

THE CHRISTIAN SUN.

FRIDAY, APRIL 30, 1880.

D. B. Dunbar, Proprietor.

Rev. J. Pressley Barrett, Editor.

OUR PRINCIPLES.

- 1.—The Lord Jesus Christ is the only Head of the Church.
2.—The name Christian, to the exclusion of all party, or sectarian names.
3.—The Holy Bible, or the Scriptures of the Old and New Testament a sufficient rule of faith and practice.
4.—Christian character, or vital piety, the only test of fellowship, or church membership.
5.—The right of private judgement and the liberty of conscience, the privilege and duty of all.

EDITORIAL NOTES.

To Bro. J. C. Johnson: You will hear from us by next Wednesday.

There are 213 churches and 3000 drinking saloons in Chicago. So says the Religious Herald.

Have you organized a Ladies' Missionary Union yet? Let us pull together in this matter. In Union there is strength.

The Richmond Christian Advocate says Joseph Cook has talked himself into spiritualism. Is that the result of studying New England skepticism? Alas! for Joseph.

He being dead yet speaketh, and that is a grand appeal for our cause of unity from the pen of the late Rev. Jno. N. Manning. Read it. It ought to be sown broadcast all over this country.

Enclosed please find two dollars for the SUN—can't do without it.—A. J. Shovalter, Harrisonburg, Va. That letter is short and sweet. We found the \$2 in place. Thanks! How many more will do so? Who will speak first.

To Bro. W. N. Pritchard: The Treasurer of the Convention will report soon. His reply to the brethren who have asked questions in regard to certain churches, left out in his report, is delayed on account of some necessary correspondence, which takes time.

Last third Sunday at Holy Neck Rev. R. H. Holland preached a fine sermon to an interested congregation. His sermons are sound and deep, and some church ought to hear him on Sabbath. Holy Neck is doing a great deal of improving churches, and we hope for much good from this place.

Rev. C. H. Spurgeon says out of a number of 2700 he has never yet had to exclude one from church fellowship who was received while yet a child. This ought to be a plea for Sunday-schools strong enough to move the whole church for the more efficient management of the enterprise. The Sunday-school may be made a grand power for the cause of Christ. We hope no church in the bounds of our work will attempt to do without a Sunday-school. Do make an untiring effort, asking God's help, and success will follow.

We copy from the Religious Herald the following. Will our pastors tell the readers of the SUN what they think of the question suggested? Let us have your views brethren on the subject. "Since the fall of man, there is no older or more solemn act of worship of God than giving. As well announce no singing, no prayer or no preaching; they are not one whit more religious than giving, as an act of worship." Is that putting it too strongly, or not? What say you, pastors and deacons, who go to church, sing, pray, preach, and pronounce the benediction, without even allowing the congregation an opportunity to give to God's cause?

Last Saturday and Sunday we spent with the church at Bethany. It was to us a pleasant meeting. True the weather was threatening on the Sabbath and kept many away, but we had a blessed service around the communion table. Deacon M. F. Darden of Holy Neck was with us and assisted in the celebration of the supper. The Sunday-School and Missionary Union are doing well. Bethany has a burden, but she arises so nobly it does one good to see how they pull together. Notwithstanding they had already contributed liberally to the building and, they made another rally on Saturday and raised a handsome sum in cash for the liquidation of the debt on the house. The pastor's salary was promptly paid up—and we may add that no church in the Eastern Virginia Conference has a collector and treasurer superior to Bethany. Bro. J. Walter Magee is the man. The pastor never has any trouble about what is due him except to put it in his pocket when pay day comes. May God bless this people and prosper them both in temporal and spiritual things.

DR. ARMSTRONG'S BOOK.

In these days of "rapid transit," when most authors write as if their pens were driven by an electric machine, it is refreshing to get hold of a book which has claimed twenty years of a man's attention in its preparation. In this era people cannot wait for the assistance of the printing press and the telegraph, but they must have artificial ears, telephones, to enable them to get the thoughts of a man while they are yet maturing, so to speak, in his brain.

The readers of Dr. Armstrong's new book on the Sacraments of the New Testament will not need the telephone to assist them. The Doctor's thought is not to be given to the world while it is yet in embryo in his own brain. He is eminently a thinking man, and when he has spent twenty years in thinking on a subject we are ready to give him our best attention.

