdure, towered proudly toward the skies, is now felled by the sturdy woodman's axe. The raging winds sweep furiously along, and in the wild and sportive play tear up many a proud tree, which a short time since, seemed in its security to defy the rude blasts of winter. 'Tis thus with thee, oh death!

"None can escape thee: in this dungeon house, Where darkness dwells, and thrice-fearful silence, Thou sit'st from age to age insatiate, And drink'st the blood of men, and gorge thy flesh, And with thy iron teeth grindest them to powder No bribe can buy thy favor for an hour, Nor mitigate the cruel yage For human prey."

Many animals pass the winter in a profound stupor from which they do not awake till the mild heat of returning spring reanimates their system. Just so the long night of winter steals upon us and intercepts our efforts to obtain the fascinating pleasures of this vain world, and presenting to our astonished gaze a symbol of the night of death, which so often comes when least expected. Thus we may derive lasting benefit from the various changes of nature if we fear not to contemplate them.

When must I die? I cannot tell: but enough for me to know that "Death is appointed once for all men, and after death, judgment." Let me then so live as one who knows *this day* may terminate mine earthly career. Let me become familiar with the idea of my latter end, and with force, let its cogent lessons reach my heart. And at least let me meet the dread messenger without fear or trembling, and rejoice in his appearance as a herald of the approach of a joyful eternity in the bright mansions of undying bliss.

"Engage oh God! this wavering heart, Wisely to choose the better part, To scorn the trifles of a day, For joys that never fade away. If thou my Father, still be nigh, Cheerful I live, and joyful die, Secure when mortal comforts flee "To find ten thousand worlds in thee."

ADOLESCENS.

Nansemond Va.

For the Christian Sun.

MR. EDITOR: I observe in the "Sun" of the 12th instant, a request made by Elder M. B. Barrett, for some one of your Correspondents to give the true meaning of the following passage of Scripture:

"And I say unto you; Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

The interpretation or true meaning of the above passage is this: I believe our Saviour meant for us to use as much foresight and diligence about the concerns of eternity, as worldly-minded men do about the things of this world. Instead of employing uncertain riches in any unrighteous way, use them rather in acts of piety and charity, with a subserviency to real and everlasting happiness; that, when flesh and heart, and all these enjoyments (friends of mammon) fail, and we come to die, God may receive us as faithful stewards to eternal mansions in the heavens.

To give you a more comprehensive view of the words "friends of the mammon of unrighteousness," I will here quote from an eminent Divine, who says:

"Mammon signifies riches; and according to the Heathen Mythology, was the God of plenty, and all the treasure of this world are here called the Mammon or riches of unrighteousness, in opposition to the true riches, because they are empty and unsatisfying, precarious and disappointing to the expectations of those that place their happiness in them; and yet they may likewise be so called, because they are often unjustly obtained and possessed, abused and made the means of corrupting man, and are the only portion of unrighteous men." A TRUE BELIEVER.

Raleigh, February 19th, 1851.

For the Christian Sun.

THE CHRISTIAN CONNEXION.

We thank God that our Church is able to maintain her position, being founded as we believe, upon a Rock. Others built upon the foundations of men have been unable to stand firm when trials and opposition come. But opposition has only served to confirm and establish our Connexion. She has nothing to fear from investigation. Her foundation is too firm to be moved; and her banner floats too high in the air to be reached by her enemies. Her principles are opposed to nothing but sin. She advances in strength and numbers almost imperceptibly. Her policy is not to build up her walls upon the ruins of other Christian communities; but by gaining volunteers from the ranks of the world—receiving into her number all who with a willing mind are disposed to enlist under the Captain of our salvation.

Let us be encouraged; for we are fully persuaded, that the most substantial basis, that could have been formed by man, must have given way ere this, before the powerful opposition we as a denomination have had to encounter. Whenever and wherever, her principles are proclaimed, the people see the ground she occupies, is scrip-

tural and reasonable; and like the little leaven will continue to spread and leaven the whole lump. We need not fear of failing to be successful my dear brethren in building up our cause in the world; (not by pulling down other churches) but by rolling on the tide of true piety and Godly zeal until the whole earth is filled with righteousness and true holiness. JAMES I. HOBBY.

CHRISTIAN SUN.

RALEIGH, N. C.

Wednesday, February 26, 1851.

OUR LEADING PRINCIPLES.

