

THE CHRISTIAN SUN.

FRIDAY, JULY 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 judgment and the liberty of conscience, the privilege and duty of all.

EDITORIAL NOTES.

Do not forget the August collections.

Rev. W. G. Clements' postoffice address is Morrisville, N. C. His correspondents please note the same.

The August Conference fund is to be closed during the month of August. Look after it pastors, deacons and treasurers.

Rev. J. W. Wellons has reached the Virginia Valley and is at work. Interesting communications came from him too late for this issue.

Dr. Smith continues to wade in deep water. Let it be understood that the views expressed are his, and not necessarily those of the Christian Church.

Our aged and much afflicted brother, Rev. H. B. Hayes, is greatly in need of the necessities of life. Who will give assistance? Send to him at Raleigh, N. C.

So far from drawing a line between the secular and the sacred, Mr. Spurgeon wishes that every meal were a sacrament, every garment a vestment, every breath a prayer, and the whole life a hallelujah.

The many friends of the Suffolk Collegiate Institute will be glad to know that improvement upon the property has been commenced, and will be completed it is expected by the time school opens.

Rev. E. W. Beale, assisted by Bro. John U. Newman, is conducting a series of meetings at Oakland this week. We pray that the Lord may greatly bless them in this work and add to the church many, such as shall be saved.

Rev. C. J. Balston is in county, N. C., this week assisting Rev. P. T. Klapp in a protracted meeting at Shallow Well. Next week we believe he goes to Zion to labor with the same brother. May the Lord abundantly bless their labors.

It is said of Whitfield that he talked of heaven as if he had been there, and that he told of the Saviour's love and sufferings as if he had walked with Peter and John at his side. Who of our readers will make an effort to walk thus with Christ?

A small tract called "A Mother's Parting Words to her Soldier Boy" was published and circulated during the late war. It was written by the late Rev. Dr. Jeter. The Religious Herald wishes to get a copy of it. If any of our readers have a copy it will be gladly received at the Herald office, Richmond, Va.

The oldest religious newspaper in the world is the Herald of Gospel Liberty, now published at Dayton, Ohio. It is, as it has been since its birth the chief organ of our brethren in the Northern States. It is an able representative, and an exchange of which we are proud, especially since it is the exponent of the same great principles as those held and taught by the SUN. Recently the Herald made a very kind allusion to our work and asks if we may not get together. We think we may. If no direct organic connection is established, an interchange of visits would greatly strengthen the tie which binds us together and perhaps add something to the advancement of the Redeemer's kingdom in the world. What say you, Bro. McWhiney? Can you not come to see us?

Why, Dr. Eaton, must we charge you with high-churchism?—Christian Sun. Dr. Eaton is not at all more denominational in his feelings than is the editor of the SUN; we presume,—Religious Herald. We do not deny the implied charge. We mean to be a denominationalist, to be devoted to the interest of our denomination, but if the Herald means to charge us with exclusive sectarianism, that equals what was indicated in Dr. Eaton's statement already alluded to, then we plead not guilty, and ask that one sentence be produced from our pen that will prove the charge of exclusiveness against us as a follower of Christ. Denominational feelings are one thing, exclusive sectarian feelings are quite another. The first we cultivate, love and cherish as conducive to the development of a Christian life; the second we reject as poisonous and hurtful, tending to destroy the spiritual life by engendering bitterness and hatred toward many of God's children.

PEERING PARAGRAPHS.

The Millennium. Some writers have said the world is preparing day by day for the millennium. But we do not see it, says one. After seed have been sown in the ground, preparation for harvest time is making. The work is going on silently, but little display is made. Soon the plant will come, then the full grain. So the kingdom of God cometh not with observation. He is working silently, surely, powerfully.

Missions. The Christian Church in the Southern States has more vitality in it today than at any time previous during our short ministry. There is a greater purpose on the part of our people generally to stand together and push the cause than we have seen at any time. Meanwhile the Missionary spirit is gradually growing. The development of this spirit is necessarily slow. Slow growths are more mature generally, however, than quick growths, and for this reason we are not alarmed because the missionary spirit is slow. However slow its growth may be, we believe it is rapidly becoming the hub, so to speak, around which all our enterprises seem to catch the rallying spirit. Let every Christian give this cause a push and it will ere long become the admiration of the whole church.

