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quent insertion twenty-five cents. They must be accompanied with a responsible name. A reasonable reduc-

age, or they may not be attended to.

THE IMMORTALITY OF THE SOUL. The following proposition, and others similar to it, have been so frequently presented by different persons, that we have concluded that the subject demands a passing notice :

"Is it proper to apply the term immortal to the soul of a wicked person? Answer through the Herald.

Some, it seems, publicly and boldly assert, that the soul of man dies with the body and remains lifeless in the grave until the resurrection, when both soul and body will be resuscitated togeth-

Others oppose this idea, but exclude the expressions immortal and immortality, as mapplicable to the souls of men.

We object to the first idea .-1. Because it is opposed to the peculiar properties of mind, or spirit. It can be clearly deent of matter. The mind of man may have the the words life and death, are used metaphorically. the ministers of the cross, but more especially for to strike the fatal blow.

2. We object to this idea, because it leads to Ma

It makes little or no distinction between matter and mind. Both are mortal, die together, are shrouded and buried together in the grave. What a cold, chilling thought, even for an infidel! Horrible thought that entombs the whole family of spirits, the good as well as the bad, from Adam until them from the vanities of earth, and exalt them to are great. Do I improve them? Do I love God the end of time! According to this doctrine, the in faith and piety, lie dormant in the cold

3d. We object to the idea, beause it contradicts

the doctrine of the Bible. In the Scriptures, the body is represented as a frail and temporary abode of the soul. Paul (2 inevitable. Cor. 5: 4,) calls the body an "earthly house," a "tabernarle," subject to dissolution. And Peter also speaks of his body as a temporary dwelling, Apostles believed that the soul survived the body.

body, it is "present with the Lord." When the Lord Jesus appears the second time to raise the dead and judge the world, we are TWELVE QUESTIONS FOR MEMBERS OF told (Jude 14,) that he will come with "ten thousand (an infinite number) of his saints." This passage evidently alludes to the disembodied spirits that will accompany our Lord to receive their and wish to serve him here below, by coming out bodies, made spiritual and immortal from the from the world, joining his people and support-

those brethren whose honesty we have no reason ister urged me to become a member? to doubt, who are disposed to cavil at the expres- 2. Am I a true Christian? What evidence sions immortal and immortality, as inapplicable to have I of this? Have I repented of sin, and the souls of mortal men. If they believe that the soul been born again? Do I really believe on Christ? survives the body, and remains in a state of happi- Do I hate sin, love Christ, his people, and cause? ness or misery after death, they are orthodox at Have I chosen God for my portion? Do I deleast in sentiment, if not in language. Although sire to be made holy? Have I the witness withthe words immortal and immortality are not directly in that I have passed from death unto life? the idea which these words convey in our language Anything or nothing? Do I realize my covenant mortal. The mutilated passage, God "only hath God, and for which he will call me to an account? o'clock, December 31, 1799. light,—whom no man hath seen nor can see. The Lord's house, or as my own? In the church, do mising Son.

THE CHRISTIAN SUN (same Apostle informs us, (1 Cor. 15: 53, 54,) I consider myself as under law to God? or, to do that the bodies of the saints will put on (ATHANA- as I please? What does my conduct say? Is sta) immortality at the resurrection of the just. The bodies of Enoch, Elijah, and of Christ, that there that reverence, that deference, that consistency, which right views of the church should inhald been glorified, had already put on immortality spire?—Did I enter it to please myself or others, and the church should inhald been glorified, had already put on immortality as provided as I please? What does my conduct say? Is the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that the bodies of Enoch, Elijah, and of Christ, that there is the provided that the bodies of Enoch, Elijah, and of Christ, that there is the provided that the bodies of Enoch, Elijah, and of Christ, that there is the provided that the bodies of Enoch, Elijah, and of Christ, there is the provided that the bodies of Enoch, Elijah, and of Christ, there is the provided that the bodies of Enoch, Elijah, and of Christ, the bodies of Enoc tle said, speaking of God, "who only hath im- as the purchase of blood, and therefore sacred to mortality dwelling in the light unapproachable," God?

