

to the whole connection came forward and tendered his services to the Publishing Association if they would move the Book Concern to Philadelphia. This was at first opposed by some, but afterward agreed to by all. Brother Freese is a man who is peculiarly above dependence. He therefore proffered to perform all the labor gratuitously for four years. To carry on the business on a much larger scale, and establish agencies in different parts of the country. He now has nine sub-agents, all of whom are laboring without any pecuniary reward. All their labor is performed gratuitously. This enables them to undersell the regular book sellers, and still make a handsome profit for the Book Concern. What is now needed is a united effort on the part of our people to make this thing succeed admirably. But still many of our members and even many Ministers seem to feel no interest in the matter. Surely such have never looked at the subject in its proper light. Some ministers suppose that if they sell books in their congregations and draw money from the pockets of their members, that it will diminish the offerings which would otherwise be tendered to them. This however is a very great mistake. The more books which we circulate among our people, and the more intelligent they become, the better they will support their ministers. This thing has been fairly tested by almost all denominations. No reading intelligent congregation will allow a minister to labor among them for nought. They will pay him for his services, and reward him for his labors of love. Let any minister try the experiment and then tell us if we are not right.

We think every member of the Christian Church should by all means patronize their own Book Concern. A few reasons for this opinion we will give in a future number.

The Graham Institute.

Having shown in previous numbers of the Sun the great advantages of this institution, and its vast importance to us as a denomination; we trust all now see the necessity of a united effort to carry on the school to a successful end. Only let there be a long continued struggle on the part of its friends, a strong effort and a "pull all together," and the enterprise must succeed. But on the contrary, should sectional jealousies arise and be cultivated, to dust and destruction goes the whole enterprise. Should friends stand aloof and refuse to patronize it; it will gradually sicken and die. Should the board of Trustees continue as negligent as formerly the enterprise will be crippled and murdered. Should the Principal display no more energy, perseverance and go-ahead-ness than heretofore, it will stand forth a giant in appearance and name, but powerless in its influence. But we apprehend no such results. We are not yet prepared to write the word failure. We must rise above sectional and local jealousies if they ever existed. Every sectional and local feeling should be sacrificed upon the altar of our noble and glorious principles. Every friend of our cause should rush to the rescue and save the ship from the breakers power. The Trustees must and will act. We know most of them, they are not the men to look back, onward is their watchword in other things. It must be so in this. And our good brother Holt, God bless the man, we learn is already like a sleeping Sampson aroused, and will devote all his powers of body and mind to build up the school. He designs we learn, spending his approaching vacation in canvassing his own Conference for the benefit of the school. Once fairly aroused, we predict for him a brilliant success. In the goodness of his nature he has allowed the enemies of the school to bandage his eyes and begin to throw the cord around his body. But now the spell is broken his influence will be exerted in the right cause. After all we shall soon find him "right side up."

Brother Wm. H. Eley, who has suffered so severely from an attack of rheumatism, as to prevent his doing much for the school, is now gradually improving, and we hope that God in His Providence will so order things that he may soon be physically able to resume his labors. Should his health be restored, he will be an ornament to the Institution and a blessing to the whole Church. Elder J. A. Turner has accepted the Agency for the School and has entered on his labors with an earnestness and an energy which we hope will give success. He has recently passed through the Eastern Virginia Conference, and though his success has not equalled his wishes, yet he had allowed himself more time, and have mingled more with the people, much more would have been done. We hope he will not slacken his hand or abate his energy until he has traversed our whole denominational field, and entirely relieved the Institute from debt. Then and not until then, shall we be willing to see him return to his original field of labor in the ministry.

A few more thoughts and our pen shall cease for the present. We are not well acquainted with circumstances about Graham, but if sectarians in that section are unlike sectarians in other sections, our friends may keep a sharp look out, or their influence will be felt against the school. Sometimes it is more prudent to oppose a thing indirectly. We never mind an open candid foe, but a roundabout bush fighting opponent, we always avoid. Not all of them who are connected with the sects will oppose us. Far from it. But there will always be found in every community, some little souls who are envious and jealous and cultivate such feelings until they cannot see be-

yond their own mighty selves. We trust no such are to be found in the upper county, but it would be well to stand on our watch tower and be ready to receive their opposition when it comes. Though may God grant it may never come.

