

THE CHRISTIAN SUN.

FRIDAY, AUGUST 17, 1877.

EDITOR-IN-CHIEF,

REV. J. T. WHITLEY.

CORRESPONDING EDITORS,

REV. C. A. APPLE, HOLY NECK, VA.

REV. W. S. LONG, GRAHAM, N. C.

OUR PRINCIPLES.

[EXTRACT FROM THE DECLARATION OF PRINCIPLES OF THE CHRISTIAN CHURCH.]

"We may well afford to dispense with all those doctrines and tenets which set the brethren at variance, and to take the following primary constitution as the ground-work of our organization, viz.:

"1. The Lord Jesus Christ is the only Head of the Church. The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God."

"2. The name CHRISTIAN is the only appellation needed or received by the Church. All party or sectarian names are excluded as being unnecessary, if not hurtful."

"3. The Holy Bible, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice."

"4. CHRISTIAN CHARACTER, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership."

"5. The right of PRIVATE JUDGMENT and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all."

Notice to Correspondents.

Articles intended for publication should be addressed to the Editor of THE CHRISTIAN SUN, Suffolk, Va., and should be mailed so as to reach us before the Friday preceding the date of their publication. Write in a legible hand, with ink, only on one side of the paper. All anonymous communications will be thrown into the waste-basket. No article will be inserted for any one, unless deemed suitable for publication.

EDITORIAL CORRESPONDENCE.

CHAUTAQUA LAKE, N. Y., AUGUST 10, 1877.

My trip has been so completely crowded with incidents worthy of being committed to paper, that I find it impossible to publish my experiences as fast as they occur. Within the past few days I have enjoyed all the glories of the Hudson from New York to Albany, the magnificence of Niagara Falls and the cool glades and numberless delights of Chautauqua Lake. The details of these pleasant experiences must be reserved until future issues of the paper. I wish here to speak particularly of my Sabbath in New York.

One of the most pleasing episodes of my trip was the prayer meeting in which I unexpectedly found myself on Friday night soon after my arrival in the city. The meeting took place in one of the smaller rooms of Dr. Hepworth's Church, and Bro. J. E. Brush was the leader. The members present took part actively in the meeting, praying and exhorting briefly and impressively, while the singing was spirited and full of devotion. I felt that it was good to be there. Dr. Hepworth is absent on a European tour, and it was touching to hear the frequent and tender allusions to him in the prayers and talks of his people.

Early on Sabbath morning, I started for Brooklyn to hear Dr. Talmage, Mr. Beecher, whom I specially wanted to hear, being absent from the city. My friend Lyman White met me at Fulton Ferry and kindly escorted me around during the day. The house in which Dr. Talmage preaches is an immense building constructed in amphitheatre style and capable of holding about six thousand people. The organ, which is one of the largest in this country, sits immediately at the preacher's back. It is manipulated by Morgan, one of the most celebrated of American organists. The singing is led by a precentor who stands by the preacher's side. There is not even the shadow of a choir, the whole congregation joining in the music.

Dr. Talmage is not much handsomer than the Editor of the SUN, a comparison which all our friends will appreciate. In fact, the Doctor is quite homely. His stature is about that of an average man, and his voice is rather harsh than otherwise. He is full of Talmage-isms; that is, like no other man in the world, perhaps. On this occasion his text was: "And God shall wipe away all tears from their eyes," and his subject "The Ministry of Tears, and the ending of that Ministry when God shall Wipe Them all Away." The sermon was a striking one, full of sharp points and telling hits. As a piece of rhetoric it was a failure; as a sermon it was good in spite of the mannerisms of the speaker. After the service I walked forward, handed my card to the preacher and was most cordially received.

Dining with my kind escort, Mr. White at his pleasant boarding house in Brooklyn, I went after dinner back to New York—and attended at 3 o'clock a Temperance mass-meeting at Cooper Union. The congregation was quite large, and the exercises of a most interesting character. The principal address was delivered by Mrs. Susannah Evans Peck, and was exceedingly clear and good. I am not in favor of encouraging women to

become public speakers; but if any of the fair sex should take to the pulpit and the platform, the privilege ought to be confined to such modest and forcible feminine orators as Mrs. Peck.