Young Men. Among the sad facts which touch the lives of young men and the purity of those lives, is that of immorality as exhibited in that part of their time which we call "spare moments"—the time when they can leave work. It is said that idleness is the devil's workshop, but this is not idleness, and yet we would not say the "spare moments" which most young men have from their work is not converted into a workshop for the wicked one. Why this is so is not so clear as that it is so. A young man comes to the village to clerk. The store closes at 9 o'clock at night and opens early next morning, but in this time which ought to be spent in rest reading and sleep, the way to the gambling den is found and then the bar room and then to ruin, most frequently. Why do the young men find these places so readily? We believe in many cases because these dens of destruction are nicely and comfortably fitted up for the attraction of the young. What is the remedy? Like forces equalize each other. So the attractive part of these dens must be equalized by other and wholesome places made attractive for the purpose of weaning them away from these dens of sin, which, however, have a kind of attraction about them. To make the point practical, let villages cursed with these dens institute a public library for the benefit of the young men of the town, adding to it as many attractions as possible. This would equalize and counteract the influences of these dens and in many cases save a young man from ruin. Who will move?

Girls in School. It may be odd to write of girls in school while they are in the midst of their vacation holidays, yet we venture to set our pencil a going on this subject. Girls in school! Yes, they ought to be there from September till June or thereabouts. It is generally understood that the girl in school has to deal with grammar, mathematics, drawing, painting, music, &c. These are quite worthy of her closest attention, but by no means worthy of all her attention. The cultivation of habits of neatness and order are worthy and must have a portion of her attention. This part of her education is co-equal with any other part of it, in fact one aspect of it is superior—for of what value would be the education of a young lady whose every accomplishment was beclouded with slovenliness and uncleanly habits? Have not the teachers of the schools of the country given too little attention to this matter, while they have urged the average school girl to pack and cram her mind with the artificial rules of the studies she is pursuing, all of which may have a sort of would-be timeliness in the school girl's education, but never at the expense of cultivating cleanliness and neatness. Parents can not afford to have their children subjected to such surroundings in their education. The girl who gets the uncleanly habits fixed in her life while at school will hardly ever rid herself of them when she leaves school. Habits grow and when grown they cannot be easily broken up. In our opinion a part of the teacher's duty is to see that this matter has the necessary attention. It is equally important with any of her studies, because with cleanliness and order her accomplishments are like diamonds on a vulturn—they are not complimentary in any sense of the word. We call upon the managers of our schools generally to give this matter attention during the next session. We believe it will be a profitable advertisement for the school which shall make this a part of its work in the highest sense of the word. Sensible parents want their daughters to know something of cleanliness, habits of order and household life, as well as the studies pursued in the daily recitations. What school will lead in this matter?

HOW ROME WAS BUILT.

It is said that Rome was not built in a day—the presumption then is that it took time to build that splendid city. Time is necessary for the completion of all enterprises that are worthy the name. That which gets its growth in a day will be most likely to fall in a night. So things of rapid growth are likely to be short lived. This theory, if theory it be, is as true of Church matters as in matters of State. Some object to the time required in building up the different enterprises of the Church. Say they it will take so long. In 1876 a minister of our Conference (he is not now) complained that it would take so long to accomplish anything in the Home Mission work which was just then in its incipency with us. The mission work started in 1876 was indeed a small thing. Four years have passed. That is not a great while, and yet in this short time, the Home Mission work has built up two or three Churches and added much to the liberality of our people, and now it is stronger financially, and in its hold upon the hearts of our people than it ever was, with its future bright and promising. Time was necessary to reach its present strength and its present foundation. The length of time required to lay this foundation, however, has given it much greater strength in its hold upon the affections of the people—its main dependence under God for support and a long life of usefulness to the Church.

This is true of all real valuable work. In this day when so many reforms are introduced among us, and when we see so many new methods of work which we are trying to introduce, and at the same time observe how long it takes to introduce them fully, the temptation is to despond of success and cry out, How long! How long! We know something of the feeling which actuates this lamentation. Be patient, "Rome was not built in a day," and these reforms and new methods of work can not be introduced and established in a day. Time is necessary.