And now brethren, friends of the Graham Institute. Lovers of education, advancement and improvement. Friends to our principles. Admirers of freedom, liberty, union and love, shall we hear from you? Shall our appeal to you be in vain? Shall our efforts all fail? Shall our hopes be blasted? Shall our prospects wane? Ah methinks I hear the sound coming up from the sea shore to the mountains no! no!! NO!!! We can, we will succeed. Now let us make one long strong overpowering and united effort together, and victory will surely perch on our banner. Success will crown our mighty effort and unparalleled prosperity will attend us.

From the Gospel Herald.

BRO. CARTER:—I am now labouring in Appleton Me., for the salvation of souls, and have been for some few weeks past.—God has been pleased to pour out his Holy Spirit abundantly upon the people; his saints, of different orders, have been revived, backsliders have been reclaimed and sinners have been converted. Others are still seeking the Lord and the good is still going on. God's people here are well united in the glorious work. It is the Lord's doing and marvelous in our eyes, and it is my prayer that the good work may spread through this region and to God be all the praise. Yours in Christ, J. R. HALLOWELL.

An Appeal from the Closet, in Behalf of the Church.

ACCOMPANIED WITH A HEART-PRAYER FOR THE CONVERSION OF SINNERS.

I have not shunned to declare unto you all the counsel of God.—Acts 20, 27.

To the Brethren of the "Bethlehem Methodist Protestant Church," the Members of the Congregation, and friends of the Cause of Christ, and the unconverted.

Filled with longing for the prosperity of Zion, and conscious of great and increasing desire for the salvation of immortal souls, and trusting in God to sanctify and strengthen every effort made to advance the kingdom of our adorable Redeemer, we present to you, as from our heart, this appeal. And though we send it amongst you all, with trembling, yet our prayer to the Great Head of the Church is, that it may be blessed and sanctified to our present and eternal welfare. Receive it, as the impress of a brother's heart, and cherish it as a token of a brother's regard.

1. TO THE CHURCH. Brethren! How should our hearts swell with gratitude to Almighty God, for the great exhibition of His goodness and power in our midst. We have great cause to be glad and rejoice in the God of our salvation. Though we are few, yet the Lord of Hosts is with us—though we are weak, yet the Almighty One is our refuge and defence. We have a work to do! We are engaged in a cause, which demands all our energies, in order to success. We are engaged in a warfare against principalities and powers. The promise of glorious victory is unto us, if we war a good warfare. We are members of the Church and kingdom of Christ—the friends of Immanuel—soldiers for Jesus! The enemies of Christ, the despisers of the cross—the powers of sin—the agencies of Satan, are at work, using all possible might and cunning device to oppose the march of the sacramental host of God's elect, and to frustrate the designs of Heaven, and to entangle and destroy for ever the undying interests of those for whom the Son of God shed his own most precious blood, on the mournful summit of Calvary. Brethren! let us take unto ourselves the whole armor of God. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God. Stand upon your watch tower; be prepared with all the might of prayer and faith, to combat the wicked one, and and through Christ you shall overcome.

Brethren! see! souls in our midst are perishing from day to day. They are going down to the grave, and to the judgment bar of God, heedless of the infinite concerns of their souls. Christ has died to ransom them! He arose from the grave that he might be a triumphant Saviour. He ascended to the right hand of the Majesty of the universe, that he might be a great Mediator, and ever-prevailing Intercessor! He died to save those in our midst—he rose to conquer all for them, and to open the gates of glory to them, which before had been closed against them. He is now interceding with his Father for them! What shall we do? Would God we could feel deeply our responsibility, and act promptly in the discharge thereof. Some of you have five talents, some of you two, some of you one. You that have five, gain other five; you that have two, gain other two; you that have one, bury it not; O! BURY IT NOT! gain another one! The master of the kingdom will come, and will call for an account of stewardship! Remember the Parable. Soon the warfare will be ended. Soon the struggle will be past. And in the great day of the Lord, Heaven will recompense our toil, by the full fruition of everlasting joys. There, with those whom we have been instrumental in saving from death, will we rejoice, for ever, and sing the name and the praise of Him who loved us and gave himself for us.