After tea, in company with Brother Brush I went to hear Rev. C. F. Deems, D. D., at the Church of the Strangers. The Church building is a neat and substantial one on Greene Street, near Eighth, not far from Cooper Union. The congregation was large and devout, and the music exceptionally good. Dr. Deems is well known in the South, as a North Carolinian by birth, and a member of the North Carolina Methodist Episcopal Conference. For several years past he has made his home in New York, and there he has taken high rank as a minister and an editor, having acquired a national reputation. The late Commodore Vanderbilt conceived a great liking for him, manifesting his partiality by making him and his congregation a present of the Church building in which they now worship, and by bequeathing to Dr. Deems personally the handsome sum of twenty thousand dollars.

The subject of the evening sermon was "Earnestness in Religion," based upon three different texts. The discussion was exceedingly happy, the thinking being close and logical, the illustrations appropriate and helpful, and the manner of the speaker graceful and full of force. The duty and necessity of being very earnest in religious matters was clearly and powerfully set forth, and the congregation cannot have failed to be profoundly impressed. Dr. Deems is unquestionably a much greater preacher than Dr. Talmage. His matter is more solid and nutritious, and his manner immeasurably superior. Of course, I went forward and made the Doctor's acquaintance, and I found him as affable in private as he had been eloquent in public.

It may be supposed that after so much Church-going during the day and early night, I was ready to rest when bedtime came. Indeed the constant travels and excitements of the past few days had quite worn me down and my sleep was deep and unbroken. J. T. W.

MINISTERIAL STUDENTS AGAIN.

The first thing that I would say is, that I am getting tired writing about this matter, and the next is, that you my brethren, are tired of reading about this matter. What a pity! I find comfort in these words: "Be not weary in well doing." I do not know where to point you for comfort, but to the subject.

A statement was made a few weeks ago of the indebtedness of some body or somebodies, for the board of these students. The amount due at that time was one hundred and thirty-two dollars and twenty-two cents. Since that statement I have received from various sources, twenty-one dollars, leaving a balance of one hundred and eleven dollars and twenty-two cents. I suppose I must look to the Eastern Virginia Conference for this amount. Brethren don't let me look in vain. I requested the Pastors of the Conference to have a collection taken up in their congregations for this special purpose. This is the only plan to raise the amount that suggests itself to my mind. If you have a better one dear brother, let us have it.

Any assistance rendered will be most thankfully received. The next session of the Suffolk Collegiate Institute will commence in a few weeks, and this matter will have to be attended to, or else the Board of Education will have to make other arrangements for the board, &c., of these young men.

E. W. BEALE.

REV. J. PRESSLEY BARRETT writes:

My meeting at Johnson's Grove began the first Sunday in this month. Up to Wednesday night there was so much rain that we could not manage the meeting to the best advantage. On Thursday and Friday the interest greatly increased. Up to Friday night there had been forty-one conversions and there were sixteen penitents left, seeking the Bread of Life. At this point and with this interest I was compelled to leave to meet my appointment at Spring Hill, it being my quarterly communion and protracted meeting there. However, the meeting at the Grove was continued up to Sunday night, Rev. J. T. Kitchen and Rev. R. H. Jones continuing it for me. It is hoped that many more were converted ere it closed.

I am under many obligations to Rev. M. B. Barrett, Rev. J. T. Kitchen, of our Church, and Rev. R. H. Jones, of the Episcopal Church, who worked most earnestly for the salvation of souls and brought this church under much gratitude for aid rendered. The Church will be much strengthened and built up by this blessed revival.

It was painful to leave the interest here to go to some other place and commence anew. I make this remark to suggest to our preachers the propriety of having no two appointments protracted meetings to follow in two successive weeks. And now I am off to Spring Hill, where I hope God's blessing may be poured out in abundance.