When we see how slow our preachers are to adopt the plan of acting in concert, we feel like efforts in this direction are vain, and yet there is much more concert of action among us now than formerly. When we see how slow we are to look after the financial matters of the denomination we can scarcely restrain hard thoughts of the brethren, and yet as a denomination we are doing far more than formerly. These reforms and new methods of work are gradually getting into our ideas and feelings, and when they come in this way there is some permanency about them, and this will make them valuable to us in our cause. There is room for improvement and improvement is going on daily. We can not do our work in a day, but a century of hard work will construct for us a grand Church. Let no man despise the day of small things. The great trees of the forest grow out of small seed.

A NEW BOOK.

MEMOIRS OF DECEASED CHRISTIAN MINISTERS, by Rev. E. W. Humphreys. Published by the Christian Publishing Association, Dayton, Ohio.

The author of this neat volume of more than 400 pages has favored us with a copy, which we have very much enjoyed. It contains short and well written biographical sketches of 975 deceased Christian ministers, from almost every State in the Union. These short and varied sketches show that much time and patient labor has been spent in the preparation of the book. Twelve years ago this work was commenced, and it has steadily gone on till now it is completed. We have read with care much of the book and find it more acceptable than we had expected. As far as we are capable of judging, no North, no South was known in the preparation of the book. Walter of the North and Wellons of the South—two of our most prominent men—have very nearly the same space given them in its pages. Besides no sectional matters are introduced to mar its beauty or to make it otherwise than acceptable to our people at the South.

Only two names of our deceased ministers, so far as we have noticed, have been left out of the book. This, we are satisfied, is no fault of the author. It is due rather to the failure of the friends of the ministers to send Bro. Humphreys the necessary data. We have long felt the need of biographical works in our church literature and we are glad to say that this book meets the demand far better than any thing we have elsewhere. The young men and ladies of our church ought to read it that the examples of these worthy dead might stimulate them to greater purposes and actions in life, while our older people will be delighted with it because it will awaken and rekindle so many sad and yet pleasant memories of the earlier days of the church. At the request of the author of the book the Editor of the SUN has con-

sent to act as his agent for the Southern States. We will supply orders accompanied by the cash at the rates of \$12 a dozen, or for single copies \$1.25. We think most of our ministers can sell a dozen copies in their churches, and we hope they will do so, as the book will undoubtedly do good. If you can not sell a dozen copies send \$1.25 and get one for yourself.

GATHERED GRAINS.

By divine permission I will commence a protracted meeting at Johnson's Grove on the 2nd Sunday, in August. Ministerial brethren invited to attend.—M. B. Barrett.

I want a Christian Church in Norfolk.—A Norfolk Sister. Yes, and we mean to do all we can to aid you in getting one there. Let us make it a subject of prayer.

In a few days now I expect to enter upon the protracted meeting work; pray the Lord to bless these meetings.—Rev. W. G. Clements, Morrisville, N. C. We hope the prayers of the church generally may go up to God in behalf of our protracted meeting work. May this be a great harvest year.

We are hoping for a great work and a grand success for our Suffolk Collegiate Institute the next session. Tell Prof. Kernodle and Prof. Kilby that we expect all that at their hands.—A Lover of that School. Professors, you hear that—govern yourselves accordingly. We believe they are doing a good work, and we want our people to help them.

It does look like some of our Sunday-schools feel that they have got ahead of Satan, sure enough, and are resting while he catches up.—A. S. T. Yes, it does seem so. We fear they will find him a long way ahead when they start again. Satan is cunning—watch him.

Sensitive people often imagine that the whole world should be run in their interest. That suggests the inquiry whether a sense of one's personal importance is not often the cause of sensitiveness.—Religious Herald.

Sensitive people are much like a cat with a tail forty feet long, dragging it around upon the floor that you may tread upon it. We have never seen such a cat; but we have seen sensitive people who actually enjoy their sensitiveness, and are ever on the alert to attribute to their fellows unworthy motives.—Religious Herald. We believe the Herald wants the Baptists to give up sensitiveness. Well, Doctor, if you ever succeed, remember that we have a standing Macedonian cry: "Come over and help us." Do not forget it.

