

and their influence. Brethren this work must be done; and the sooner we engage in it the better. A hint is all that is now necessary. More may be called for hereafter.

Destitute Churches and Ministers.

In a former number of the Sun we noticed the scarcity of ministers among us as a denomination. Thoughts then expressed have led us to serious reflection upon this subject. There are not only many new fields already ripe unto harvest, inviting our reapers to enter; but there are many places where Churches have been established and houses erected, congregations gathered, and an influence exerted, now destitute of preaching. They are panting after Christian preaching; they want a Christian minister to feed and nourish them. When once the free and liberal principles of the Christians have been received and imbibed; they are hard to eradicate and most difficult to remove. There are in many places brethren of our order who still hang and hold on to our principles and doctrines who rarely ever have an opportunity to hear them preached or defended. This destitution in our Church is growing worse and worse every year. A lack of ministers is experienced more and more every year. Young men coming into the ministry do not more than supply the places made vacant by the deaths of old ministers, and new fields necessarily draw off some from the old Churches, thus producing constantly greater and greater destitution.

Now, the question must arise to every reflecting mind how is a check to be put to this destitution? This leads us to enquire if these destitute Churches really and actually want to be supplied with preaching. Many of them tell us they do. We believe it. How then shall they be supplied? Let us look round and enquire. This is a grave question, and should not be lightly passed over. Upon it hangs much of our future prosperity and success as a people.

If we enquire we shall find that although so much destitution is manifest among us; and so much lack of preaching exists, there is still a goodly number of ministers, unoccupied and unemployed in the ministry. But, few of our ministers compared with the whole number reported are actively engaged. It may in truth be said, that a majority of those who have been ordained to the work of the ministry have left and are now pursuing other occupations. Some are farming, some following mechanical pursuits, practicing medicine, teaching School and merchandizing. Can it be that these brethren have changed their occupation by choice? Can a man who has once felt "we is unto me if I preach not the gospel" willingly and of choice leave off preaching, and engage in another occupation? Have they become tired of the work? Such cannot be the case. There must be a cause for the course they have pursued. What is that cause? It is hard to believe any man would engage in a labor requiring so much self-denial as the work of the ministry from impure motives. Nevertheless, there may be, and doubtless are some who do. Such may very conveniently change their occupation; and the sooner all such do change the better for the Church of Christ. But we firmly believe that most of those who engaged in the Christian Ministry intended to pursue it. They were actuated by pure motives; and from a deep conviction of duty to God and the world. If this be true the question again comes up with renewed force why have they changed their occupation? Why have they turned to their farms and counting rooms to teaching and practicing medicine? Why is there such a destitution among the Churches and so many fields of labor unoccupied? Let us enquire into these things.

By enquiry we shall find that most of those ministers who have relinquished their calling and engaged in secular pursuits have been driven to it by stern necessity. It has not been a matter of choice with them. Most of them have families; wives and children near and dear to them. They have failed to receive a support for them by preaching. Every year they have become poorer and poorer. And with their poverty has come an increasing want, and an increase of expense. They have become entangled with debt; and unable to pay; and stern unyielding necessity, has forced them from the gospel field. These are facts known to our brethren. Hence, the destitution in our ministerial ranks and the constant cry for preaching among our destitute Churches.

In the early history of the Christian Church, a war was waged against an hireling ministry. Stated salaries were condemned. This teaching was so much in accordance with the feelings of covetous lukewarm professors that they embraced it and ran away with it; and soon found themselves far in the other extreme; even forgetting that the laborer is everywhere esteemed worthy of his hire. Those who preached against preachers receiving regular salaries soon wore themselves out and left the Churches to whom they had preached to look out for other ministers or dwindle and die. Some Churches raised up ministers among them who had farms or means by which they could sustain themselves and give their service to the Churches. As this is a lamentable state of things, yet it is so; and it should afford us no commiseration to know that the same thing is experienced by some other denominations.

May we not now ask how are our ministers thus cut off from labor in the gospel vineyard to be drawn out again and our destitute Churches supplied? We answer remove the cause and the effect will cease. Take the burden off the ministers shoulders and let them once more stand erect. This the Churches must do or this destitution will remain. Our Churches need new schooling, their policy needs

changing. This must be done, or we shall not stand when we are but beginning gradually to decline. Those Churches now destitute of preaching who are able must make up their minds to engage a minister and support him. This many of them can do if they are willing. Small churches who are unable to support a preacher alone can unite together forming a small circuit and unitedly support a preacher. Again large and wealthy Churches who have regular preaching should contribute of their funds to assist weaker societies, and thus all may be benefitted. Our present active ministers should be and must be sustained and kept in the field. The rising ministry must be well provided for, and more allowed to retire from the field from actual and pressing necessity.

