

that we desire to have Bible truth to stand on its own merits, without being labelled with the unscripural appellations of Unitarianism, Trinitarianism, Calvinism, or Arminianism. The Bible with all of its truths stood up independent of all the above isms before they had their being; and it can do so yet independent of these human epithets. We do not wish the truths of the Bible corrupted with the vain tinsel of hum an philosophy. We have arisen with the Bible in our hands to teach and defend the truth it declares to the world; to enforce its sacred precepts and persuade mankind to become practical Christians according to the teachings of Christ and his Apostles.

We have no human rules or man-made government as a test of Christian fellowship. The only test of Christian fellowship we recognize is holiness of heart, and practical experimental godliness; we receive and hold in fellowship all whom Christ receives—all who walk according to the teachings of Christ and his Apostles, we unhesitatingly extend to them the hand of Christian fellowship.

BENJ. SEEVER.

For the Christian Sun.

LOVE.

MR. EDITOR: It has been some time since I troubled your readers with any of the weak effusions of my pen, and now while I attempt to write, I know not what to employ my pen about. But if you think this short scribble worthy a place in your columns, you can insert it in some vacant place.

In presenting a few thoughts on Love, let us first notice God's love to man. Before Christ made his appearance into the world, man was sinful and lived in direct rebellion to the laws of God. The Lord looked down from his Throne in high heaven, upon the beings he had created, and although sinful he loved them; His love was so great towards them, that he sent Christ into the world to die that they might live. Christ came into the world, and his love was so great that he consented to die for them and nothing short of love, could have caused our blessed Redeemer to die for man's redemption.

If God so loved us, we ought also to love one another. We ought to love God supremely, Christ devotedly, our neighbors as ourselves, our enemies, and all mankind.

Jesus says, "A new commandment give I unto you, that ye love one another, as I have loved you that ye also love one another." Christ has given us a command to love one another, and if we do not obey, I fear the consequences will be awful.

Christ has said, "By this ye shall know, that ye are my disciples, if ye love one another." Now I consider that if we have faith, so we could remove mountains, and all other things necessary, yet if we are destitute of love, we can never see the face of Jehovah in peace nor be fit subject to enter the fields of eternal repose.

How sweet and lovely to see brethren dwell together in love. Love worketh no ill to one's neighbor, not pure genuine love, but there is a kind of selfish, narrow hearted hypocritical love, that I would like to see crushed to death. That is the love that some have, of speaking fair to one's face, and when the back is turned, envy has taken the place of love. That is not love but hypocrisy in its fullest sense.

How delightful to see love reigning in the church, each feeling his brother's care. When love flows in the hearts of the members of the church, all envy, selfishness, contrariness and evil speaking will flee away, as darkness at the approach of day. But when they are devoid of this love, all is confusion, and that church will finally dwindle away to nothing.

Then I admonish all church members, to be in possession of this pure and unadulterated love, not that love that endureth for a little season, and then vanisheth away, but that love that will endure in all time and remain with equal lustre in eternity.

Love in a community. How pleasant to see all living in peace and harmony; then there will be no running from one to another, with evil speaking, and backbiting.

Love in a family, O how delightful to see Father, Mother and children all sitting around a cheerful winter fire, and each one's heart warm with love to one another, is enough to make one's heart swell with emotions of joy, to the Author of all good, for this heavenly principle. It is enough to cause the angels in heaven to shout with joy, that the beings of earth are capable of obeying the new commandment that Christ gave unto them. May the Lord grant that Love may reign predominant, in all the churches under the Sun, in all families of the earth, that when Christ comes to make up his jewels on earth, they may be prepared to ascend with him to the regions of purity and Love, to remain with him that loved us and died for us, with God who is love, with all the lovely angels in a lovely place the paradise of God, and sing the songs of redeeming love forever.

Mr. Editor, I will now close my feeble effort on the all absorbing subject of Love. So for this time adieu.

Yours respectfully,

LUCRETIA.

Virginia, Jan. 1851.

For the Christian Sun.

CHRISTIAN GENERAL BOOK ASSOCIATION.

I would earnestly call the attention of our Southern ministers and churches, to this organization, now located in Philadelphia.