I recently called to see Rev. J. A. Scott of Raleigh. He is a man of fine personal appearance and he is an intellectual man, too. I think the time is not far distant when he will throw himself wholly into the ministry.—Rev. W. G. Clements, Morrisville, N. C. Bro. Scott, we have no doubt is too useful a man to be silent. A church needing a pastor would do well to correspond with him.

There are some young preachers who ought to get married or get out of the ministry.—Richmond Christian Advocate. But which would you advise, Bro. Lafferty?

One single sin may destroy the soul as surely and effectually as many. One broken wheel ruins the time-keeping quality of a clock.—Raleigh Christian Advocate. How true! Alas, poor sinner how true of us all, and yet Jesus Christ loves us—he blots out our sin and we are saved.

I am a denominational man, and yet I love all of God's children—am willing to work with them and meet them at the Lord's table. Certainly. That is right. It is not sinful to be denominational, if we are not exclusive in our feelings toward other Christians.

ON AN INCREASE OF FAITH.

By the late REV. JNO. N. MANNING.

"Lord Increase Our Faith."—Luke 17: 5.

All who read the Scriptures, must perceive the importance attached to faith. It is represented as the first grand step in acceptable piety. True just brings us to Christ as sinners, and keeps us near Christ as saints.

It is represented as the first principle of the Christian life. "Now the first shall live by faith." It gives po-tency to prayer. " whatsoever ye ask in my name in faith believing ye shall receive." Faith alone can prepare us for the solemnities of a dying hour. "All these died in faith."

What is faith? I answer Faith is credit given to testimony. Christian faith is a firm persuasion of the truth of what God has testified to us in his word. It is connected with reliance and trust.

Saving faith is the credit given to the gospel testimony, concerning Christ and the soul's resting on the foundation there laid for pardon and eternal life. Now faith must never be connected with sight, for it has reference to things unseen. Nor with

reason, which judges according to its own powers, capacity and information. I may think this system is right, or give my assent to the other, but opinions are widely different from faith. Nor must it be confounded with impulse, mere internal emotion or mental excitement. We must not separate faith from knowledge, the subject must be revealed or known before it can be believed. "So then faith cometh by hearing and hearing by the word of God.—Rom. 10 17.

Faith may increase, hence we read of weak faith, of little faith, and faith as a grain of mustard seed; it is small in its commencement, therefore its growth and culture must be sought.

Faith may increase in clearness as we understand the testimony more fully, our faith becomes brighter as the character of Christ is more and more opened to us, so will our love and confidence in Him be increased, we lean on Him, fix our eyes by faith on Him alone; look to Christ for all we need in every difficulty, every danger, and from every foe. In the strength of Jesus we trust. Weak faith falters, wavers, and at last sinks, but by cherishing the principle of faith, it grows, and obtains a firm hold of the mind and heart, we become settled and grounded in the truth, become rooted, and our faith increases in strength and vigor.

Faith may increase in experimental assurance the penitent believes and is forgiven, the Christian though tempted gains the victory over temptation, though sorrows and troubles come upon him he leans by faith on Jesus, looks up and is comforted, he trusts One who never fails him. The prayer for an increase of faith, "Lord increase our faith." We must guard against a common error, we are not to pray as if the whole rested with God's communications. He has already given us the testimony, and the great object of faith, also given us the capacity and power to know and believe, but by spiritual influence he can excite to greater attention, inspire with higher ardor, give power and success to the means, cause his sun to shine and his dews to fall, just as we pray for daily bread and use every effort. So when we pray for an increase of faith, we must use the means appointed by God for its growth and cultivation.

The connection between strong faith and all the other graces is most intimate, just as faith is so will hope, zeal, humility, patience and love be. "Faith works by love," it influences our prayer, praise, reading and hearing the word, every thing is to us as our faith is.

Faith is essential in difficult and trying situations when tempted, abused, in trouble or fear of death, by faith Moses feared not the wrath of the king. It gave courage to Peter and John.

Faith is our staff in our old age, our support amidst infirmities. Our anchor in the storm, the beacon star when death approaches. Oh, let us earnestly and daily seek an increase of faith. Guilt, wretchedness and despair must ever be where there is no faith.