2. TO THE UNCONVERTED. Fellow Travellers to the bar of God! stop! stop and think. Reflect upon the shortness of time, the certainty of death and judgment. It is not all of death to die! Whether our life be long or short, it completes the preparation for an eternal state! The preparation we make here on earth, is final and absolute. Time is the court or chamber, through which we all pass to the boundlessness of eternity, and once pass the court or chamber, we pass for ever!

the gates once closed behind us, are never re-opened to us! Awful reflection! solemn thought! My unconverted father, mother, sister or brother—by these endearing names will I address you—are you prepared to die? No! methinks I hear you answer—No! Reflect! Think of the love of Christ! think of Calvary think of your sin! think of your danger! Why will ye die? The paths of sin cannot lead you to pleasure's fountain; the follies of this world only give you pain. "Repent," the voice celestial cries! "Repent," says the word of God. "Repent," says the Church! "Repent," says the tears of your friends! "Repent," says this heart, which yearns for your salvation. Life is hastening away. Its sands are running out. Its stream is rapidly ebbing. "Great God! on what a slender thread Hang everlasting things. The eternal state of all the dead, Upon life's feeble strings."

We love you—therefore will we plead with you and plead with God for you. Come to the house of the Lord. Come to the mercy seat. Come to the foot of the cross.

May the Lord bless you, and save you with his great salvation, is the prayer of Your sincere friend and servant in Christ, HENRY D. MOORE.

From the Herald of Gospel Liberty.

MR. EDITOR:—My long experience and the many changes which have occurred in the Christian connection since my association with that body, has prompted me to make the following remarks in relation to ministers and churches.

Our ministers, to a great extent, have been connected with and have come out from other societies. Hence they have been more or less tinctured with the customs and usages of those from whom they came out. This may account for the many changes in the ministry; and why so many have gone out from us. And one reason why they have done so is because they were not fully in sentiment with us. And indeed we have been too slow to communicate our views, and too lax in the examination of those who have united with us. I hope we shall be more careful in future on both sides; both ministers and Conferences.

Ministers should never identify themselves with a people with whom they are not thoroughly acquainted. And it is to be feared that even among those who are agreed in the main there is a lack of confidence in each other to effect that union, fellowship and concert of action which should ever characterize the ministers of Christ. We should guard against throwing out any incoherent expressions, circulating unfavorable reports, or any way speaking dimly of a brother. In this way we operate against ourselves and the cause of Christ. On the other hand we should endeavor to cultivate a spirit of love and union throughout the whole brotherhood; and esteem others better than ourselves. Let every one improve the gift which God has graciously bestowed upon him with all the right kind of knowledge he can command. No one should envy others who are before them in eminence, talent or condition. But all should move on harmoniously, having the cause of God and the confirmation, stability and prosperity of all the churches at heart. For this we need a well informed, pious, holy, devoted ministry. Every Christian should pray that God would raise up and send faithful laborers into the harvest. In order for our ministers and churches to prosper they must consecrate themselves with all they have to God and his cause.

Ministers should not seek more after the fleece than the flock nor seek for the fattest place. Our weak and feeble churches must be cared for. Hence there must be some sacrifice on the part of ministers as well as churches. A true serving minister and a covetous church can never prosper. And as no church can long prosper without a stated ministry, every church should secure the labors of some one qualified of God and man to administer the ordinances of God's house, who should be well sustained in his work. If one church is not able to do this, then let two or three unite for this purpose; as no church can expect to prosper unless they are willing to support the right kind of preaching such as God in his providence has seen fit to bestow.