A General Book establishment amongst us as a denomination, at present is of great importance. Books are much needed throughout the South, as well as other places, and now the people in this State have an opportunity to possess themselves with Books of our own publication, and also add to their libraries, other books. Therefore, whatever book or publication you want send to our General Book Concern and not be dependent upon the sects, and have to pay extravagant prices, and benefit others and not ourselves.

If we as a denomination throughout the United States unanimously patronize our Book Concern; we shall soon have an establishment, that will command the respect of the public, and exert a powerful influence, in our favor throughout the world.

Look at other denominations, what a power they wield and how rapidly they are building up their cause by means of the press and books.

Hymn Books, the writings of our prominent men, the lives of our ministers who have died, together with Sermons, Tracts, &c., can be had at our Book establishment in Philadelphia.

From this State merchants from every county go there to buy goods, you send by them, or we have a direct communication by Rail Road to Raleigh. Therefore send up your orders and money and supply this country with our publications. Remember that the Agent is Dr. J. R. Freese, No. 64 North 3d Street Philadelphia.

ISAAC N. WALTER.

Faucett's Store, N. C., March 1st, 1851.

For the Christian Sun.

BROTHER HAYES: I am glad to see the "Sun" again in its orbit, and with brighter disk renewing its visits to those who have long enjoyed the light of its rays. I have received two numbers from the new office in Raleigh, and perceive very gratifying evidence of careful attention to neatness and order, by its present conductor. The new arrangement, which I regard as better than any other proposal that came within my knowledge, I trust will prove the wisdom of the Association and fitness and faithfulness of the Publisher, and unite the minds, hearts, and labor of our Southern Brethren in sustaining and improving their own best means of general acquaintance, intelligence, and influence. And while those who have a local interest in the paper must be its chief supporters, no doubt the good wishes of many in distant sections, and the aid of some, will attend your valuable labors. And if it may be my privilege to render any assistance, I shall do so with pleasure, and the more especially as my labors and acquaintance with a large portion of your readers give me a strong local interest in much of the country for which the Sun is most particularly designed.

But as Christians of the same general views, principles of action, and religious interests, we not only have our local necessities and labors, but also occasions for union of interest and action, not obstructed by distance or local considerations. Such, to some extent, seems now to be the case in relation to Education and a College as essential for its promotion. Though the "Graham Academy" in North Carolina, and "Starkey Seminary" in New York, may each claim the special attention and support of many in their respective sections of the country, and justly prevent the raising of some funds that might otherwise be obtained for "Antioch College," yet it is desirable that in each place the brethren may feel that they have an interest in the proposed College, and that "the Christians" in all sections may be its builders and owners, and that when its success shall reward the zeal and liberality that produced its existence, we may, as a denomination, with propriety call it "our College," and say that God blest us while we refer to the united efforts of all portions of the body in providing means for the thorough education of many of the rising generation.

In this prospect is truly encouraging. The Agent for New York, Elder C. L. F. Havens, is a member of the N. Y. Western Conference, and has commenced his labors in this part of his field. Our Conference contains but little over one tenth of the Churches in the State, yet within its bounds nearly four thousand dollars have been secured, and one thousand more promised provided the success of the enterprise shall require it. A pleasant place has also been selected for its location, where men starting from Massachusetts, Ohio, or Michigan, may arrive in twenty four hours, and if I am not mistaken it will require but about thrice that time to come from your own pleasant city. And to induce the Committee to accept the location an offer of ten thousand dollars has been made by the inhabitants of the place.

Such success exceeds our former anticipations, and it is now evident that the sentiments and zeal of our brethren and friends are highly favorable to a College of the first order, and the hope now begins to be strong that an Endowment of one hundred thousand dollars can be raised, and enough besides to erect suitable buildings for a College thus endowed.

W. R. STOWE.

Ogden, N. Y., Feb. 21st 1851.

For the Christian Sun.

DONATION VISITS.

BROTHER HAYES: As in my acquaintance South I have no knowledge of the custom of making "Donation Visits," I am disposed to give an account of the practice in this Country: and should it appear profitable, our brethren South may derive some advantage from the example.

These visits are made for the benefit of Ministers, and many Churches make them yearly as a mark of respect, and to aid their Pastors beyond the amount promised as their Salary. The previous arrangements are made by a committee who see that all necessary preparations are made for the entertainment of the company, and on the day appointed those who are disposed to bring in their offerings meet at the residence of the Minister (those of middle age and older in the Afternoon, and young people in the Evening which in this county is not until candle-light) where the supper is prepared without expense to him, and all leave just such things as they are disposed for the use of the minister and his family. Often a great variety of provisions and clothing is left, and money also to supply such wants as no one may have anticipated.