God; and also in 1 Cor. 15; 53, 54, where it is comfort them? When wandering, do I endeavor applied to the risen and glorified bodies of the to reclaim them? Do I reprove them in the saints. This word occurs in no other place in the spirit of meekness, and not suffer sin upon them New Testament. But the adjective APMTHARTOS, or do I only find fault with them to others, and rendered 1 Tim. 1: 17, immortality, and in Rom. thus make a bad matter worse? Do I break the Kilby. 1:23: 1 Cor. 15: 52, 9: 25; 1 Pet. 1:4, 23, law of God, and injure them, by raising them incorruptible, -is not only applied to God, and up enemies at every corner, and thus help the the future bodies of saints, but is also applied to Devil to pull down Zion, while I profess to be things everlasting, having unlimited existence, as building it up? O, my soul come not thou into paper, will be inserted at the following rates: fourteen a crown, inheritance, the word of God, which are this secret; and, mine honor, to this assembly be called incorruptible or immortal because they called incorruptible or immortal, because they not thou united. when he exclaims:

' But O the soul that never dies, At once it leaves the clay; Ye thoughts pursue it where it flies, And track its wondrous way.

Up to the courts where angels dwell, It mounts triumphant there, Or devils plunge it down to hell, In 'infinite despair."

"These shall go away into everlasting punishment, but the righteous into life eternal

monstrated, that spirit can live and act independ- the idea of a joyful resurrection. In such places, church are. O, my soul, forget not to pray for all most brilliant visions, while the body is asleep No sound argument can be grounded on such pas- thine own. received up to Heaven."

2:7,) for which we are admonished to " seek."

favor of the immortality of the soul. The word best advantage for Christ? How shall I regard is here used to express the unfading glories of my present course upon my dying pillow, should heaven, which are brought to light through the I have one to die upon? Gospel, and presented to immortal minds, to win 10. Am I growing in grace? My privileges heaven. None but immortal spirits have the ca- more, Christ more, christians more, sinners more? spirits of Abraham, Isaac and Jacob, with all the pacity to seek immortal joys above. Brutes can- Is my faith stronger, hope brighter, humility deepholy prophets and apostles, and their successors not do it; their desires are confined to earth, and er, charity broader, and principles more fixed? earthly things: but nothing short of an incor- Do my hatred to sin and love to holiness increase? ruptible crown of glory, in the presence of the Is my spiritual vision clearer? Are my evidences immortal King, can satisfy an immortal spirit. growing brighter and brighter?

With such, nothing but a "perpetuity of bliss is bliss." If it fall short of this eternal despair is responsible to God for time, talent, property, and S. S. Barrett, W. H. Eley, a

guided only by the dim light of nature, believed in are responsible to me?" the immortality of the soul. Cicero, in discoursing 12. Am I prepared io die? I am in a world or tabernacle, to be laid aside, or "put off" at upon this subject, said, "If I am wrong in be- of probation, trial, and duty; should God call me death. Such expressions clearly teach, that the lieving that the souls of men are immortal, I at once to his bar, am I prepared? Is my work Education. please myself in my mistake; nor while I live, done? Are my accounts straight? Should I If we compare Philip 1: 23, with Cor. 5: 1-8, will I ever choose that this opinion, with which I receive the applauding welcome. "Well done. we find that when the spirit leaves the body at am so much delighted, shall be wrested from me. thou good and faithful servant; thou hast been death, it departs "to be with Christ" in heaven; But if, at death, I am to be annihilated, as some faithful over a few things, I will make thee ruler while it is united with the body, "it is absent minute philosiphers suppose, I am not afraid over many things: enter thou into the joy of thy from the Lord;" and when it is absent from the lest these wise men, when extinct too, should Lord!" Gos. Herald. laugh at me."

CHRISTIAN CHURCHES.

1. Why am I a member of this church? It is because I honor God's institution, love Christ, ing his cause; or is it for the sake of company, We proceed in the next place, to reason with respectability, and fashion, or, because some min-

applied to the soul of man in the Scriptures, yet | 3. As a member, what am I doing in the church? -unlimited existence is also conveyed in reference obligations? I have pledged myself to this church to the souls even of the wicked. Compare Isa. -do I meetwith them regularly on Lord's day 66; 24, with Mark 9: 44, and Matt. 25; 46. No for worship, attend the week evening services, man has any scriptural authority to assert, nega- prayer-meetings, &c.? Do I feel that I have a tively, that the soul of saint or sinner is not im- duty to perform, a trust committed to me by

immortality," is often quoted and misapplied, as 4. What are my views of membership? What though God was the only immortal being in the view do I take of the Church? Do I regard it universe,—when the true idea is, that He alone as a human invention, or a Divine institution? McDowell county, is Goodrum; but he keeps a is self-existent, who dwells in unapproachable from Jeaven, or of men? Do I treat it as the Temperance hotel, and is himself an uncompro-

ity, (athanasia,) and possessed it, when the Apos- or to serve God ? Do I view the church of Christ