The book before us contains 314 pages and is written in the Doctor's argumentative style, discussing closely the whole subject under consideration. It consists of four parts.—Part I treats of the very important question of Translation. Part II of the Mode of Baptism. Part III of the Subjects of Baptism. Part IV of Baptismal Regeneration.

As we expected, he begins at the roots of his subject and walks grandly upward. Every paragraph, we believe, bears the marks of special attention, of time and careful thought.

When Dr. Armstrong comes to the subject of Infant Baptism he does not falter, but with a logical precision he analyzes and shows the results of the Baptist teaching on this point. For instance, he takes this passage from Mark 16: 15, 16. "And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Dr. Armstrong then says: "The Baptist reasons upon this passage thus:—Baptism is here made consequent upon faith.—He that believeth and is baptized shall be saved." And as no one pretends that infants can exercise faith in Christ, the faith here spoken of, this passage prohibits their baptism.

For the purpose of bringing out distinctly the nature of this argument, let us give it the form of what logicians call a syllogism.

"He that believeth and is baptized shall be saved."
Says the Baptist,
Syllogism I. "Baptism is here made consequent upon faith.

Infants cannot exercise faith.
Therefore—Infants cannot be baptized."

"If, in our Lord's words, He that believeth and is baptized shall be saved; he that believeth not shall be damned, baptism is made consequent upon faith in such a sense as to restrict it to those who believe, upon precisely the same principles of interpretation, salvation is made consequent upon faith in such a sense as to restrict to those that believe, and damnation is made consequent upon not believing. We, therefore, call upon the Baptist consistently to follow out his principles of interpretation as expressed in the two following Syllogisms:—
Syl. II. "Salvation is here made consequent upon faith.
Infants cannot believe.
Therefore—Infants cannot be saved."

Syl. III. "Damnation is here made consequent upon not believing.
Infants do not believe.
Therefore—Infants must be damned."

This is close quarters for our Baptist brethren. We noticed a review of this book in the Religious Herald recently. It said not a word about the Doctor's syllogisms—and we suppose it will not, since ships go around shoals and rocks, places dangerous to their safety, and some men are like ships in this respect.

If our Baptist brethren shall bring out the truth we are willing to receive it, and if the truth comes from our Presbyterian brethren we are still willing to receive it.

"Scize upon truth, where'er 'tis found, Among your friends, among your foes, On Christian or on heathen ground, The flower is divine where'er it grows. Neglect the pickles, and assume the rose."

We would be glad to know that every minister and Bible student in the Christian Church had in his library, and its contents well stored in his mind, a copy of Dr. Armstrong's book on The Sacraments of the New Testament. It is a twenty years' study of the subject, giving it the most thorough discussion we remember to have seen anywhere. It is published by Mess. A. C. Armstrong & Son, 714 Broadway, N. Y. It is also for sale by Mr. J. D. Ghiselin, 132 Main St., Norfolk, Va. Price \$2.50.

Let us learn to pull together. If we pull against each other we can do little more than grunt. Learn to be wise and stand together.

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OUR CAUSE.

Holy Father keep through thine own name those whom thou hast given me that they may be one as we are.—Jno. 17: 11.

This is a prayer of the Saviour offered up to God the Father in behalf of the disciples and all those who should obey the truth through them. A prayer for the unity of the church, and the indissoluble connection of the people of God. Oh! how little of the spirit of this prayer is carried into our Christian life.

The object of the Bible is to make man wiser, and better,—wiser than he was without it or can become without it. The design of the Christian religion, is to make man holier, and happier,—holier and happier than he was without it or can be without it, neither the Bible, nor religion has as yet filled its great mission. A large part of the church and a larger part of the world are but little wiser, and better, in consequence of the gift of the precious Bible. And only the units of the hundreds even in the church are made holier and happier by their religion. This is a terrible state of things. To day the Bible is a book of contention, the church is split into a hundred fragments, and religion is too often merely the notion of a party.

Let us notice the effect of this state of things upon the Christian world. One party is in array against another in bitterest hostility, enmity exists where love should abound, while one is of Paul and another of Apollas, we should all be of Christ and Christ alone. The chief arguments of infidelity are drawn from the errors of the church, the inconsistency of Christians. The rivalry and hatred of various branches of the church of Christ prevent and hinder the prayer of Jesus far more than the agreements of the infidel possibly can. The church needs union with God, and with its Author, and men have mourned over these evils, and have sought for a remedy. And some have attempted an apology for the state of things, matters cannot be bettered they say. Others say if we throw away our creeds and confessions of faith, the world will not know what we believe, others say each denomination believes its doctrines to be right.