These remarks are intended to be practical. We are not laboring to build up an useless theory, but to accomplish practical good. We have long grieved over the destitution in our ranks; and are fully convinced that nothing but increased liberality on the part of our brethren can ever produce much amendment to the evils we endure. We cannot longer allow our delicacy to close our mouth and trammel and enslave our pen. Our ministers must be sustained and supported, or our long cherished hopes will eventually be blasted. Our Churches must learn that they are not to expect prosperity without complying with the gospel requirement and paying the laborer his hire. They must be taught that it is wrong to "muzzle the ox that treadeth out the corn," and equally wrong to perish the preacher who ministers to them the bread of life. They have tried the starving system long enough to see that it does not work well, and never can work well. It is contrary to nature and natures laws or is contrary to God's laws, and should be immediately abandoned. If we had the means to live without any aid from the Churches we would not consent to give our labor to any Church able to pay for it; and it may be proper to add here that we have never exercised the pastoral care over any church that would desire it. If a man's preaching is worth hearing, it is worth being paid for; and no strictly pious man would desire to have a minister labor for his good from Sabbath to Sabbath and not to remunerate him for his labors. Our young Churches should be instructed to commence right to obey the gospel rule at first and give according to the ability God hath given them to the promotion of his cause and the spread of the gospel. These thoughts are submitted to our brethren with a sincere hope that some plan may grow out of them to aid our destitute Churches and ministers. Let an effort be made, a plan devised, a rule adopted and there be a system and arrangement in it, and we can succeed in calling forth our inactive ministers from their retreats and engage them in the work of the Lord.

GLEANINGS.

The new Chapel for the use of Fellowship Church near Lebanon O., was dedicated on the 2d Sabbath in June. Elder John Phillips preached the dedicatory sermon. Elders Maple, Nixon and Fithian participated in the exercises. Elder J. T. Lynn is the pastor of the Fellowship Church.

Elder C. A. Morse recently visited the new resting place for the remains of Elder Joseph Thomas, and sung Elder Ellis' "White Pilgrim," and composed another piece about as good as Elder Ellis'. We presume our publishing agent will give it to us.

Elder D. Long one of the strong men of the West, advises his brethren to let Slavery and the Fugitive slave law sloffe in their Conferences; and let them be purely religious bodies. There is good sense and sound judgment in such advice.

The corner stone of the new house of worship for the Christians at Yellow Springs Ohio was laid recently. The following was the order of the exercises. Reading hymn by Eld. J. G. Reeder; Address by Prof. Doherty; Prayer by Elder H. Simonton and the benediction by Elder D. F. Ladley, Pastor. Elder Doherty's address is said to have been a splendid effort.

"It must be done as I say, or I wont help you," is clearly manifested in Elder Gardner's pledge for Antioch College now being published in the Sun. A refractory spirit has ruined many good undertakings. Rule or ruin is the watchword of some men.

\$553 have been subscribed in three weeks in New England for the Mission to Africa. We are glad to see our brethren every where excited on the subject of Home and Foreign Missions.

WESLEY'S ARGUMENT. I beg leave to propose a short, clear, and strong argument to prove the divine inspiration of the holy Scriptures. The Bible must be the invention either of good men or angels, had men or devils, or of God. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men, or devils, for they would not make a book which commands all duty forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion, that the Bible must have been given by divine inspiration: John Wesley.

Adults will be charged 50 cent. and children 25 cents, for admission to the Crystal Palace Exhibition.

A PSALM FOR THE SORROWING

BY THOMAS BUCHANAN HEAD.
Gray wanderer in a homeless world,
Poor pilgrim to a dusty bier;
On Time's great cycle darkly hurried
From year to year:
See in the sky these words unfurled:
"Thy home is here!"

Pale mourner, whose quick tears reveal
Thy weight of sorrow but begun;
Not long thy burdened soul shall reel
Beneath the sun;
A few swift circles of the wheel,
And all is done.

Though galled with fetters ye have lain,
To vulture hopes and fears a prey;
Oh, moon not o'er your ceaseless pain
Or slow decay;
For know, the soul thus files its chain
Aa breaks away.

INTELLECTUAL PREACHING.