1. We own no name but CHRISTIAN; believing it was given by Divine appointment. * * * "And thou shalt be called by a new name, which the mouth of the Lord shall name." "The disciples were first called Christians at Antioch."
2. The Bible, as our only authoritative rule of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."
3. CHRISTIAN CHARACTERS, the only proper test of Christian fellowship. "By their fruits ye shall know them."
4. CHRISTIAN UNION, among all Saints upon Bible grounds. "Ye are all one in Christ Jesus."

OUR TERMS. It appears that there are some of our subscribers who do not understand why twenty-five cents more is to be charged to the subscription price of the Sun, when payment is delayed six months, or longer. We answer; The additional charge is to enable the Publisher to employ an Agent to collect his dues on the Sun. We think it nothing but justice. The subscriber can avoid the payment of the additional quarter of a dollar, just by paying his subscription according to the Terms found on the first page; i. e., in advance; and then there will be no need of paying an Agent to collect such dues.

The Postmaster general has decided that Postmasters may frank letters enclosing subscription money to the publishers of newspapers. Our friends can pay the dollar to their Postmaster and get him to forward it on, to us. Our Agents who may have larger sums to send us, can do the same and save postage.

TO AGENTS. You can save us a great deal of trouble by observing the following directions: When you make remittances, be sure to write in a plain hand, the name of the subscriber and his post office for whom the money is sent. In sending pay for new subscribers, always distinguish between them and old ones. In ordering discontinuances, be sure to give the name of the post office, as well as the name of the subscriber that wishes to discontinue.

Elder D. P. Pike of Newburyport, Mass. has kindly consented to act as our regular correspondent for the East. We call the attention of our readers to his very interesting article contained in this number, under the head of "Revivals in New England." May the good work spread gloriously throughout those Northern regions.

"The Christian Sun" is now published in this city. Since its transfer to this place its typographical appearance has greatly improved. We are sorry to see in its correspondents a disposition now and then to find fault with the Missionary Baptists.

Will Brother Tobey be so good as to inform us, which one of our Correspondents has shown disposition to find fault with the Missionary Baptists? And upon what grounds? We know people generally are in favor of the Missionary cause; and their "disposition" is to give speed to every laudable effort that is bent upon Christianizing the world. We wish, not to be represented as being opposed to missionary operations.

We have home Missionary Societies of the true, we have no foreign missions established; but it is not because we are opposed to them. But when our people are fully awakened to their duty, we trust that some of our ministers will be the honored instruments in the hands of God, warning many of the benighted heathen from their idolatry to the worship of the One true living God.

We copy below the Resolutions adopted by the General Convention of the Christian Connexion, held at Marion, New York, in October last on the subject of slavery.

It appears, that our Northern Brethren, though entertaining views adverse to Slavery, in general, yet "believe that no part of the Union is justified in boasting of exclusiveness from sin over another," concerning slavery as it exists in our own country. They fully recognize all Godly people living in the Southern States as Christians. Hence we have no occasion to fear a split in our denomination, upon that ground, as others have done.

Resolved, That we consider the personal freedom of every human being to be a sacred right of his nature; and that Slavery, therefore in this country, and in every other, is a great infraction of the right of humanity; that it is not a natural relation; and that we entertain the belief, and cherish the hope, that the tendency to improvement, inseparable from the nature of man,—the teachings and spirit of Christian religion, with the beneficent workings of the great Providence which tenderly cares for the welfare of each and all of God's moral offspring, will finally abolish this relation from the face of the earth.

Resolved, That to remove the evils of Slavery it should be approached with no partisan motives, that the love of humanity, rendered wise by the consciousness of the present imperfect state of human society, should temper every word we write, or utter on this subject; that we consider no part of the Union as being justified in boasting in exclusiveness from sin over another; that, for ever regarding the fraternal ties which unite the different parts of our country together, we ought to treat with kindness and esteem, the good men and women of the South whose birth and education have been providentially cast in a region of country inheriting the system of slavery.

STRUCTURES on a pamphlet recently published in Havana Cheung County, N. Y., entitled "Unitarianism. A dialogue summarily exhibiting from their approved Authors the doctrine advanced by a sect called CHRISTIANS, in which their arguments are stated and confuted by Rev. C. L. Brown of the M. E. Church. By Jabez Chadwick, A. M., a minister of the Christian Church.