There is a remedy however. It is found in the answer to the prayer of the Redeemer. This remedy is of Divine origin. If applied in the spirit of Christ, all divisions and animosities would be healed. It would unite us in the love of a common cause, unite us in the love of a common religion and unite us in the love of a common Saviour. The religion of the Lord Jesus is a religion of the heart rather than of the head, it is love to God and love to man. Join our hearts and our heads will not be very far apart. The Christian Church is laboring to cultivate this spirit of unity. Striving to live under the influence of the Saviour's prayer. And that disputations and strife may cease she posts on the door of the church, her fundamental principles that all who approach may read—that here,

- 1st. Christ only is regarded as the head of the church.
2nd. Christian is the name to which she responds.
3rd. The Bible only is a perfect rule of life and a sure guide to heaven.
4th. A holy life is the test of fellowship.
5th. The liberty of conscience is awarded to all.

Oh! is not this cause a holy one? Is it not worthy of our best efforts and greatest sacrifices? Christ died for it. Let us lift up our hearts and with hand joined in hand listen to the prayer, Holy Father keep through thine own name those whom thou hast given me that they may be one as we are. Oh! may we be one in our sympathies, one in affection, one in our labors of love, one in our songs of praise, and we shall constitute one glorious body in our Father's house above, one with the great army of saints that swell the anthems of eternal praise.

J. N. MANNING.

The Temperance Banner, a new temperance paper comes to us this week from Norfolk, Va., edited and published weekly for \$1.50 a year by Rev. Richard H. Jones, at one time, during the past year, a contributor to the columns of the SUN. We like the first number very much and wish it much success.

We spent a night with Rev. S. S. Barrett of Berkeley, Va., this week. Several items of interest—among which the accession of several members to the Berkeley Christian Church of late. Bro. Butler and Bro. Barrett are working hard at this place.

MISSIONS! Who is willing to make a sacrifice for this cause? None of us are doing all we can in this direction, while this is the great hope of the future growth of the church.—Help this cause in some way.

PEN SKETCH OF EARLY RECOLLECTIONS.

In referring to the sermon by father Livesay, from the text mentioned in my last sketch, I would say, it was delivered, I believe, on the Sunday of an August quarter meeting, at the commencement of a protracted effort.

And though I was then a boy and made no pretensions to religious life, it nevertheless impressed me most forcibly and favorably. Most appropriate and effective. He seemed fully to realize the importance of the occasion, and the fearfully responsible work in which he was engaged. That,

"It is a cause of small import The watchman's care demands But what might fill an angel's hands. It filled a Saviour's hands."

He seemed indeed "watching for souls as one that must give an account." And though my mind was not capable of entering with him into all the profound depths of his theology, or of appreciating him fully, yet I should fall short of the truth, did I not say, my soul was charmed with his earnestness, his pathetic tone and the sweet melody of his voice. His very soul was full of his subject, he was elevated and inspired by the grandeur of his theme, and it flowed out in persuasive eloquence, like "the waters from a free fountain. Every eye was upon him, every ear was listening as if to a message from heaven, which the Holy Ghost was assisting him to deliver in melting tenderness. The sentiment of the text, was the great burden of his soul, and was borne on the wings of prayer, and amen from every Christian's heart went up to the eternal throne, as he repeated "Awake, O North wind; and come thou South; blow upon my garden that the spices may flow out. Let my beloved come into his garden and eat his pleasant fruits." Oh how anxious he seemed for the coming of the Holy Spirit, for a gracious refreshing from the presence of the Lord, that the garden of the Lord might be watered and that a fruitful and pleasurable harvest might be gathered into the garner of the Lord!

It was my pleasure to hear father Livesay several times after the occasion referred to, when I thought he delivered himself well, but I think I never heard that effort equaled. A year or more has often reverted back to that day, and contemplated with pleasurable emotions, and beautiful adaptations of the language used in this well chosen subject; and long did the cadence of his voice, and those memorable words of the text "Awake, O North winds," ring in my ears. And his gestures, evincing his impassioned ardor, his countenance beaming as it were with heaven's own radiance, and the lofty sentiment uttered, can never be effaced from my memory.

