

THE CHRISTIAN SUN.

FRIDAY, JULY 16, 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 same Christian, to the exclusion of all parties or sectarian names.

NOTICE.

Brethren who have collected money for the Convention Fund will please forward it once to the Treasurer of their Conference. This is very necessary because the Hyman Book must be paid for ere long and we wish to have the money ready when the book is done.

EDITORIAL NOTES.

The Biblical Recorder sensibly says stand by your pastor. So say we, and we hope our people will do so.

The church at Bethany is indebted to Sister W. H. Coggsdale for a water service for the pulpit. Many thanks, dear sister.

Rev. C. J. Ralston expects to go to assist Rev. P. T. Klapp in meetings during the last of July and first of August. Bro. Ralston is a hard worker in revival meetings.

An interesting communication from Rev. R. E. Holland was crowded out this week—but will lose none of its interest by this omission. It will appear in our next issue.

We spent last Sabbath with Rev. C. J. Ralston in his Liberty Spring charge. We had a large congregation and good attention and the church seems to be doing well. It is an active church, and we wish it much success. The Missionary Society is hard at work.

The Rev. Barnas Sears, D.D., LL.D., of Staunton, Va., died at Saratoga, N. Y., July 6th. He was a man of fine abilities and was a firm advocate of education. He was for some years prior to his death agent for the Peabody Educational for the South. He was 77 years of age.

Prof. Kernodle and Kilby are hard at work for the Institute and we call upon all friends of the school to do their best for it. Get your own children ready and look up others among your friends and neighbors. We must push this institution—it is now a strong ally for the cause of the church in Eastern Virginia.

Rev. J. W. Wellons has returned from his evangelistic tour South. A note from him of July 12, says he was then in Franklinton, N. C. He expects soon to be off again to the Virginia Valley Conference. He is one of our most busy and hard working men in the Master's cause. Brethren wishing to correspond with him should address him at Linville, Rockingham county, Va. We wish him abundant success in his work. May the Lord direct him.

We see that our exchanges are urging their patrons to stand by their own schools. They regard it as one of the fatal blunders to send their children elsewhere than to an institution of their own faith and order. We hope our people will imitate this example and when they send their sons and daughters off to school, be sure to send them to your own school. We have two good schools, the Graham High School at Graham, N. C., and the Suffolk Collegiate Institute at Suffolk, Va. At either place you may put your children and have them well trained. Send for Catalogue and stand by your own schools.

PARAGRAPHS.

Interment in England. The English Parliament is in a big controversy over the burial question. It is quite well known that in England this subject has been the occasion of much trouble. A rule in the Church of England prohibits the burying of Dissenters, and in fact any one outside of the Church of England in its churchyards. The question is one of long standing which wears upon its selfish face bigotry in the highest sense of the word.

A Cure for the Drunkard's Appetite. We have heard it often said that when a man once becomes a confirmed drunkard, nothing will snatch him from the clutches of the terrible demon. Doubtless there are many who if they knew of a remedy for the cure of their ungovernable appetites for liquor, would be just delighted to secure its assistance in breaking away from the horrors of a drunkard's death and the shame of such a death.

Non Church Goers. The Southern Churchman, Boston Herald and Christian Union have been of late investigating the subject and seeking for the cause of the absence of so many from our churches on the Sabbath, or we might state it more simply as why so few people go to church on Sunday. It is a lamentable fact that vast numbers do not attend worship on the Sabbath or any other time.

A COLLEGIATE EDUCATION AND ITS RELATION TO THE CHURCH.

A misconception of the relation of our educational institutions to the churches is apparent. From the nature of surrounding circumstances we have taught our churches to look for a return of the assistance given our educational institutions only in the training and education of our ministers. This is a mistake. The work these institutions are doing for the church in educating our ministry is very great, but this is not the main work they are doing for the church.

Let us see how this works. We will take a church which has a number of good members, but without any of the influences of education. They have property sufficient for comfortable living. They love their church and cherish a fond hope of heaven, and in a slow, snail-gallop fashion, look after some of the benevolent enterprises of the church; but from the very nature of things they do not do much, in fact, they do not know how to work in such matters.

Two or three of these good brethren send off to our high school a son and a daughter each. The school is located where an active, well organized church is at work. These young men and ladies catch the spirit of this church for work. Add to this the advantage of the mental training they have received at school with all the influences naturally following, and when they return home and enter upon the various pursuits of life, you will see a new life in the church which was formerly so slow and snail-like in its movements.