The two idols of the age, are money and intellect. The latter is the more powerful, but they both exist at the same time, and work often in the same direction. They honor and elevate talented men. Such men are called for and rewarded. "This is the taste of the age; and ministers are trained under this, and in conformity with it. It all goes to make us think that intellectual men are the great demand of the times." The preacher would not indulge in complaints, but his was a thing that theological professors felt as deeply as any and pastors felt it too. "The results of this tendency of things were, The piety of the churches dies out under intellectual preaching. They may not know just what it is that ails them, but they knew that they are failing. The scintillations of genius and intellect have no power to warm them into life, any more than the pale cold light of the Aurora Borealis has to warm into life a frostbound vegetable kingdom.

This kind of preaching takes from us the only peculiar power which ministers possess. We have a superhuman work to do, but are shorn of the only power by which it can be accomplished. The preacher would suggest, whether the undue exaltation of the intellect was not one reason of the absence of revivals of religion.

The cure of this evil rests in a great measure with the churches. Let them inquire for men of piety, good sense and zeal according to knowledge. And let us who are in the ministry act upon right principles, and not speak disparagingly of small ministers as they are termed. Lastly, we have full faith in the power of a preached Gospel. Paul, it would seem, relied too much upon intellect at one time. He made a great speech at Athens, but it did no good, nobody was moved or convinced. Soon after this he came to Corinth, and remembering his past failure he said, I determined to know nothing among you save Christ and him crucified. No man of man's wisdom—none but Christ.—This is the one thought around which all preaching must centre. The cross—this reveals all we know of God's plans. Hence, if possessed of a right spirit, we may find rivers in the desert, a rock in a weary land, a hiding place in trouble, salvation for a perishing world.

From Europe.

The American mail steamer Atlantic has arrived at New York with London and Liverpool dates of the 23th of June.

M. CALDERA DE LA BARCA has received the appointment of Minister of Foreign Affairs in Spain.

It is reported that the Spanish ports will be opened for the free import of wheat. There is no news from China. The dates from Hong are to the 6th, but bring no reliable intelligence respecting the rebellion.

The dispute between Russia and Turkey was still the engrossing topic of public discussion in Europe. The general opinion seemed to favor a continuance of peace, though Russia and Turkey appeared to be vigorously preparing for war. A special Envoy from Austria arrived at Constantinople on the 14th of June, who is reported to be charged with conciliatory proposals. We copy several despatches reciting other late rumors.

PARIS, JUNE 27.—A private letter from Jassy, in Moldavia, dated the 17th June, says that an extraordinary courier from St. Petersburg passed the day previously, on his way to Constantinople with another ultimatum, accompanied by a notice to the Sultan, that if it was not accepted in eight days, a Russian army would immediately cross the frontier and commence hostilities. A division of the Russian army, 40,000 strong, is already within two leagues of Jassy.

The following despatches bring news of a terrible earthquake, by which one of the principal cities of Persia has been destroyed, with immense loss of life.

SMYRNA, JUNE 15.—The city of Shiraz, in Persia was totally destroyed by an earthquake on the night of the 1st of May.

EZZAGHOUM, JUNE 3.—We have news of an extraordinary earthquake in Persia, which killed 12,000 persons during one night. A plague had arisen from their unburied corpses.

LATEST FROM CHINA.

[Per Steamer Illinois, which arrived at New York, on Tuesday.]

The ship Pathfinder had arrived with Hong Kong (China) dates of April 27th, and Shanghai dates of April 15th. The capture of Nankin and subsequent defeat of the rebels is fully confirmed. The Hong Kong Herald gives the details of various cruelties practiced by the insurgents. They were making an indiscriminate slaughter of the Buddhist Priests, as well as of the Manchows. At Nankin they enticed 700 Manchow women into one building, and then set fire to it, reducing the whole to ashes. They also pressed every Chinese between the ages of 15 and 45 into the army, killing the children as useless, and making the women cooks and scullions. At Nankin the leader of the rebels had been crowned Emperor.

Fears were entertained at Canton that the rabble would rise on learning the success of the rebels. The Register advises foreigners to prepare

for any emergency. The exportation of rice had been prohibited in some districts.

A letter from Hong Kong, April 24th, states that Commodore Perry was about to proceed to Japan at once with the Mississippi and Saratoga. This had caused some uneasiness among the Americans as it would leave them comparatively unprotected; He would not wait for the rest of the squadron.

The policy of this move is considered questionable, as it will be contrary to the expectation of the Japanese, who are fully advised of all our movements and will, in all probability, result in the total failure of the expedition.

Arrival of the Arabia.

THREE DAYS LATER FROM EUROPE.
New York, July 18.—The steamer Arabia arrived here to-day, with three days later advices from Europe.

The London Times has private advices from the East which state that the Emperor of Russia had given orders for his troops to cross the river Pruth immediately, which should they attempt to do the English and French fleets would enter the Danubian.