THE CHRISTIAN'S REWARD: GATHERING THE SHEAVES.

"He shall doubtless come again, with rejoicing, bringing his sheaves with him." After seed time comes the harvest. The husbandman who has toiled through the long, weary days while the seeds were sprouting, the plants were growing, and the grain was maturing, now goes forth into the fields with new and triumphant feelings. The grain falls before the keen scythe wielded by his sturdy arm, and is quickly bundled into sheaves ready for the garner. With shoutings of "harvest home" he returns at nightfall amply repaid in the pleasure of that hour for all the labors of the month's gone by. There is now no fear of want amid the snows of winter. The farmer can look forward with gladness to those days when the earth shall be stripped of vegetation and the streams fast locked in icy fetters, since his family will be supplied with the comforts and luxuries of life.

With some such feelings as these, intensified a thousand fold, will the Christian worker hail the dawning of eternity. Through the heat and cold, the wet and dry, of earth's long year he has traversed the fields broadcast the seeds of truth and moistening each truth with a tear. By the wayside, on stony places, among spring-briers and on fertile ground, with unflagging step and courageous soul, yet with the falling tears of anxiety and self-distrust, he has lavishly strewn the precious seeds of that Gospel that is the one hope of a ruined race. And now seed-time has passed, the grain has ripened, and the sower becomes the reaper. Forth from the field of the world he comes, his arms laden with the golden sheaves, and while the fading twilight of time is blending with the opening dawn of eternity, he ascends the royal avenue of Heaven and lays his glittering trophies at the foot of his Saviour's throne. Oh, what sheaves are there! Perhaps one sheaf is a beloved child, or a dear wife, or an intimate friend. This one is a Sunday scholar, this a father gathered by the loving hands of a son, this a stranger unexpectedly reaped in life's broad field. Yet all are sheaves. All are precious souls, regenerated and saved by the grace of God and the agency of the unworthy sower.

We are taught that God's children shall have the inexpressible happiness of presenting before him at last the souls they have won. No one else,—no angel, no seraph, no man,—shall be delegated to this important work; but each worker shall go personally to his Saviour's feet and lay his sheaves down as an offering of love. Surely there will be rejoicing then. Joy will diffuse the face of the successful worker; joy will be imprinted upon the glowing faces of those who are brought as sheaves; joy will fill angelic hearts; and supreme joy, such as mortals never knew and angels never realized, will swell the bosom of the great Redeemer as he looks upon this happy scene.

There is one word here used that must not pass unnoticed. "Shall doubtless come again." God distinctly assures us that the mission of tears and pathetic entreaty shall be successful. The man who works with the cold instrument of logic and philosophy alone may be unsuccessful. He who preaches for worldly applause will surely fail of the highest success. He who works with indifference to results or with proud self-complacency, will accomplish nothing. But the man who weeps with genuine emotion as he works, who is profoundly affected by the danger of sinners and the goodness of God—whose souls thrill with sorrow at human wretchedness and gratitude for the love of Christ,—this man shall doubtless come again with rejoicing, bringing his sheaves with him. The seed may long lie dormant in the soil; the tened blade may be scarred by the attacks of foes; rigorous seasons may vent their fury upon the springing grain. A thousand discouragements may arise, and Despair may throw its baleful shadow on the path of the future. But the germ has been rendered imperishable by the baptism of tears, and steadily the grain progresses toward maturity. No power in the universe can stay the sower's triumph, for God Himself has assured the victory. No more certain is it that God reigns, and that Right will eventually triumph, than that "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Let these reflections comfort and encourage the hearts of all those who are sowing the seed of divine truth. Ministers, Sunday School teachers, all Christian toilers, may draw inspiration hence. God has wisely appointed His children to toil in this present life, and this toil is often attended with great weakness and despondency. But at last when time shall be swallowed up in eternity, when toil shall meet its reward, then God shall wipe all tears from toilers' eyes and place upon his brow the fadeless crown of everlasting joy. Let us work then, each in his sphere, patiently doing and suffering. His will, knowing that our reward is both glorious and sure.