DRINKING CHURCH MEMBERS.

Several communications on this subject have appeared in the SUN recently, but I think more may yet be said. A very great majority of all church troubles may be directly or indirectly attributed to ardent spirits. I agree with "X" in what he says about church members manufacturing or trafficking in ardent spirits, but I am unable to agree with him that the "poor drunkard" should be let remain in the church until the traffic is stopped.

Destroy the consumer and the producer will die, the traffic will cease. Nothing but religion can do this. Fill a man full of religion and he will not want to drink whiskey, for there will be no room in him for it, consequently no demand for it. Religion is the only effectual remedy, and the church must begin to apply it. Suppose you suppress the traffic, and thereby put liquor beyond the reach of the drinker, will the evil be entirely removed? Here is a drinker, whiskey has been put beyond his reach, but he says, to himself, if not openly, "If I had a gallon to-night I would drink as much as I want and get drunk."

Bro. Beale pities the "poor drunkard." I don't remember that Christ ever pitied him. But when he healed the impotent man at the pool of Bethesda, he said unto him, "Sin no more, lest a worse thing come unto thee." I fear that the feeling of pity which is commonly tendered to the drunkard, has been the cause of much evil.

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Advocating denominational education—the maintenance of denominational colleges—it is usual to lay great stress upon their influence in directing young men to the work of the ministry. But there is a large and probably an interesting class who are not moved by appeals of this kind. As a profession, that of the ministry will take care of itself. The demand will, with the facilities now offered by the Church, bring the supply. Our Presbyterian colleges are doing a better work in making intelligent Presbyterian laymen than they are in "feeding the seminaries."

I have been asked, "How drunk should a member be to be a subject for church discipline?" I will answer by asking and answering another question. How do I know when a man is drunk? By his talking and acting as he would not if there was no liquor in him. And I think when he has liquor enough in him to make him do that, he is much too drunk to be a member of the church.

GOOD NEWS. MR. EDITOR.—You will please permit me to extend to my friends at Providence church, and especially to Brother R. A. Hyslop, through your paper, my most sincere thanks for a very handsome present in the shape of a suit of clothes. May the Lord bless these dear friends! H. H. BUTLER, Berkeley, Va., July 14, 1880.

NEWS FROM THE FIELD.

MILLTOWN, ALA., June 28, 1880.—I wrote you last from Louisa. The rain broke up our meeting there the third night. The meeting was interesting all the time. Saturday I preached at New Hope for Brother J. D. Elder, after which the quarterly conference was held.

Another busy week of preaching is before me; then to Georgia, spending awhile with some destitute places there, and then I shall leave these dear brethren and sisters for the Virginia Valley. My health is much improved and I think my trip to this Conference will result in good. J. W. WELLONS.

FRANKLINVILLE, N. C.—In future my address will be Hartford, N. C., via Franklinville. My health is much improved, so that I can fill my appointments. I am nearly well. If you come to the Deep River Conference, come to the Gulf. Conveyance will be furnished from there for all that will come. I was at Pleasant Grove last Sunday, and preached the funeral of Bro. Leonard's four children. I have not heard from Brethren Wellons and Apple. W. R. BROWN.

BERKELEY, Va., July 1, 1880.—My meeting will not commence at Sharon until the 4th Sunday in September. Will you please announce my meeting at Berea 3rd Sunday in July, and also at Providence 3rd Sunday in August. Ask the brethren in the ministry to help me. H. H. BUTLER.

LINVILLE, Va., July 7, 1880.—Having received a letter from Rev. J. W. Wellons, asking for information in regard to my protracted meetings in this Conference, and said letter failing to reach my office in time to answer him at Milton, Alabama, I respectfully request the medium of the SUN to give him the desired information. My meetings will commence the Sabbath in August and continue until Conference, which will commence the second day of September. I cannot give him any information about the Central Conference. We are anxious for him to get here by the last of this month. D. T. DEANES.