Churches should not be difficult and fickle minded, aspiring after great and learned gifts. Nothing is more destructive to churches than frequent changes in the ministry. It is apt to cause divisions in the church and produce unpleasant feelings. A minister comes in to preach a few times whose gift takes admirably well with some few individuals. The church think proper to secure his labors to the exclusion of the former preacher. Whereas perhaps he would not succeed any better in a long run than the former. Such a course is calculated to ruin any church. On the other hand no church should be required to sustain a minister who is not competent for the work, who is little or no benefit to the church or community. In such a case a change is very important. But ministers should be looked upon as we look upon other men as being fallible and liable to err. So when a church has received the labors of a pious minister with ordinary gifts and graces who is exerting a good influence, they had better be content than to exchange him for an uncertainty. Men of great erudition and shining talents do not always effect the greatest good in our churches. And in fact we have but very few such men among us at present. Therefore our churches should endeavor to be satisfied with such gifts as they have; until the time comes when they may expect greater. Let the ministers and churches be united and draw together systematically in the use of such means as they have, and God will give the increase.

JACOB DAVIS.

West Boscawen, April 23d, 1852.

A New Order of Ministers.

The Pope of Rome has, doubtless, a great deal of power, and it is just as easy for him to change the laws of the church, as it is to keep those laws which have long been established. It is wrong for meat to be eaten on certain days, called "Fast days" but it is a very easy thing, we sometimes find, for either the Pope or his deputies to dispense with the law prohibiting meat, and allow it to be eaten.

The clergy or priesthood of the Church of Rome are not allowed to have wives. But it would seem from the following statement of an English paper, that a new order of preachers is to be instituted by the accommodating Pope, so that the English

clergy who go over to the "Mother Church," can be kept in orders, and yet retain their wives.

The Rev. H. Wilberforce, the ex vicar of East Farleigh, who seceded to the Church of Rome, being a married man, cannot enter the priesthood of the Church of Rome; but it is said that he has received a dispensation from the Pope which will permit him to preach, though not to perform any other of the priest's offices. An order of preachers, to meet the cases of those English clergymen, who being married, cannot be admitted into the priesthood, is talked of as about to be established by his Holiness.

That is certainly very kind and considerate. Now married ministers can go over to Prophecy and take their families with them! Where is brother Brownson?

From the Olive Branch.

Simeon.

And behold! there was in Jerusalem a man most justly celebrated because of his deep and sincere piety; a trait of character so rare among the Jews of his time, as to make the fact notable! He was beloved and respected as a wise and prudent man, fully consecrated to God, in whose law he delighted, adopting it as the rule of his daily walk and conversation. And his name was Simeon. He was the president of the grand Sanhedrim—father of St. Paul's preceptor, Gamaliel, and son of the renowned Hillel, a Jewish doctor and philosopher, perhaps the most famous since Moses. Thus he was one of those constituting the line of prophets and rabbins, to whom the Jews accord the act of transmitting their oral law or traditions, from Moses down to the time of their compilation, about A. D. 150.

He was a man divinely inspired; being under the especial influence and direction of the Most High, and living in earnest anticipation of the advent of the Messiah, because informed by an express communication from the Almighty, that he should not die until he had seen the Lord's Christ, or more strictly anointed. And when the infant Jesus was carried into the temple to be offered to the Lord, the Holy Spirit, abiding in the soul of Simeon, directed him to go therein also, and witness that consolation of Israel, for which he had long been waiting. How imposing! how solemn must have been the scene when then took place—to see that venerable old man receiving into his arms that child which God had prepared for the salvation of the world; and then giving utterance to the deep emotions which filled his heart! What devotions! what faith! he manifested on that occasion! It seemed to him as though the last object of his life was accomplished, and most grateful was he that the Lord had thus fulfilled his promise; and with a willing, gladsome heart, he gave expression to that gratitude, in the prayer, "Lord, now lettest thou thy servant depart in peace!" He gave his blessing unto the parents, and spake unto Mary of the future career of her son, and of the anguish of heart in reservation for herself. The death of that holy, and divinely favored man could hardly have been other wise than happy and triumphant!

"The Worst of it."