WHAT THE CHURCH NEEDS.

In the late Pan-Presbyterian council, a very earnest and important discussion arose as to how the church is to meet the attacks made upon it by the learned and acute Rationalistic philosophers of the present age. We very much regret to see that Dr. Howard Crosby earnestly advised his brother clergymen throughout the world not to attempt to meet the opponents of the Christian system upon logical grounds at all. He says that our religion appeals to the heart and not to the head, and that, in the battle upon merely intellectual ground, we shall be beaten by our cultured and skillful adversaries. He thinks, therefore, that we should leave them to their fancied victories, and that, by appeals to the moral feelings, we are ultimately to triumph in spite of their apparent demonstrations of the logical unsoundness of our position.

We say that we very much regret this because, coming as it does from one so eminent in the Christian world as Dr. Crosby, it cannot but be productive of harmful results to the church. To grant what he appears to grant, is, at least to the minds of our opponents, to yield the whole question. The adversaries of Christianity are bound to conclude that, if we refuse to discuss the points in dispute with them, we do so, not as Dr. Crosby alleges, because the subject does not belong to the province of logic, but because we feel the weakness of our position. And if it could be admitted that Dr. Crosby is right, it could hardly be disputed that the opponents of Christianity are justified in assuming that our faith is little better than other systems of religious belief. The God whom we love and worship is as much the God of the head as of the heart. Logic belongs as much to morals as to the physics, as much to religion as to science; and we can no more afford to dismiss it from the one than the other. Man's nature and man's conduct are as incomplete without the intellectual as without the emotional. We cannot afford to ignore either.

Dr. McCosh of Princeton takes a more rational view of the case. While he confesses that not all clergymen meet forth by the church are competent to the task of contending with these profound thinkers of the Rational school, yet the church may foster a set of champions and defenders fully qualified to enter the lists of logical combat, and come off with honor to the cause. We cannot afford, as has hitherto been too much the case, to ignore such men as Darwin, Spencer, Huxley, and Tyndall. Nor can we afford to treat their arguments with contempt. These men are above the effects of mere vulgar abuse. There has been too much of this among theologians. We want men who can appreciate the arguments of infidelity and answer them. Empty debate cavilling will no longer answer the purpose. The world demands thinkers—men who are not so bound down by the minutiae of so-called orthodoxy, that they dare not do otherwise than follow in the footsteps of others. We want CHRISTIAN PHILOSOPHERS. If Christianity be not logically tenable, then it is false; and if we cannot afford to know the truth then our cause is lost indeed. The Christian, as well as the Scientific world, wants a class of men to do its thinking and develop its truths.

The Herald also quotes an expression of this paper, where it is said that, without some newspaper as an organ, our denomination must "go to the dogs." Then, Bro. Dickinson says, "what would the dogs do with us?" If Bro. D. will pardon us, we will quote Hamlet's remark upon the character of the grave-digger: "How absolute the Knave is, we must speak by the card." If we must apply the figure literally, we may reply that the animals have already been barking at us most furiously; and if they get us, we suppose they will feast upon our bones without inviting anybody else to the banquet—they will hold a sort of "close communion" over us—perhaps. However, we own that the expression was not an elegant one, and since Bro. D. chastises our literary sin, he must excuse our being like Mr. Micawber, "in difficulties," and so making our way out in a somewhat "snarling" way. If Bro. D. will set us a better example we hope to improve both in elegance of style and suavity of manner. A.

The Religious Herald, in reply to our interrogatory as to whether it regards us as idiots, says it would not "put it quite so strong as that." Idiots may be a strong word, and the Herald may wish to say that we are only a few degrees removed from that. But if it means nothing of the sort, our question is still pertinent, though the Herald, did not quote it; "Must we think the Herald bereft of its reason, or was it only jesting?" One of the three must be true, when the Herald declares that the "Christian Church" is bound to baptize a man with oil of vitriol, if he desires it. A.