5. What is my conduct towards my brethren? The Greek word ATHANASIA, (immortality,) is Do I love them, feel interested in them, help them found in 1 Tim. 6: 16, where it is applied to ? If in my power, do I visit them when sick, and

we are destined to exist forever. Now, in this sense 6. Do I love my pastor as I ought? Do I say in truth, that the souls of all men are immor- help him, or am I a burden to him? Do I tion will be made to those who advertise by the year.

Say in truth, that the souls of all men are immorhelp him, or am I a burden to him? Do I tal—that is, they do not undergo corruption, as respect or despise him? Do I follow up the be directed to H. B. Hayes, Raleigh, N. C., free of post-the body does, when it moulders to its mother Word preached by serious conversation and praythe body does, when it moulders to its mother Word preached by serious conversation and praydust. The soul of the wicked is immortal, beer er? or do I injure his usefulness and destroy his cause it endures forever—or, in Scripture laninfluence by finding fault with him and his preachguage, "their worm dieth not." We think the ing, and by making others as discontented as myidea of the poet is in harmony with the Scriptures, self? Is my conduct towards him courteous, kind and lovely ? or do I mistake impudence for honesty, and wound, afflict, and grieve his sensitive

7. Do I pray for my minister as I ought? He preaches, reads, studies, lives, labors, and prays for me. Do I pray for him? Some people find fault with our minister, but, I fear, never pray for him as they ought. Is this my case? Do I pray for him, not only in the prayer-meeting, but in private, frequently? Do I plead for him constantly before I It is true, that the word death, in the Scrip- go to hear, while hearing, and after the sermon tures, frequently has the sense of perdition and is done? or has my minister to make the commisery-implying an exclusion from the presence plaint of the old minister who said he had lost his of God, in consequence of sin and obedience, in prayer-book? Paul laid much stress upon the opposition to life, which is used to denote the prayers of the brethren. I have heard our minbliss and glory of the kingdom of God, including ister say what a great support the prayers of the

and insensible. While the body sleeps, the mind sages, against the immortality of the soul. In 8. Do I help to support my minister as I ought? can be raised to the highest degree of joy, hope, one sense the prodigal son "was dead," when he love, and gratitude, or sink to the lowest degree was separated from his father's house, and made pel should live of the gospel. Not linger, but of sorrow, despair, hatred, and revenge. It can explore the heavenly world, and converse with would dare to assert, that the prodigal became building of our church, and to feed our souls. angels and disembodied spirits, gaze upon the mortal when he departed, or immortal when he Are the temporal wants of him and his family oternal throne, or the horrors of the infernal regions while all the physical powers are insensible their argument, who contend that the soul, "dead comfortably as myself? How is this done? Do of good or bad, though thousands of friends in trespasses and sins," or "alienated from the I pay my part cheerfully, punctually, conscientimight be standing by, ready to present the most life of God," is consequently made mortal, or im- ously, without bluster, parade, or talk? or have costly treasures, or ten thousand enemies present mortal, when it is restored to the Divine favor, or I rented a seat and never paid for it; or promised a subscription, but never fulfilled it? If so, can But, says one, immortality is something (Rome I prosper? will God approve? will this do to die by?

9. Am I laborer in God's vineyard, or a loiterer? Very true. And this is a strong evidence in Is my talent laid up in a napkin, or laid out to the

the improvement of opportunities of usefulness? Some of the most distinguished philosophers, Upon all these do I see the motto written, "you session on the subject of Temperance.

Asking too Much. A young couple were sitting together, undoubtedly in some romantic spot with birds and flowers around them, at least the reader is left to infer that they had all these appliances and means to boot, when the following conversation ensued :-

"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down at thy "Oh, sir, you are too kind! But it just re-

minds me that I wish you would gratify me by discontinuing the use of tobacco.' " Can't think of it. It's a habit to which I am

" Very well, sir; since this is the way in which you sacrifice your life for me, as you are already wedded to tobacco, I'll take care you are never

wedded to me also."