We have received from the author a copy of the above work; a pamphlet containing 48 pages of well printed matter. Were it not that some uninformed good men might be led astray, and ignorantly misrepresent us to others, we should be opposed to any of our ministers noticing such scurrilous publications as that of Mr. Brown's which Elder Chadwick has so ably refuted in the above pamphlet. Akin to this publication of Mr. Brown's is a work entitled, "A check to Modern Arianism," by one Hiram Mattison of the M. E. Church. That has also been taken up, and perfectly dissected by Elder Chadwick. It is a pity that any church embodying so many thousands of Godly men, and devoted Christians; and whose ministers have labored so hard for the conversion of the world, should number among them such cruel slanderers as C. L. Brown and Hiram Mattison. Such publications as theirs, will do any thing but injure us where we are known. False representations, and unfair dealing will never prosper. Fair argument and sound reasoning we love, but falsehood and slander we despise.

W. B. W.

ELDER BENJAMIN SEEVER.

This brother is now on a visit to the churches of Virginia and North Carolina. We hope he will be well received and encouraged after a short sojourn. Elder Seever is a plain unassuming and much devoted to his calling.

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Extract of a letter dated Feb. 1st, 1851:

"BROTHER HAYES: On Thursday the 'Sun' came to hand, it was joyfully read. It shines brightly, and I hope it ever may pour its light upon a dark world, that the people may enjoy the light of the glorious Gospel."

A PARTY of 400 Mormons sailed from Liverpool, on the 5th, for New Orleans. Their destination is the Valley of the Great Salt Lake. A second ship, with 280 emigrants of the same persuasion and for the same destination, was ready to sail from Liverpool.

AN INTERESTING TABLE.

Below we give the names of all the Ministers who were present at the late General Convention, at Marion, New York. This will be an interesting table to many of our readers. It was prepared by Elder John Ellis, of Castile, N. Y. for his own use, and we have solicited from him a copy for publication. The statistics were received from each Minister's own lips, showing when they were born—the year they were converted—the time they commenced preaching—the years they have been engaged in preaching—and their present age, as follows:

NAMES.	BORN.	CONVERTED.	COMMENCED PREACHING.	REMOVED YEARS.	PRESENT AGE.
1. Jabez Chadwick,	1779	1793	1840	50	71
2. David Ford,	1779	1799	1799	51	71
3. John Ross,	1794	1814	1817	33	56
4. Jesse E. Church,	1804	1820	1825	25	46
5. David Millard,	1794	1814	1815	35	56
6. Jasper Hazen,	1790	1808	1809	41	60
7. John Case,	1786	1807	1815	35	64
8. Jason McKee,	1800	1818	1821	29	50
9. Daniel P. Pike,	1815	1830	1835	15	35
10. Thomas Henry,	1799	1825	1830	20	51
11. David Wade,	1793	1816	1820	30	57
12. D. F. Ladley,	1806	1822	1833	17	44
13. John Phillips,	1810	1825	1833	17	40
14. W. R. Stowe,	1815	1831	1839	11	35
15. C. L. F. Havens,	1818	1840	1840	10	32
16. H. S. Fish,	1816	1838	1842	8	34
17. W. B. Wellons,	1821	1834	1845	5	29
18. P. Roberts,	1815	1831	1834	16	35
19. George Bailey,	1790	1805	1827	23	60
20. E. H. Halladay,	1811	1833	1835	15	39
21. E. Bulloch,	1820	1833	1842	8	30
22. James Elliott,	1825	1840	1840	10	25
23. L. B. Hyatt,	1817	1836	1841	9	33
24. Eli Fay,	1827	1844	1844	6	23
25. A. Stanton,	1812	1830	1832	18	38
26. J. R. Freese,	1826	1846			24
27. A. S. Langdon,	1807	1826	1834	16	43
28. J. H. Currier,	1808	1824	1833	17	42
29. Chester Covell,	1817	1832	1841	9	33
30. Ira Brown,	1806	1825	1827	23	44
31. Charles H. Plummer,	1829	1842	1842	8	28
32. G. S. Warren,	1809	1830	1833	18	41
33. Theobald Miller,	1808	1825	1834	16	42
34. Moses Cummings,	1816	1831	1836	14	34
35. John B. Weston,	1821	1835	1843	7	29
36. John Waggoner,	1813	1834	1841	9	37
37. B. Hanes,	1820	1840	1840	10	30
38. J. W. Titon,	1812	1829	1839	11	38
39. Moses Kidder,	1817	1831			34
40. E. Chadwick,	1812				38
41. W. T. Caton,					34
42. G. H. Hebbard,					34
43. Josiah Knight,					34
44. Z. M. Ellis,					34
45. John Ellis,					34
46. E. Chadwick,					34

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Elder JAMES M. MINNIS, A. M., Head, Sumner County, Tenn. for him should be directed accordingly. Elder Charles H. Plummer Post Office address for the present, is Lewisville, East Nottingham Township, Chester County, Penn.