BIBLE CLASSES: SUGGESTIONS.

As to the organization of Bible Classes in connection with any school, at least two courses are open. One or more classes may be organized from the adults and advanced youths, to be taught during the regular hour for recitation in the School. Or, officers, teachers, older pupils and others may be gathered into one class, taught by the pastor, or some intelligent and pious layman, to recite at some other time. This latter plan is especially advantageous in connection with schools that use uniform lessons; for then the teachers and older pupils may review the last lesson, or else study under tuition that which some are to teach, and others to learn on the following Sabbath. About every school there are lookers-on—some members of the Church and some of no religious profession—who impress a busy worker with a painful sense of idleness. While all is activity around; while the hum of voices is heard on all sides, as teachers and pupils are studying the Word of Inspiration; they alone sit with folded hands and silent tongues. There seems to be no place for them. They may be either unable or unwilling to teach; they cannot be properly classed with boys and girls. To gather all these supernumeraries into classes and transform them from idlers into diligent students of the Bible is a work of great importance. This may be done in almost every community by patient, persevering effort.

With regard to the mode of procedure after the class has been organized, a teacher chosen, and time and place of meeting chosen, we submit the following suggestions:

1. The International Bible lessons are incomparably the best that can be found. They are chosen by competent Biblical scholars and arranged chronologically in a regular course. Half of each year is given to the Old Testament and half to the New. First rate lesson helps, such as question books, lesson leaves, teachers' papers, can be obtained anywhere at prices that are within the reach of all. This system is commended, therefore, by many advantages.

2. Regularity and punctuality are essential to sustained interest and the highest success. Infrequency of attendance, upon the part of teacher or of scholars, will break down the class. These things should be impressed suitably upon the minds of all.

3. The lessons should be carefully studied at home, so that each member of the class may be able to contribute to the common stock of knowledge. To go into the class with mind perfectly blank, or else filled with thoughts of other things, is a sure way of injuring the interest of the occasion. But when teachers and scholars alike have carefully studied the lesson at home; when they come into the class room having left books at home because they have the subject in their minds and hearts; when the teacher shows himself fully prepared to enter into the intricacies of interpretation and shed light upon every difficult point; when each scholar vies with his companions in the answering and propounding of questions; when a spirit of solemnity and prayer pervades all hearts as the truth is displayed in more and more of its glory and power;—then the Bible class will be a blessing to all who are connected with it.

Pastors, superintendents, be sure to organize Bible Classes. Gather into them those who are fruitful, and those who are now almost fruitless in the Church. Place your teachers in it for training. Go into it yourself, if you can. Study the Word of God, that is able to make you "wise unto salvation." Let your school rally around the Bible as its most precious heritage, daily learning its truths, imbibing its spirit, feeding upon its promises and practicing its precepts. As the tribes of Israel marched through the barren and inhospitable desert with the ark of the covenant in their midst, receiving instruction and drawing inspiration from its presence; so carry the Bible in the midst of your school, as the chart or your journey, the inspirer of your activity and the fountain of your consolation.

DOUBTING.

That phase of religious experience ordinarily known as "doubting" is very common and very distressing. Very few Christians, comparatively speaking, have reached that state of mind which enables them to say with confidence and joy, "I know in whom I have believed"; "I know that I have passed from death into life. That such a height of assurance is attainable in this life, admits of no question. The apostle Paul unquestionably lived in an atmosphere of serene faith and joyous hope. Thousands of other Christians unknown to fame have lived in the same atmosphere. Not that they have forgotten their own infirmities and indulged vain imagining, but that they have in spite of their frailties clung to Him who is able to "save to the uttermost" those who trust in Him. Fully conscious of