CHAPEL HILL, N. C., June 28.—As you have had no news from our part of the field for some time, I propose to offer a short report. Our church (Damascus) is thought to be in better condition at present than at any time previous. Our pastor, Rev. J. W. Holt, is much beloved by his congregation. The weekly prayer-meetings are regularly kept up, with an increasing interest and attendance. Our evergreen Sunday School which has known no suspension for several years is still flourishing. After the lesson recitation on last Sabbath, the title of which was "Missions," we organized a Children's Missionary Society, with twenty-six little missionaries for a start, some of whom we hope will, at some future day, not only be paying, but working missionaries. The following are the officers, viz: President, J. J. Pritchard; vice President, Willie Lindsay; Secretary, Miss Ella Nevill; Treasurer, Miss Josie Daniel.

MORRISVILLE, N. C., July 5, 1880. I think the churches in this part of the Conference will come up tolerably well with the Convention Fund, and I trust they will every where else, for we greatly need the money. I want to say to the brethren at New Hill that I think the churches of my charge will help them more in regard to their house of worship than they are requested to do. W. G. CLEMENTS.

MILLTOWN, ALA., July 6, 1880.—I have time to write only a few lines. I spent last week preaching every night and sometimes in the day at different places. Penitents came forward for prayer at every place where invited. During the last two weeks over one hundred penitents have appeared last Saturday and Sunday at Fellowship church, in Randolph Co., Ala. Over twenty persons presented themselves for prayer. Sunday night I preached at Reaoke, a nice little town in this county. Had a good meeting—six or seven asking prayer. I preach to-night at New Hope, and expect to leave to-morrow for West Point, Ga., and then on to North Carolina and Virginia. My address now will be Linville, Rockingham county, Va. When I can get time, I will write more of Georgia and Alabama Conference. J. W. WELLONS.

"HOW IS THIS," AGAIN.

MR. EDITOR: It has been some time since I have sent any matter for the SUN. I must confess my pen has become somewhat rusty, but I will try and brush off the rust for a few moments, at least. I noticed a short article in last week's issue headed "How is This?"

It seems that some brother has written to you about his pastor, speaking of giving up the church to which he belongs. Now Mr. Editor, if this pastor is going to leave the church from the fact the church is poor, then he is wrong, provided the church in her poverty is doing all she can to sustain him and he has other churches to supplement his salary. I don't know the pastor or the church to which the article alludes, but I think I am sufficiently acquainted with the ministers of our church to say they are willing to sacrifice for the good of the church, when they are convinced that the sacrifices are duly appreciated.

Mr. Editor, it strikes me that the brother has taken up the wrong idea concerning his pastor. It may be that his pastor is compelled to leave them for the want of a support. All of his churches may be poor or fail to give him a sufficient salary to support his family, or it may be that these churches promise to pay him so much and never meet their promises. If this be so, then I think that minister is justified in giving up his charge, for it is evident that he can't live on promises. Now, if the brother's church has paid him all that they can, and are willing to continue their efforts in this direction, I don't think he will lose his pastor. I know of a great many churches that cry out poverty, and when we begin to investigate their condition, we find it quite different from what they represented it to be. Here comes the great trouble—they don't deny themselves of the many luxuries which might be dispensed with and the proceeds given to the church. It is very true the poor should have the gospel and it is no less true that the minister must live while he is preaching that gospel.

HARRY CLEMENTS. "Harry Clements" is right, when the case is as he supposes. A weak church can do its best. If they do this, there is little doubt but that they will get their share of the gospel. Poverty is too frequently claimed when there is no need for such a claim. Our poorest churches when doing all they can, will do much more than many of our wealthy churches which try and do always wear, or rather pretend to wear poverty's garments.—Ed. SUN.

LEND A HELPING HAND.

I saw in our last week's SUN that one of our minister's thinks of giving up one of his weak churches. Why is this, my brother? Is it because the members are good enough and need no more preaching, or is it because they are so sinful? If the latter is the case, I think they have need to hear more preaching than they have in better condition at present than at any time previous. Our pastor, Rev. J. W. Holt, is much beloved by his congregation. The weekly prayer-meetings are regularly kept up, with an increasing interest and attendance.

Do not ever give it up. Cling to it to the last with a determined will, remembering that our Heavenly Father has said, "Whoever ye ask me in faith believing, that will I give unto thee." Why not spend some of your leisure moments in secret prayer for the prosperity of this church? You may say that it appears that you cannot accomplish any good, and that there ought to be a change. Perhaps that is all so, but by your leaving or turning your back upon it in the manner you think of, it may not be able to get any one else that would suit as well as you do, or can do by your Heavenly Father's will.