"Do you want to buy any berries to-day?" said a little boy to me one afternoon. I looked at the little fellow and he was very shabbily clothed, grey pantaloons very much patched, an old cotton shirt, and miserable felt hat made up the whole of his dress. His feet were bare and travel stained. In both hands he held up a tin pail full of ripe and dewy raspberries, which were prettily peeping out from amid the bright green leaves that lay lightly over them.

I told him I would like some; and taking the pail from him, I stepped into the house. He did not follow, but remained behind whistling to my canaries, as they hung in their cage in the porch. He seemed engrossed with my pretty pets, and the berries seemed forgotten.

"Why do you not come in and see if I measure your berries right?" said I; how do you know but what I may cheat you and take more than the three quarts I have agreed upon?" The boy looked up archly at me and smiled. "I am not afraid," said he, "for you would get the worst of it ma'am."

"Get the worst of it?" said I; "what do you mean?" "Why, ma'am, I should only lose my berries and you would be stealing; don't you think you would get the worst of it?"

What a lesson for us, dear children? This poor little boy so tired and warm from picking berries all day in the sun, trudging miles with heavy pail of fruit, felt if he had lost them all he would not be so badly off as the one who would cheat him! Little children, will you just think of this when you are tempted in any way to defraud a playmate? Just think you get the worst of it, not the loser by the fraud. How often do we hear persons express great pity when any one had property stolen from him. But he does not get the worst of it. Though a man lose all he has, and retains his integrity and honesty, he is rich compared with the man who has robbed him.

Yes little children, if you disobey your parents—if you abuse your schoolmates—if you are guilty of lying or stealing you get the worst of it far more than those whom you may deceive, or injure, or disobey. The suffering may be theirs, but the sin is yours. God marks the sin; and though the sinner may go awhile unpunished, still there is a great day of accounts when all these little sins will appear in fearful array against you.

Daily Morning Prayer-meeting.

A union prayer-meeting is held in the old South Chapel, every morning from eight to nine A. M. It has now been in progress over two years, but has never seemed to attract any very general attention until this winter, when it has been repeatedly thronged. A most delightful state of religious feeling is felt and cherished in these meetings. Business men—rich and poor, gather here, and pour out their hearts in fervent prayer to God, for the outpouring of his spirit and the revival of his work. These union prayer-meetings, without doubt have been among the most signal means, under God, of the great revival interest which has been so extensively felt in Boston this past winter. It is believed that one thousand persons have been converted to God, the present winter and spring, in Boston. The meeting is conducted by lay members, although ministers are often present and

take part. I am often present and take part also. O, how good it is to unite in the prayer-meeting with Christians of all denominations! "O Lord revive thy work." For weeks past, the language of Apostolic times has been verified again—"And the Lord added unto the church daily, such as should be saved."

Intemperance.

The following beautiful passage is extracted from the speech of Mr. Stevenson of Boston, in the Massachusetts Legislature, on the Liquor bill: "Portray the evils of intemperance! did I say? He does not live that can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No human art can put into thirt picture shades darker than the truth.

Put into such a terrible picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced—paint the chosen seats of maternal devotion, all, all vacant; paint all the crimes of every statute and of every hue, from murders standing aghast over a grave, which it has no means to cover, down to the meanest deception still confident of success, paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community and not its legitimate mother; paint the dark valley of the shadow of death peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to an open ocean whose very waves are fire put in the most distant background, the vanishing vision of a blessed past and into the foreground the terrible certainty of accursed future.

Paint prisons with doors that open only inwards; people the scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts. Paint such a picture, and when you are ready to show it, do not let in the rays of the Heavenly sun; but illumine it with the glares of the infernal fires, and still you will be bound to say that your picture falls short of the truth."