Father Livesay was a minister of decided talent; had a mind enriched by much useful knowledge, and he was deservedly popular in his more palmy days as a pulpit orator. And many of the hundreds who were drawn to him by the attractive power of his reasonings, his profound researches into the rich depths of divine truth, and were fed and refreshed, received light and comfort, and who are now sleeping in the dark chambers of death, will doubtless awake up in the resurrection morn to call him blessed. There are but few now living who can form any just conception of the powers of his intellect or of his capacities for communicating his thoughts. They saw him only, under the most unfavorable circumstances. Old ministers are rarely ever popular with the masses, and especially not so with the young. They saw him when tottering as it were, under the weights of many years; when the rough hand of time had been laid heavily upon him. He was not moved by lofty aspirations, his one indefatigable energies had relaxed into apparent apathy, his zeal had been cooled down by the blighted touch of age, his once musical voice, had been bereft of its strength and powers of intonation and the human-machine, so to speak, had been unnerved and unstrung; therefore his mental vigor and his brilliant powers were no longer prominent. He was in the "yellow leaf" of age, and but a mere wreck of his former strength.

R. H. HOLLAND.

BERKLEY, VA., April 26th, 1880. —Last Saturday and Sunday I spent very pleasantly with my congregation at Sharon. On Saturday the business of the church was transacted in harmony. Sunday we organized a Ladies' Missionary Union with the following officers: Sister Ann Bray, President. Miss Arabella Pearce, Vice President. Sister Prentice Duke, Secretary, and Miss Indiana Overton, Collector and Treasurer.

After preaching we spent a most delightful time around the table of our Lord. May God bless us at Sharon. H. H. B.

PROF. MANGUM'S LECTURE.

LESLIE'S METHOD WITH DEISTS.

Object: To demonstrate the truth of the Christian religion and at the same time, to distinguish it from impostors of Mahomet and the whole pagan world.

1. If Matters of Fact in the life of Christ are true—the doctrine is true: for if he wrought miracles, they prove the truth of His teachings. The same is true as to Moses and the Old Testament.

The rules that test alleged Matters of Fact: They must be such as the outward world can judge.

(1) That these monuments were kept up and in memory of the services begin at the time of the doing of the Matters of Fact, and continue.

The first two rules prevent imposture at the time of alleged performance. The other two rules prevent the inventions of such alleged facts at any future time.

Matters of Fact respecting Moses and Christ have all these rules. Matters of Fact respecting Mahomet and heathen deities have not all these rules. No imposture can have these rules.

(2) (1) Moses taught the Israelites of their migration, crossing the Red Sea, &c. Their senses would test the truth of that. He, in the Pentateuch, requires them to believe what their senses tested.

(2) If the Books were invented afterwards their first appearance at any time would have been met with contradiction, as they affirm what all would know was not true.

(3) There were monuments and outward actions—passover, circumcision, &c.—various feasts. There were many peculiar observances. Did they keep these in memory of nothing? Were they ignorant of any purposes?—Could these have been invented at any time undetected?

As to Christ: First two rules: His miracles were done before the multitude and appealed directly to their senses, so that 5,000, from what they saw, were converted at one time.

The last two rules:—Monuments and observances: Baptist, the Lord's Supper and the ministry.—These extend, link by link, back to the days of Christ, as their institution at a subsequent time would have met defiant rejection as false.

As to Mahomet and pagan deities: 1. Mahomet did not claim in his day to have performed any miracles.

2. Those that are told of him want the first two rules; they were not done in the presence of any one, and we have only his word for them.

3. The same is to be said of the fables of the heathen gods.

4. Heathen games, feasts, &c., were not instituted at the time of the occurrence of what they profess to commemorate. They all lack the 4th rule. And their priests were not appointed by their gods, but by others in honor of them.

It was impossible to persuade men that they had been circumcised or baptized—had been circumcised or baptized their children—had celebrated passovers, Sabbaths and sacraments if it had not been true. The world is challenged to produce a single imposture sustained by these 4 rules.

R. E. PORTER.

CHAPEL HILL, N. C.

A QUESTION.

Mr. Editor: What shall we do with the Deacons of the church that get drunk?

Is it the pastors place to urge the arrest of disorders in the church? Or shall he be very still about it and keep the officials still about it, too?