Oh! my brother, think of the church you are about to desert! Perhaps it is a poor, persecuted church, one that never had any encouragement even from you, their Pastor. If they ever do any thing that they think is for the upbuilding of the church, just praise them a little and encourage them on in the path of duty. Excuse me, dear brother, for saying this much, as I know not who you are, and as I also feel my inability of giving advice. But I thought perhaps you had never been a member of a weak church, and did not put the right construction on the actions of the members who have become so much discouraged, as members of unprosperous churches will do. When I saw in the SUN that you thought of giving up that church of yours, it made me think of a saying that I have known ever since I could recollect, and that is this: "When ever a man starts down hill the toe of every passing foot helps him onward."

A TROUBLED SOUL.

Once a poor gentleman was greatly troubled about his soul's salvation, he was a professor of religion, but he seemed to be more of a stumbling stone in the church than a rock at its foundation, doing its part of the work in keeping the church from falling.

One night he fell asleep and wandered in the land of dreams. He seemed to be in a dreary place, full of deep precipices and high mountains, without an house or living person visible. It seemed that he was compelled to pass over this desolate place, in order to reach a bright and beautiful land just beyond. It seemed that this beautiful land was Heaven.

Just as he was struggling and about to give up all hope, he saw a thick cloud separate and just between the divided cloud he saw written on a beautiful object, which resembled a star, the only difference being in the size, these words: "Have faith, hope ever, and be charitable." Then this immediately vanished. He knelt and prayed that God might sustain and help him. When he arose from his knees he saw another cloud separate and a large hand with "Faith" written on it, reached out and taking hold of him lifted him over the rough places, and led him down the deep precipices with safety, and just as the hand vanished, leaving him in that beautiful land he had been trying to reach, he awoke. After that he became a firm and earnest worker in the church.

Doubtless, my dear friends, you are in the same sad plight. You may be a member of the church, and you may do all the work required of you; but let me warn you, dear friends, unless you love Christ as you should and have faith in him, you will surely stumble over the rough places, which are sins, and thus you will stumble on until you reach a deep precipice, a great crime, when perhaps you will stop a moment, then taking one step you will fall in and die there unable to draw yourself from its depth of perdition. "Have faith, hope ever, and be charitable," and without doubt you will at last reach that house not made with hands, eternal in the heavens. W. O. S.

A SAD THOUGHT.

That we are growing old. That the largest part of the path of life is behind us. That the sun of our life is sinking fast and our race is nearly run. That the associations here will soon be broken up and the tenderest, sweetest, strongest ties of life will be severed. Do not reflections like these make you feel sad? To some they do produce this effect, to others the effect is quite different; and they would change the adjective in the above heading, and for it would insert, cheerful, or blessed, or glorious thought. To the Christian pilgrim the thought of being so near home fills his soul with heavenly emotion and he sings, "I would not live away I ask not to stay, where stormy winds rise dark o'er the way." I welcome the tomb; since Jesus hath lain there I dread not its gloom. This is the feeling methinks of the weather-beaten mariner. He knows he will soon safely anchor in heaven's harbor, where the surges cease to roll.

Oh! the soul prepared for bliss eternal will most gladly welcome that messenger that admits him to enter through the strait gate into the city of heaven. But what are the feelings of that man who realizes the near approach of death, with the conviction that he is not ready, and who Satan makes believe that he cannot get ready. That the time is now too short and the sins of his life are too numerous to be pardoned. I ask again, what are the feelings of that soul which is drawn near to the gate of death with such a conviction as this upon it? I hear such an one say, "I'll give seven and a half millions of dollars for a hope of heaven. But he perishes with his money. I do not believe that language can describe the wretchedness of such a soul. If there is a condition in life which deserves sympathy, and one over which angels, if they could, would weep, it is that man who has sinned away his day of grace and who with fast wasting strength is waiting to pass death's awful flood at the command of God. Well may one under such circumstances have drawn back and exclaimed, "I cannot die." Sinner! this will be your doom, if you do not come, and that soon, to Christ for refuge. Not one single day, nor hour, none to lose. "Soon horse on time's most rapid wing, Will death command you to the grave!" Before his bar your spirit bring, And none be found to hear or save." Escape now, I pray you, ere the lamp of life goes out in eternal darkness. E. W. B.

An interesting communication from Rev. H. A. Albright came too late for this issue. SUBSCRIBE for your church paper.