The Russians had sunk several boat loads of stones in the Danube to obstruct the passage of vessels.

The English and French fleets, it was understood, had been ordered to lend their aid in behalf of Turkey promptly, in case Russia commenced open hostilities.

It is stated that Turkey has formally called upon the four great powers for their armed intervention.

The latest accounts from the East are less favorable to peace.

The French Government had offered Turkey 60,000 muskets.

England was quiet. Nothing of moment in Parliament.

A TRIBUTE TO THE MEMORY OF ELDER OLIVER BARR.

Over the front door of Antioch College, there is being built a niche suitable for a Statue. It has been the expectation of the committee that said niche would remain vacant for the present from various causes among which are, 1st, I seemed proper that if filled at all it should be by the Statue of a denominational man; 2d, there did not seem to be any name which the Christian as a people could designate without seeming invidious toward others. 3d, the committee do not suppose they have any funds in their hands which they can properly apply to that object. Friends of the late Elder Oliver Barr, shall I ask the committee in your behalf the use of said niche for the purpose of placing therein a Marble Statue of our friend. make this public avowal of my own desire, hoping to have a full expression of the feeling of others before the next meeting of the committee, which will take place in a few weeks.

He has ceased from among the living. He was a denominational man. He died in the immediate employ of the College. I cannot think when the circumstances attending his death are considered, any one will suppose the claim of their personal friends equal to ours. My first thoughts were to apply personally to a few of the more wealthy of his friends for the funds necessary to execute the design, but taking counsel of my own feelings, I am fully convinced that there are many who would feel deeply grieved if they were not permitted to share with others in the memory of one so dearly loved, and whose memory is so fondly cherished. Do any ask why move forward in this matter? I answer; he was my friend; at my solicitation he entered upon the labor in which we lost his life.

To the Friends of the late Elder Oliver Barr.

A. M. MERRIFIELD.

To the Friends Indeed of Antioch College.

It is now certain that there is needed THIRTY THOUSAND DOLLARS more than is subscribed to complete the buildings of Antioch College. The writer (whose name is first to this) proposed the following plan to a few personal friends and brethren who requested its publication, namely: That sixty responsible men pledge themselves to donate or raise otherwise, \$500 each—to be paid to the Treasurer on or before the first day of January next—without any per cent to agents.

We feel the need of an institution of learning not to give a creed (neither oral nor written) to the Christian denomination, but for general education.

We, the undersigned, therefore, pledge and bin ourselves, each to donate \$500, (as above) to complete the buildings of Antioch College, on the following terms and conditions.

1st. Provided the \$30,000, as aforesaid, is pledged.

2nd. Provided the \$30,000, will free the College from debt or nearly so—we agree that subscriptions of 50 or \$100 be taken.

3rd. Provided the managers of the College will allow the donors to examine its affairs; and they are found satisfactory.

Dear brethren and friends has not the time come for calm and deliberate action. Are there not the required number of ministers and brethren in the whole Christian denomination, who, with what they can give themselves can each get donated \$500? Let us try. And may we do all for the glory God, and not the praise of men.

MATTHEW GARDNER \$500; and 2 scholarships. B. B. GARDNER \$500, and 2 scholarships. Ripley, Brown county, O. June 2, 1853.

NOTICE.

A Campmeeting will be held by divine permission, at Apple's Chapel Guilford county N. C., commencing on Saturday before the first Sunday in August.

Also a Campmeeting will be held at Bethlehem Church, Alamance county N. C., commencing on Saturday before the first Sunday in September.

Ministering brethren are respectfully invited to attend the aforesaid meetings.

ALFRED ISELEY.

June 1853.

Divine Providence permitting a protracted meeting will commence at Cypress Chapel, Nansmond county Va., on Saturday before the 5th Sunday in July!

By Divine permission a protracted meeting will commence at Bethlehem Nansmond county Va. on Saturday before the 2d Sunday in August.

Also at Damascus, Gates county N. C., on Saturday before the 1st Sunday in August.

BUINESS DPARTMENT

Directions to Correspondents.

1. Never write on but one side of a sheet when you write for publication.
2. Be sure to number your pages.
3. Never omit marking your pieces—if for the Sun: write "For the Christian Sun." If intended only for the Publisher's eye, write the word Private.
4. Never intermix your business articles with those intended for the Sun, write each on separate sheets.

A strict observance of the foregoing simple rules will save us a vast deal of trouble.

We think it would be an excellent plan for each subscriber of the Sun to file away the number that contains his receipt. It would save both trouble, and expense.