THE METHODIST EPISCOPAL GENERAL CONFERENCE met at Boston on Monday afternoon, and the presiding officer, Bishop Jones, appointed the usual standing committees. A ballot was had for Assistant Secretaries, which resulted in the choice of the Rev. Messrs. Adams, Griffiths and Daily. A Committee of Revision was ordered to be appointed, to take into consideration all applications for change in the discipline, to consist of one from each Conference. Bishop Waugh then delivered a long and well prepared address, from himself and Bishops Morris and Jones, in which the following paragraph occurs:

"The address spoke strongly in favor of supporting the itinerant principle of the church in the superintendencies, and in favor of annual changes in the presidency of annual conferences as more likely to conduce to a proper administration of affairs. The episcopacy was one of the few general bonds yet left to the church, and every care should be taken to preserve it; the progressive character of the present age or forgetfulness of old established principles, or their radical change, and all should be done to prevent all unreasonable or undigested action of such a nature.

High Prices.—At a public sale near this place on Thursday last, corn sold for \$1.33 1-3 per bushel, and fodder brought \$1.30 per hundred.

Wadesborough Argus.

The Maine Liquor Law has passed both branches of the Massachusetts Legislature.

Receipts for the Sun.

Vol. 9—Mrs M. R. Manning \$1.50, John T. Roney \$1, M. Apple \$1, Elder A. Standifer \$2, P. Lindsey \$2, Elder J. T. Petty \$1 in part, J. Bird \$1.93, M. E. G. Barrett \$2.

Letters Received.

Elder W. B. Wellons, R. H. Holland, Mrs E. J. Summerbell, Elder A. Craig, G. J. Falkner, Elder A. Isely, Elder S. Evans, Elder J. R. Holt, R. W. Goldsboro, Thomas E. Hardy, Thomas Rollins, L. B. Seagraves.

DIED.

Very suddenly in Moore Co. on the 26th April Mr. John Blackmon in the 65th year of his age.

RALEIGH MARKET.

Corrected Weekly for the Christian Sun, by H. B. Hayes & Son.

COUNTRY PRODUCE.	MERCHANDISE.
Bacon 12 a 13	Bale Rope, lb. 0 a 00
Beeswax lb. 15 a 20	Bagging, heavy 00 a 00
Corn 85 a 90	Cotton yarn 18 a
Flour \$1.20 a 3.00	Coffee, lb. 5 a 12-3
Fat 100 a 120	Candles, lb. 15 a 20
Feathers 35 a 40	do Sperm 45 a 50
Flaxseed bush. 75 a 1.00	Iron, Swedes 5 a 2 a 6
Hides green lb. 4	do extra sizes 6 1-2 a 7
do dry 6 a 10	do English 4 1-2 a 5
Lard 12-12	Lead, bar 8 a 10
Leather, sole 20 a 25	Lime, boll 3 00 a
Mead 90 a 100	Molasses, gal. 35 a 40
Oil, linseed, gal. 1.20 a 1.25	Nails, lb. 5 1-2 a 6
Oats bushel 00 a 00	Oil, lamp, gl. 1.00 a 1.75
Peas, bushel 80	do tanners 60 a 75
Tallow, lb. 8 a 10	do light, yd. 00 a 00
Tobacco, man. 15 a 25	Powder, blasting 1.00
Wheat, bush. 00 a 60	do fine 5 00 a 6 00
Wool, lb. 20 a 25	Rags, lb. 2 a 2 1-2
	Sugar, N. O. 8 a 9
	do Porto Rico 10
	do St. Croix 10 1-2
	do Leaf 1 13-2
	do Crushed 11 a 12 1-2
	Salt, gr. alum \$2.40 a 2.50
	do Liverpool 3 00 a
	Tea, lb. 50 a 1.50
	Twine, bagging lb. 20 a 25

A CAMP-MEETING

Will commence at Pleasant Hill church Chatham county N. C., on the Friday before the last Sabbath in August next.

S. G. EVANS.

Appointments for the E. V. Circuit for May.

Bethlehem, Nansemond county, Va., 3d Sunday.
Cypress, do do do do Wednesday after.
Damasco, Gates county, N. C. do Thursday do.
Barrett's, Southampton county, Va., 4th Sunday.
Holy Neck, Nansemond county, do Tuesday do.
Providence, Norfolk county, do Thursday do.
Jerusalem, Thursday night.
Antioch, 5th Sunday. R. H. HOLLARD.