their shortcomings, they have nevertheless continually rejoiced in Him whose superabundant grace completes the unfinished enterprises of his people. Not forgetting for a moment that their hearts are defiled with sin, they have been filled continually with delicious experiences of joy while appropriating to themselves the truth that "the blood of Jesus Christ, His Son, cleanseth us from all sin." But this has been the joy of the few. The great mass of God's people live upon a lower plane. Not clearly apprehending the great doctrines of the gospel, or not diligently applying them to their hearts, they are living far below the position which they might occupy if they would. So many people are in doubt whether they are saved. So many are not sure that Death will be to them but the vestibule of Heaven. So many regard their salvation as a difficult problem to which only death can furnish the solution. These people are walking in darkness when they might be waded through the sunshine; they are choosing the dark labyrinth of the valley when the path over the breezy, sunlit hill-top is free to them as to all. God has not sinned up any of his children in Doubting Castle; those who are there incarcerated entered of their own accord, and their own hands turned the key of their dungeon. If they will, they may come out and walk with the few the paths of joy and peace.

Ignorance of the Bible is one chief source of doubts. Most of those who are constantly tortured with fears that God has not accepted them and that they are not prepared for death, are thus tortured simply because they are not familiar with the terms of salvation. The remedy for their troubles is a careful study of the Scriptures so as to understand the terms upon which we are saved.—When once they get firmly fixed in their minds the grand truth that "We are saved by grace, through faith," and not by our own feelings or deeds, their spiritual sky will grow bright and their souls will be filled with peace.

The habit of doing nothing has a great deal to do with the habit of doubting. Those professors of religion who are doing nothing to prove their love for the Saviour may well doubt whether they are indeed his own. Spiritual indolence begets a morbid doubting, which reacts in the increase of indolence. If the doubter wants to lose his doubts and find secure assurance let him study the Scriptures, inquiring, "Lord, what wilt thou have me to do?" and then let him go to work diligently doing that which has been revealed to him in answer to prayer. Understanding God's will, and honestly striving to fulfill it, he cannot fail to rise above his doubts and dwell in the pure atmosphere of peace.

LEARNED TRIFLING.

We were much struck a few weeks since in reading a discussion between two eminent divines upon the subject of baptism. One, a paedobaptist, or more properly, perhaps, an advocate for aspersion as the proper mode of administering the sacrament, made much capital of the text: "I indeed baptize you with water;" contending that the word *with* would not have been used, if immersion had been intended. The immersionist replied that the Greek word *en* here translated *with* more properly means *in*, and that "with" is a mistranslation. But of course any one at all familiar with the original language of the New Testament and with classic Greek, knows that this word *en* is used in quite a variety of significations. The mere fact that it is rendered *with* in this place, by no means decides the question as to whether the water was to be sprinkled or poured upon the person, or whether the party baptized was to be immersed in it. The original may admit of either inference. Certain it is that *en* may mean according to the connection in which it is used, *in*, amongst, by, with, over, by means of, or upon.

But the Baptist went on to apply his opponent's translation in a manner which he evidently thought conclusive of the question in his own favor. After remarking that his opponent's conclusion was that, all things considered, pouring is the true method of baptism, he substituted the word *pour* for baptize in several passages to show its absurdity. "How," he asked, "does it sound to say: 'I indeed pour you with water?'" This he thought sufficient to show the untenableness of the other's position. But suppose we simply substitute the word *sprinkle* instead of *pour*. "I indeed sprinkle you with water." Is not the grammatical propriety at once restored? In fact the real transitive force of both verbs is the same; only usage has permitted us to dispense with the word *upon* after *sprinkle*, while the same liberty is not allowed after *pour*. But the immersionist proceeds to draw a wonderful distinction between sprinkling and pouring. Would it not have been well for him to have stopped to inquire what is