Back numbers of the last half of the current volume, can be furnished new subscribers to the Sun for 75 cents; which will embrace the whole of the series of discourses on Heaven, by Eld. James Maple.

Receipts for the Sun.

Those whose names are inserted without any sum attached have paid up in full.

Vol. 10.—W. N. Bragg, John G. King, Dr. E. F. Watson \$1 do \$3, for James Faucette and George Faucette Receipts for Books.—W. N. Bragg \$50, for 2 copies of Free's Church History. Ed. W. B. Wellons \$1 for Summerbell's History. We have several volumes of the same work on hand, neatly bound, for sale.

Letters Received.

Eld. W. B. Wellons, Eld. M. B. Barrett, Eld. Geo. Manchester, Dr. E. F. Watson, W. N. Bragg, Eld. J. Elliot, Eld. J. Maple.

ELD. R. H. HOLLAND'S APPOINTMENTS.

ON THE EASTERN VA. CIRCUIT FOR 1853.
Spring Hill, 1st Sunday in each month;
Union, 2d do. "
Antioch, Tuesday after, "
Cypress, Wednesday "
Damascus, Thursday "
Jerusalem, Tuesday night after 3d Sunday "
Providence, Wednesday "
Barrett's, 4th Sunday "
Bethlehem, Tuesday after, "
Holy Neck, Wednesday "

The third and fifth Sundays will be spent alternately with the Churches of my week-day appointments. But it will be understood, that when I preach at a Church on Sabbath, that I shall not be there at my regular week-day appointment in the same month. The 3d Sunday in January if no preventing providence I shall be at Damascus, and the 5th at Antioch. The brethren will duly observe this notice, as these will be my regular appointments for the year, commencing with January.

R. H. HOLLAND.

THE NEWBORN MISSION.

Let every person who feels any interest in the Newborn Mission send on his name and the amount he is willing to pay that we may enter in our list below.

H. B. HAYES \$5,
W. B. WELLONS \$5,
R. H. HOLLAND \$5,
A. FRANKS \$5,
M. B. BARRETT \$1,
W. C. LOFTIN \$10
I. N. WALTER \$5

RALEIGH MARKET.

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

COUNTRY PRODUCE.	MERCHANDISE.
Bacon 10 a 20	Bale Rope, lb. 00 a 00
Beeswax lb. 15 a 20	Bagging, heavy 00 a 00
Corn a 50	Cotton yarn 18 a 20
Flour \$4.50	Coffee a 13
Fodder 30	Candles, lb. 15 a 20
Feathers 35 a 40	do Sperm 45 a 5
Flaxseed bush. 75 a 100	Iron, Sweden 5 1/2 a 6
Hides green lb. 4	do extra sizes 6 1/2 a 8
do dry 6 a 10	do English 4 1/2 a 5 7
Lard 20 a 25	Lead, bar 8 a 10
Leather, sole 20 a 25	Lime, bl. 3 00 a
Mead 55	Molasses, gal. 35 a 40
Oil, lincseed, gal. 1.20 a 1.25	Nails, lb. 5 1/2 a 6
Oats bushel 00 a 00	Oil, lamp, gal. 1.00 a 1.75
Peas, bushel 60	do tanners 69 a 75
Railow, lb. 8 a 10	do light, yd. 00 a 00
Tobacco, man. 15 a 25	Powder, blasting \$400
Wheat, bush. 00 a 00	do fine 5 00 a 6 00
Wool, lb. 20 a 25	Rags, lb. 2 a 2
	Sugar, N. O. 8 a 9 10
	do Porto Rico a 10 12
	do St. Croix a 10 12
	Liverpool 3 00 a 4
	Tea, lb. 50 a 150
	Trine, bagging, lb. 0 a 2
	do Loaf 0 a 2

GRAHAM INSTITUTE.

THE Fall Session of this School will commence on the 5th of July—students received only by the session after one month the School will be closed. It will be under the supervision of the former instructors. Graham June 1853.

At the Stone House.

THE SUBSCRIBER takes this method, to tender his thanks to his customers, and the public generally, for the liberal patronage he has received at their hands; and begs leave to inform them, that he still keeps on hand a great variety of articles, in the way of DRY GOODS, GROCERIES, HARD STONE, and CROCKERY ware.

ALSO, GUANO, and THOMPSON & WASHINGTON LIME upon as good Terms as can be bought in this city.

Highest price paid for Rags. CALVIN JORDAN. 29—6 in. July 30th 1853.

Blank Deeds and Warrants with Executions for sale at the "Christian Sun Office."