Can the passage of Scripture in Matt. 18 be applied to public offences? Shall not be that public sins against the church be rebuked before all? Or shall public offences be settled by the officials in the absence of the church? Can you give an answer?

TRUTH.

REPLY.

"TRUTH" may trust the management of all disorders in the church whether private or public to the directions given in Matt. 18: 15, 16, 17. If the offense be private and the officials of the church can settle it without making it public, it is their duty to do so. If it be public and the officials can settle it in a manner all honorable to both, the offender and the church, they should do so, even in the absence of the church. It is always in order to make peace and stop an evil. However, in the case of public offences, after the settlement has been made privately, it will be necessary to make known the fact of the settlement. This may be done by a report from the church officials to the church, and also by the offending party confessing publicly after the report has been made, his sorrow for the offense, asking pardon at the hands of the church. This will generally satisfy both the church

and the public, and be alike honorable to both. Follow in every case as nearly as possible the directions given in Matt. 18: 15, 16, 17.

As to what shall be done with the Deacons that get drunk, what is out of the question. Surely, if the deacons do not get drunk, they will not be deacons. If they do, why they must be deacons. Go tell them, if they will not hear you, get one or two more and go. If he still refuses to be a deacon, the church must do as it pleases. The church must be accounted for. The church must be its standard. The church must be its rule. In all cases, proceed as you see fit. Do not be an offender. The church ought to pray for the reformation of offenders.—Ed.

READERS' ACCOUNT.

Delegates to the Eastern Virginia Conference have pledged amounts for ministerial education and who have not paid, will please forward at least one half the amount in the next thirty days. Brethren, attend to this matter at once as the money is needed. I give list of churches and amounts:

Table with 2 columns: Church Name and Amount. Includes Antioch (\$20.00), Bethlehem (\$10.00), Berea (Nan.) (\$20.00), Berea (NFK.) (\$5.00), Cypress Chapel (\$15.00), Damascus (\$5.00), Ennes (\$5.00), Hebron (\$10.00), Holy Neck (\$20.00), Ivor (\$5.00), Berkeley (\$5.00), Johnson's Grove (\$10.00), Liberty (\$5.00), Liberty Spring (\$5.00), Mt. Carmel (\$10.00), Oakland (\$5.00), Providence (\$10.00), Sharon (\$10.00), Spring Hill (\$15.00), Suffolk (\$10.00), Union (\$10.00), Windsor (\$10.00), Bethany (\$10.00), Barretts (\$10.00), E. W. BEALE, Agt.

BAD COMPANY.

It is not right to judge a young man by the company he keeps. Surely bad company has an evil tendency; but a boy or man is very weak, if he can't be in bad company and let bad things alone. There must be somebody to go into bad company and try to turn them; for it won't do to sit down and say "that is a bad crowd and I intend to have nothing to do with them." My ideal of a sound Christian is one that can be in bad company, never do bad himself and often dissuade his companions from doing wrong. I say it will not do for us to sit down and see this wicked rushing to ruin, without trying to save them. The best thing to stop them is to put a young man (that will do) in their company and let him be thoroughly honest at all times, and they will reverence him; and he can soon get them to thinking, and then—, I only speak of our larger boys that are the basis of our future. I am one of the members and I don't want so much negligence paid to us. Now don't judge a young man by his company, but by his acts. "C."

THOUGHTS FOR THE YOUNG.

Children choose God for your portion; remember that he is the only happiness of a rational and immortal soul. The soul that was made for God can find no happiness but in God; it came from God and can never be happy but by returning to Him again and resting in Him. "Arise for this is not your rest." Mic. 2: 10. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3: 1-3. "God is all sufficient; get Him for your portion, and you have all: then you have infinite wisdom to direct you, infinite knowledge to teach you, infinite mercy to pity and save you, infinite love to care for and comfort you, and infinite power to protect and keep you. If God be yours, all His attributes are yours; all His creatures, all His works of providence shall do you good, as you have need of them. He is an eternal, full and satisfactory portion. He is an ever-loving, ever-present friend; and without Him you are a cursed creature in every condition, and all things will work against you. Consider, that by nature you are dead in trespasses and sins, a child of wrath and an enemy to God; while such, the thoughts of God are terrible to you; you can expect nothing from Him but wrath and everlasting burnings. God is ever angry with the wicked; His holiness hates all sin, His all-seeing eye beholds it, and His justice will punish it. While you are in a state of nature you do nothing but sin, Gen. 6:

5, Matt. 7: 18. Every thing is snare, and a wicked heart is apt to be taken. Labor to be sensible of and let the sinfulness of your life be your greatest burden. Strive against this principle, the purity of heart and a holy life; but if you strive only outward acts of sin, while your heart is set alone, your labor will be in vain. Your heart will be snared.