Since I have resided in this place, the friends here have made three such visits, leaving on the average, over one hundred dollars each time, and more than forty of that in cash. These visits have been great helps in the supply of numerous family wants, and almost everything given has been of real value, being adapted to some profitable use; and while the many small gifts have united in one great benefit, probably no one has suffered for the part he has borne in the work of kindness. The last visit of this kind, but a few days since, was the most favorable in the proportion of cash left, the amount in money being over sixty dollars. But the friends here are not as regular in such visits as they are in some congregations, having made but three for my benefit in more than five years, but what they lack in this respect they have well made up in the continual kindness manifested by their gifts brought in separately almost every week in the year. Besides strictest punctuality in paying all they have agreed for five years, and one third of the sixth now past, they have paid more than a hundred dollars a year,

above all engagements, for the whole time, and on this branch the sixth year may be counted in full though nearly two thirds is yet future.

It can readily be seen that such unvarying kindness not only affords great satisfaction to the mind, but also supplies many a natural want of a minister and his family. How many ministers whose salaries are not sufficient to meet their real necessities, might be relieved of many fears, trials and suffering, and greatly aided in their calling, by a little extra attention and aid from the many they labor to benefit? How many of the common wants of a family may be supplied by small gifts from the many, and how easy a very encouraging extra allowance in money can be made up by combination when no one pays a sum in the least embarrassing to himself? And as I well know the kindness of Southern brethren, and their strong social feelings, and how liberally they provide for public entertainments, and their readiness to share in united efforts of kindness, it seems to me that "Donation Visits," if once introduced into that country, would be highly pleasing to the people; and occasions of much social enjoyment to friends assembling, and could not fail, among such warm hearts and liberal minds, to leave large benefits for those they visited. But the manner is not the important point, but let the needy and faithful Minister receive the free-will offerings of his brethren, whether they bring them together or separately, and while the gifts reward the receiver, God will reward the giver.

W. R. STOWE.

Ogden, N. Y., Feb. 21st 1851.

For the Christian Sun.

INDULGENCES.

BY ELDER N. SUMMERBELL.

Many have heard of the sale of indulgences, and the contention caused thereby among the monks of the different orders, which was one of the causes of the dissention in the Roman Church called the Reformation, who yet understand but the little about them. The Roman Church teaches that the surplus good works of the saints are with infinite merits of Christ deposited with the church, under the keys of St. Peter. These merits &c., may be sold to make up any deficiency in this world or Purgatory, so as to overbalance the charges against the sinner and show a balance in his favor; and may be obtained of a duly authorized person for a sum of money. I will note a few of the prices, attached to particular sins.

	s.	d.
Murdering a layman	7	6
Abortion	7	6
Incest	7	6
False oath in criminal case	9	0
Simony	10	6
Keeping a concubine	10	6
Burning a Neighbors house	12	0
Defiling a virgin	9	0
Laying violent hands on a Priest	10	6
Robbing	12	0

And so on to the end of the chapter. And as the merits of Christ was in as well as the merits of Saints, there was an infinite fullness, and no sins could be too great to be overbalanced, past, present, nor future. Hence to lack faith in their efficacy was madness. To be lukewarm in purchasing, was like Esau losing his birthright, while to say aught against them the most outrageous heresy. Luther raised his voice, and the Empire of indulgences fell with a mighty crash.

There is not one of the cardinal principles of the "Christian," but what is considered essential by every pious denomination; and there is not one of the nonessentials, or supererogated principles which we reject, that could ever be agreed upon, or was ever considered of importance in a dying hour. Ours, is the Substance.

Reader, do you grow in grace? "Prepare to meet thy God!"

N. S.

Two were baptized in the Christian Church Cincinnati on the 17th of Feb. making 17 in all who have been received into the Church this season.

For the Christian Sun.

APPEAL TO THE SLUGGARD.

BY ELDER N. SUMMERBELL.

Tune, "You will see your Lord a coming."

1. Come, be up now and a doing,
Said the farmer to his neighbor,
For the season fast is passing,
Who was loitering in the spring.