It is somewhat singular that Washington drew his last breath in the last hour of the last day of the last week of the last month of the last year in the last century. He died on Saturday night, 12

COMMUNICATIONS.

For the Christian Sun. MINUTES OF THE

EASTERN VIRGINIA CHRISTIAN CONFERENCE. The annual session of this body was held with

the church at DAMASCUS, Gates County N. C. on Friday Oct. 31st, and Saturday November 1st

Oct. 31st, 9 o'clock A. M. The Conference was called to order by Elder Mills Barrett, the standing Secretary. When on motion a President was chosen by ballot; which resulted in the election of Brother Thomas J.

W. B. Wellons was requested by the standing Secretary to act as Secretary pro: tem. Prayer was offered by Elder W. H. Boykin.

Ministers present, Mills Barrett, Uriah Rawls Robert Rawls, Stephen S. Barrett, W. B. Wellons, Wm. H Boykin, Mills B. Barrett, Licentiates, Francis Butt Jr. and Etheldred Kitchen. Represented by letter, Joshua Livesay and Thomand N. N. Tatem, and Licentiates, Robert H. Holland, Jesse Paul and Wm. D. Spratt.

The following churches were represented BARRETTS-Mills Barrett Pastor, James W. Wellons Messenger. Received one member, Removed 1, Died 2, Expelled 3. Present num-

Inton-M. B. Barrett Itinerant. Jethro Cobb, and E. W. Beal Messengers. Received 13. Present number 77.

HOLY NECK-R. Rawls Pastor, J. Rawls, J. B. Langston and A. Savage Messengers. Received 13. Removed 1. Died 6. Expelled 1. Present

CYPRESS-W. B. Wellons Pastor. J. Duke, J. Riddick and W. S. Riddick Messengers. Received 33. Died 5. Expelled 2. Present num-AMASCUS .- W. B. Wellons Pastor. J. Alphin,

R. H. Costen and J. K. Costen Messengers, received 67. Present number 76.

PROVIDENCE-W. H. Boykin Pastor. W. N Holstead, S. Etheredge, and B. Rawls Messengers. Received 3, withdrawn 1, died 2. Present number 231 BETHLEHEM-W. B. Wellons Pastor. Thomas J

Kilby, W. H. Eley, and R. Copeland Messengers. Received 19, expelled 1. Present num-

5, Erased 1, Expelled 4. Present number ANTIOCH-W. B. Wellons Pastor. M. H. Wat-

kins, W. Watkins, and D. Edwards Messengers. Received 65, died 2. Present number 214. SPRING HILL-M. Barrett Pastor. John T. Harris Messenger. Received 7, expelled 1. Pre-

sent number 21. NEWBERN-James I. Hobby Pastor. No Messenger, number of members last year 230. WILLS-No Paster, no Messenger, number of

members when last reported 7. The proceedings of the last Conference were then read.

W. B. Wellons, J. K. Costen, and James Al phin were appointed to arrange the preaching during the session of Conference.

The introductory sermon was delivered by Eld: S. S. Barrett from Matt. vii. 25, "And it fell not

S. S. Barrett, W. H. Eley, and J. T. Harris were appointed a committee to report during the

M. H. Watkins, S. Etheredge, and R. Copeland on Sunday Schools. W. H. Eley, F. Butt Jr., and Justin Rawls on

J. B. Langstun, R. Copeland and B. Rawls on

the Itinerancy for the present year.
U. Rawls, M. Barrett and W. B. Wellons a committee on the Ministry and ordination. Adjourned to 2 o'clock P. M. Prayer by Eld.

2 o'clock P. M. Conference met. Prayer by Elder U. Rawls. The ministers present being called upon socially gave a short account of their labors during the past year; and their prospects and resolutions for the future. Much interest was excited in the Conference by various speakers.

One from each delegation present were appointed a committee to report on the Intinerancy for of the following brethren, viz : John B. Langstun, J. T. Harris, and J. Alphin.

The following Resolution was then passed after some discussion.

Conference then adjourned to 9 o'clock to-morrow morning. Prayer by Eld. R. Rawls Saturday morning 9 o'clock A. M. Nov. 1st. Conference met. Prayer by Elder M. Bar-

The Committee of arrangements reported, Bro.

The Committee on Sunday Schools reported Report received and the following adopted.

Resolved, That this Conference earnestly recommend the propriety of establishing Sunday Schools at every church within its bounds. The Committee on the Itinerancy reported.