Justification, pardon and sanctification, and a new nature, is by the power of His spirit alone. Consider, your life is but short, and altogether uncertain. To defer one day may be your everlasting ruin. When this life is once gone, it will be in vain to think of repenting! You shall never hear no more sermons and have no more offers of Christ and grace. Heb. 9: 7. If God should take away your life to-morrow, you would perish inexcusably for refusing His grace to-day. One offer of grace refused renders a sinner inexcusable though God should never offer His mercy any more. Oh! trifled with your soul. Be not careless of eternal happiness. You have heard and hell, life and death before. It depends upon your own choice which shall be your portion. Choose you this day whom you will serve, and do it speedily; and remember once again, that you have but one life in which to choose. Oh! trifle not away this moment, upon which depends eternity. Misspend not your short time to your eternal loss.—Stand not upon short labor, difficulty, self-denial or suffering, for your eternal happiness. God would have you saved, Christ has died for you to reconcile you to God; He is ascended into heaven to open a door for your soul to enter in; and He is interested with the Father for you. Refuse Him not. S. B. KLAPP.

(To be continued.)

EDITOR'S BOOK TABLE.

TO PUBLISHERS: All books and periodicals sent to "Editor Christian Sun," will receive such notices as the Editor's judgment may deem suitable. Mark clearly the price.

THE NATIONAL SUNDAY SCHOOL TEACHER. M. C. Hazard, Editor. Adams, Blackmer and Lyons Pub. Company, Chicago, Ill., monthly. A valuable help to Sunday School Teachers. Price \$1.25 a year.

SELF-CULTURE by John Stuart Blackie, Professor of Greek in the University of Edinburgh. I. K. Funk & Co., Publishers. Price 10 cts.

Have you, young man 10 cents? Then do not spend it for a cigar. Send it to Mess. Funk & Co., 10 & 12 DeWitt St., N. Y. and ask them to send you Prof. Blackie's thoughts on Self-Culture. It is worth its weight in gold to you.

LETTERS TO YOUNG MEN AND LABORERS by John Ruskin L. L. D. I. K. Funk & Co., N. Y. In two parts, 15 cts each.

THE UNIVERSITY OF VIRGINIA. Catalogue of the Fifty-sixth session. Total number of Students 328.

THE LOGIC OF CHRISTIAN EVIDENCES, by Rev. G. Frederick Wright. Published by W. F. Draper, Andover, Mass. 16 mo. pp 328 cloth \$1.50.

We have been pleased with this defence of Christian evidences, which has been written with a view of refuting the latest "twistings" of scientific and historical discoveries and criticisms. We regard it as a valuable work. Sunday-school teachers and Bible students generally will find it helpful in their work. We were pleased specially with Mr. Wright's argument against the proposition made by Mr. Tyndale we believe, to test the efficacy of prayer. See pages 21 and 22. The author is an orthodox congregational minister of 18 years standing. He is now a pastor in Andover, Mass. We are anxious to see our people read good books, and this is one of the number which we should like to see have a place given it in every Bible reading family.

GRAHAM, N. C., April 19th, 1880. —The Graham High School is in a healthy condition.

Prof. Long was at Union last Sabbath. All of his boys are in school. Rev. Solomon Pool of Chapel Hill will preach the annual sermon at the close of the present session, 28th prox. 11 o'clock, a. m. Gov. Jarvis will be present.

I will go with Rev. A. F. Isely to Pleasant Hill, (Chatham Co.) next Friday, 1st Saturday and Sunday in May I will (D.V.) hold the 2nd Quarterly and Communion meeting at Pleasant Grove, Va.

Yesterday I preached the funeral of Miss Celia Holt at New Providence. She was the daughter of Joseph and Nellie Holt, born Oct. 15th, 1858, died April 16th, 1880. Just before her death she called her mother, brother and sister to her, told them good-bye, and said she hoped to meet them again in heaven.

I will be very busily employed from now until the close of the session. A. S. ELLIOTT, LONG.