Chorus: Sing the harvest time,
Sing the harvest time,
Sing the harvest time,
When we'll reap the golden grain.

2. But the Sluggard he went loitering,
While the season it was passing,
But the farmer he went plowing,
Soon to sow the golden grain.

Sing, &c.

3. So the Sluggard spends the winter,
Passes spring, and wastes the summer,
While the farmer plowing, sowing,
Soon will reap the golden grain.

Sing, &c.

4. O poor sinners are you coming,
If not now be up and doing,
Sow the Seed of life and glory,
While you're in the spring of time.

Sing, &c.

5. Come, the cheerful sun is shining,
Come, the flowers now are blooming,
Come, the birds they are a singing,
Come and sow the golden grain.

Sing, &c.

6. Soon the storms of winter's coming,
Soon the winds of autumn blowing,
While the tempest loud are howling,
You will want this golden grain.

Sing, &c.

For the Christian Sun.

BROTHER HAYES: The people through this part of the State are well pleased with the "Sun" both as it regards the Typography and matter. And I have no doubt but many more subscribers will be added through the year. Go on my brother in the good work, and let every number grow better and better till its light shall eclipse the glory of this world.

ISAAC N. WALTER.

February 22d 1851.

Communications for the Sun have multiplied considerably of late; we hope our friends will exercise a little patience, we intend to do the best we can for them.

CHRISTIAN SUN.

RALEIGH, N. C.

Wednesday, March 1st 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 CHARACTER, 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."

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.

A good opportunity will soon be afforded to many of our subscribers to send us the dollar, in payment of their subscription. It will be seen that Elder I. N. Walter has published a long list of appointments where he will meet his brethren in the South, perhaps for the last time on earth; he will receive all sums due us, and forward them on,—they shall be duly receipted in the Sun.

We shall hereafter discontinue no subscriber to the Sun, who has taken his papers from the Post Office unless, he pays all arrearages due.

Postmasters are required by law to give the publishers of newspapers the names of persons to whom newspapers are sent, who fail to take them from the office.

Our dear Brother Elder I. N. Walter will soon leave the South, to return to his native State. We feel well assured that the good wishes of thousands of his brethren and friends in N. C. and Va., will follow him to his home in the far West. That their prayers will not cease to ascend the Throne of grace for his prosperity and happiness in time, and his eternal happiness in the home of the good.

His visit among us has been an innumerable good. He has shown us that they ever were.

We are, my dear brethren, ever your affectionate friends.

W. R. STOWE.

Wm. Penn, and a host of other kindred spirits whose piety and godliness, have caused their names to be revered by all, would be among those not saved. Who can prepare his mind to believe such things? For one, we cannot.

Not. The holy man and the true God's face in heaven.

Again, if in the midst of our regeneration (as we call it) we have any doubts, let us remember that a man cannot enter into the kingdom of God, unless he be born of water, and of the spirit, and cannot enter into the kingdom of God.

We would not attempt an exposition of this seemingly difficult passage; but for the use which some men try to make of it. By many the expression "born of water" is supposed to refer to water baptism, and hence they conclude that no man or woman can enter the kingdom of God, unless baptized with water; some suppose that because water is mentioned first in the text, that a man should be first baptized and then born of the spirit, in order to enter the kingdom of God. Some have been willing to admit in their theory, that all are fit subjects for the kingdom of God, who have been baptized in infancy, or arriving at maturer years, and have afterward been regenerated or born again. While others have contended that only those who in imitation of our Lord have been immersed in water, can enter the kingdom of Heaven.

Now we look at each and all of these views of the subject as being entirely erroneous and incorrect.

If the passage has reference to water baptism in any way, it evidently excludes all from the kingdom of God, who are not baptized. To draw this conclusion would in our estimation be placing quite too much importance upon the external rite, or outward performance. Man's salvation would depend too much upon man. For where there was none found to be baptized, none could be saved. Christ could not consistently, and in truth tell the thief upon the cross, that he would that day be with him in Paradise. All who die on sick beds, having repented and believed in Christ during confinement would be lost. George Fox, Wm. Penn, and a host of other kindred spirits whose piety and godliness, have caused their names to be revered by all, would be among those not saved. Who can prepare his mind to believe such things? For one, we cannot.

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EXPOSITION OF JOHN III. V.

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