the essential difference between these two words? Is not sprinkling a species of pouring after all? When the rain comes down lightly, we say it sprinkles; when it is heavy, we say it pours. To sprinkle is to pour out in such a manner, that the fluid falls in detached drops or in minute streams. What is usually termed pouring, is only an intensification of this process. The difference is only one of degree. We may turn a carriage wheel so slowly that the eye can perceive each particular spoke, or we may turn it so rapidly that we cannot perceive the separate spokes, and the wheel appears to be a solid disk. Such is the difference between sprinkling and pouring. In the latter process the eye does not perceive the detached drops and separate streams, but they are there nevertheless. Yet upon the great difference between sprinkling and pouring water upon the person, as a religious act, does our brother immersionist dilate at learned length. Surely the Monk, who thought he had arrived at a mighty pitch of piety because he had no less than three thousand patches upon his breeches, is not without a sort of posterity in our own day. And there are not a few patching descendants of his, who will have it, that it would be something like a mortal sin, if one of these patches, however small, were omitted.

All this too from men regarded as lights of the church. When grave men, who ought, at least, to have thought deeply in Christian philosophy, and to know in what respects religious truth is important to mankind, speaking in this way, we cannot so much wonder that skeptics and Rationalistic thinkers are disposed to class Christianity with the mythologies of Greece or of India. If we are to go on contending that our Master was weak enough to magnify such comparative trifles into great and vital doctrines, do we not thereby expose ourselves and our religion to the contempt of the cultured infidels and materialistic philosophers of our day? A.

THE BAPTIST UNION MEETING.

It was my privilege to be at the Baptist "union meeting" at South Quay church the 5th Sunday in July. I reached the church about 10, P. M., and found quite a large congregation assembled, which increased till about 11.30, the preaching hour. About one hour, or more, was spent by the delegates before the regular church service, in discussing the pre-requisites to a good Sabbath School. The Rev. Mr. McManning, an advocate of the use of the pre-requisites, and Mr. Jas. E. Jones, a leading layman, and a member of the South Quay church, addressed the prayer. Both of these addresses were earnest and to the point.

According to the programme, it was arranged for two sermons in the morning. Rev. Mr. Connel to preach in the house, and Rev. Mr. McManning in the grove. Rev. Mr. Connel is a man who has passed the meridian of life, possessing some educational advantages. He is from Matthews Co., Va., but was raised in Southampton County, and is on a visit to friends. I did not hear his text announced, but from what I hear of the sermon, concluded the subject was *faith*. His remarks were plain, practical and scriptural, and were delivered with ease and pathos. His doctrine was such as might be advanced by any good, evangelical minister. The subject of Mr. McManning was "the great and terrible day of the Lord." Mr. McManning is a young man of promise, and delivered himself well under the circumstances, being surrounded by an element unfavorable to good order,—young men and young ladies promiscuously laughing and talking. Many, however, listened with much satisfaction till the services were broken up by a heavy fall of rain, which made all outside scampers, some to the houses already densely crowded, some to their carriages and buggies, some under umbrellas, and some even crawled under the house to escape a drenching. Many, however, got a thorough wetting.

After an interval of about one hour and a half, the communion services in the house closed and the rain ceased, many tables were spread and many hungry visitors, including your correspondent, gladly participated in the hospitalities so freely offered.

Between 3 and 4, P. M., we were reminded that another service was about to commence by songs of praise in the sanctuary. The Rev. Mr. Deans preached. Pews being free and the church not so crowded, your correspondent found a seat. The speaker's subject was the "lifting up of Christ." His sermon was tolerably good under the circumstances; (the attention not being much better than in the morning in the grove.) He had liberty of speech and made some good points. These "union meetings" are made up of ministers and delegates, from a certain number of churches, called a district, convening Saturday before every fifth Sunday, for the purpose of agitating and advocating certain church work, providing for destitute churches, &c.

Besides the ministers already named, Reverends Howell, Owens and Ward were also present and participated in the meeting. I did not have the pleasure of forming an acquaintance with either of the ministers.

R. H. H.

REV. O. J. RALSTON writes this week:

"We had a gracious meeting at Damascus last week, which resulted in the conversion of 33 souls. Rev. Bros. Beale, Butler, C. Jordan and W. Jordan assisted me during the week. It was Bro. Butler's first visit to Damascus and the people were much pleased with his efforts."