Let triumphant faith dipel The fear of guilt and woe! If God be for us, God the Lord, Who, who, shall be our foe?

TEMPERANCE.

We have no quarrel against those who do not receive our views upon this subject; but let us reason together. Now we propose to examine briefly the different classes engaged in the sad business of intemperance to perpetuate its evils.

We shall notice drunkards in the first class. Moderate drinkers in the second. The maker and vender in the third.

In taking up the first class, we ask, is drunkenness sinful? We judge a thing by that which it produces. Drunkenness inebriates the brain, debases the reason, debilitates and debases the body, turns love into hatred, and fills the deluded victim with false and wicked conceptions. It fatally poisons the morals and blasts every noble impulse of the soul. It drags man from the prominence of respectability, down to the lowest pits of degradation and misery. It arms him for the commission of the darkest crimes which are known to mankind. But we can better determine the great sinfulness of drunkenness by looking into the Bible.—See Isa: 5, 11, 22. Prov. 23: 32. 1 Cor. 6: 10.

You will see from this scripture that God condemns it in the very strongest terms.

We come now to the second class—moderate drinker. This class possesses more respectability than the poor drunkard who has so degraded himself. Many in this class are respected and honored and stand among the leading men of the world, and have a great influence over society. Nay, we find many of them within the pale of the church, sometimes leaders there also. The question arises, is moderate drinking sinful? First, we remark that it is a bad example to set before young or old. It tends to no good. The mod-

erate drinker is capable of doing more injury to the good morals of society than the debased and our cast drunkard who has comparatively no influence, but by his business, has rendered himself disgusting to all sober people.

The more prominent and respectable moderate drinker, the more influence he has, and consequently the greater will be the harm done to society. Another reason why we conclude that the use of intoxicants as a beverage is sinful is, that it leads directly to drunkenness.

This is the great camp of instruction from which the vast army of drunkards is continually drawing fresh recruits to fill the places of those who are slain by king Alcohol. The strongest argument, perhaps, that we can raise against moderate drinking is, the Bible condemns it. Does the drunkard believe this? If he does not, then let him examine again Isa., Prov., Rom. 13:13—Rom. 14:21.—Reader, if you are not already satisfied upon this subject, examine this scripture carefully. All moderate drinkers, beware, you are standing on dangerous ground. Thousands who are now outcasts of society once stood where you are now standing. Every dram you take is just another step in the downward road. It is by these drams that you step along the road that leads to destruction. The steps you are now taking will never lead you to sobriety, but you are in great peril every day. Now you may retrace your steps and make amends, and cast your influence on the side of temperance and God. Then delay, delay not, but turn and be wise, and be not deceived, for wisdom is a mocker, and he that is deceived thereby is not wise.

Let us now come to the last class—the maker and vender of intoxicants as a beverage. Is it sinful to make and sell these intoxicants as a beverage? We answer firmly that it is. We believe it to be a greater sin than either of the other two. It is a fountain of evil that sends forth wormwood and gall continually.

There is nothing good or sweet that ever flows from this fountain. It is the great thoroughfare in which all the unholiness of intemperance is moulded. Bacchus rules and reigns here and his subalterns are faithful to perform all his commands. We spoke of a camp of instruction. The drilling-master or instructor we find in the maker and vender. Their legitimate and ultimate work is the drunkard. Their daily business is to make and sell and to get just as many as they can to become their customers. When we trace their work to its final results, ah! what do we find. Ah! rum seller, what do you find? You do not find the little innocent boy who was once dandled on his mother's knee. You do not find the poor hearted noble young man, the pride of his parents, or the old and happy man honored by his hoary head. You do not find any of these, but you may behold the debased and forsaken drunkard whom you have ruined by your nefarious traffic. His happiness in this life is gone, and there is a fearful looking forward to a future judgment. Yes, the drunkard is your work. The most degraded being that walks, rolls, or tumbles upon this beautiful earth of ours. If the thing made, be thus bad, feebled, wicked; how wicked, oh! how wicked and how far from Christianity is the business, or the person who is engaged in this unholy calling. The Bible condemns this traffic in language strong and plain. See Hab. 2: 15; Isa 5: 22, and Paul's writings. But I must stop; I am spinning my thread too long. Search the Scriptures, &c.