Report received and the committee discharged. The committee on Temperance reported. Report received and the following adopted. Resolved, That this Conference recommend the Temperance reformation to the favorable consideration of our churches.

The committee on Education reported. Report received and the following adopted.

Resolved, That we cordially approve of the efforts now being made for the establishment of this School (the Graham Institute) and hereby suggest to our churches the importance of their united co-operation in this needful enterprize.

The Committee on the Ministry and ordination reported. Advising the ordination of Brother F. Butt Jr. and appointing Elders S. S. Barrett, W. H. Boykin and Mills Barrett to attend to it at their earliest convenience. They further recommended the churches in future to request the ordination as Nash. Not heard from Elders Wm. Tatem of those only who are, or expect to be called to fill some pastoral charge or who design giving their whole time to the work of the ministry.

The report was received and the committee dis-Conference adjourned to hear preaching. Prayer by Elder W. B. Wellons.

Conference again convened at 2 o'clock P. M.

Prayer by Elder Boykin. A letter was read from Elder Thomas Nash, and eferred to a committee composed of S. S. Barrett,

W. B. Wellons and W. H. Boykin, with instruc-A letter was then read from Elder J. Livesay.

which was filled with much wholesome advice and caused many a tear to flow. John L. Digge's name was ordered to be erased

from the church record. The committe on the Itinerancy for the ensuing year reported. Report received, and the followng resolutions adopted.

Resolved, That the Conference committee employ an itinerant for the ensuing year provided he can be sustained by amounts pledged by the

Mills Barrett, Robert Rawls, H. L. Eppes and Thomas J. Kilby were appointed the Conference committee for the ensuing Conference year.

* Resolved, That we recommend our General Book Concern to the patronage of our brethren and Jerusalem - S. S. Barrett Pastor. F. Butt Jr., friends, and hope that they will purchase all the books needed by them of the General Agent or one of the sub-agents.

Resolved, That we recommend to the especial patronage of the members of our churches our Southern periodical, the Christian Sun at present under the superintendence of Elder H. B. Haves the publishing agent.

Resolved, That we recommend the publication of the Sun Weekly, and that the subscription price be \$1:50 per annum.

Resolved, That Eld. W. B. Wellons be appointed to prepare and superintend the printing of 1000 copies of the minutes of this Conference to be circulated among the churches. W. B. Wellons and M. B. Barrett were ap-

pointed Messengers to the next meeting of the North Carolina and Virginia Conference. M. Barrett and R. H. Holland were appointed Messengers to the next meeting of the North Caro-

Resolved, That we tender our thanks to the brethren and friends in this community for the hospitality and kindness extended to us during the pre-

sent session of Conference. The next Conference was appointed to be held with the church at Providence, Norfolk co. Va, to commence on Thursday before the first Sunday in November 1852.

A closing address was then delivered by Elder M. Barrett, prayer was offered by Bro. E. Kitchen, singing by the congregation and the benediction by the Pastor of the Church at Damas-

The Conference adjourned. · THOS. J. KILBY, Ch'man. W. B. WELMONS, Sec. pro. tem.

THE JOYS OF FRIENDSHIP.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They will return from a journey and greet their families with a distant dignity, the ensuing year. The Committee was composed and move among their children with the cold and lofty splendor of an iceberg, surrounded by its R. Copeland, W. N. Holstead, J. E. Simpson, J. broken fragments. There is hardly a more un-Duke, Wiley Watkins, J. W. Wellons, J. Cobb, natural sight on earth than one of those families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values Resolved, That the Conference Committee here- sympathy and affection, would not rather lose all after to be appointed shall not have power to that is beautiful in nature's scenery, than be robbed undo or change the acts of the annual Confer- of the hidden treasures of his heart? Cherish then your connections. Indulge in the warm and gushing emotions of filial, parental and fraternal love. Think it not a weakness. God is love .-Love God, everybody and everything that is lovely. Teach your children to love ; to love the rose. the robin-to love their parent-to love their God. Let it be the studied object of their do-F. Butt Jr. to preach to-day at 11 o'clock Elder mestic culture to give them warm hearts, ardent U. Rawls at night. Elders W. H. Boykin and affections. Bind your whole family together by Mills Barrett to preach on Sunday and Elder U. | these strong cords. You cannot make them too Rawls to address the colored congregation in the strong. Religion is love-love to God and love