R. A. ALBRIGT.

THE LAW IN ITS RELATION TO THE JEWS AND GENTILES. The judgments mentioned by Ezekiel and Daniel do not refer to the Gentiles. The cherubims preside over the destiny of Israel, and the threatened judgments of God to the Israelites came through them, in a great measure. It is true that idolaters tempted the Israelites. What if they did? No one said they should not. They had a right to worship anything they pleased; for no one with authority forbid it. They were left to themselves, and to make them paticeps criminals to Jewish idolatry is absurd. They had the law to guide them, and high priests and prophets to bring them news from heaven, and why did they go after strange Gods, and why did they go after strange Gods, These terrible judgments spoken of by Ezekiel and Daniel were to be chiefly visited upon those under the law, and referred to the final overthrow of their government as a people, and to give it into the hands of others at whatever cost it might require. Thus therefore came with an army besieging Jerusalem, which drowned the Temple leaving not one stone upon another.

It looks as though the fiery indignation and wrath of God was let loose among them. And, the abomination that maketh desolate was then standing in the holy place. Saint John's

vision also conveys the same idea. The history of the Jews is without a parallel in the world's history for cruelty and wickedness. It exceeds the days of Agamemnon or any other age. They used false weights and measures and done all for gain; and the prophet said the good man had perished from the earth, and he struck a plumbline, by which he would not pass, and compared them to a "basket of ripe fruit, in proper condition to be consumed now, for you will not keep any longer."

The daily sacrifice was taken from them, and for 396 years they remained without a prophet identified with idolaters. In this midnight darkness Christ came to the house of Israel, to which he alluded in the Parable of the Bridegroom.

When the announcement came that he who should redeem Israel was born, Herod caused all the male children to be put to death around Bethlehem, hoping thereby to destroy the child, who he supposed would usurp his throne if allowed to live.

God caused the child to be taken out of the way until Herod was dead—after which he was called from Egypt. This is nicely illustrated by John, the Revelator, in reference to the man child whom God took care of for a time, and carried the mother to the wilderness, after whom the Dragon sent a flood tide of water to drown, but these waters were swallowed up by the earth and she escaped. Water here answers to people, and this circumstance applies to Herod marring his forces to destroy the Son of God. The jealousy of the Jews did not die with Herod. In after years, when the child arrived at mature age and entered upon his missions, they used every effort in their power to destroy him. Being bent on his destruction, they formed a collusion with Judas to betray him into their hands, which he did successfully, and crucified him. Now, who is responsible for this bloody deed? Who crucified him? The Jews! The Gentiles are in no way responsible. It was a voluntary act of their own and assumed all the responsibility of the crime, and their skirts are to day stained with innocent blood, and his blood, like that of Abel, cleft from earth to heaven, for they slew their own brother in the flesh as much so as Cain did. Cain was cursed and sent away with a mark set upon him, which was a figurative representation of the banishment of the Jewish nation from the favor of God and his church, and of giving it to others who would perpetuate its rights. Their banishment scattered them all over the face of the earth into every nation and their unblessed remains complete.

The Jews having sacrificed him he must be a Jewish sacrifice, for no one ever commanded a Jew to offer a sacrifice for Gentiles, such as Christ, who was blood of their blood and bone of their bone. Born under the law as well as they, and complied with all the requirements of the law, that he might redeem them that were under the law.

The blood of a Gentile would have been worthless in this case for the redemption of Israel, and why should the blood of a Jew be required to redeem Gentiles, who were not under the law? After the sacrifice was made and rejected, he could ask a Gentile to believe on him and be saved upon the terms of the gospel and that only. His crucifixion he concluded for his sin, that he might save all, by becoming an intercessor and mediator between God and the world. But, if the atonement made for the sins of the whole world in the same sense, and that atonement was vicarious, then Universalism is true; but, again, if I am right, that the atonement satisfied the law of Moses only, then Universalism is not true, and if they die without repentance and the second birth, they are lost as well as the Jew.

The Jews being redeemed from the law by accepting Christ, then he could be their intercessor. But, as they now stand, they are debtors to the whole law as though Christ had not shed his blood for them. Now, the law being dead, they cannot pay its demands, it has passed away, and the Prophet and Priests have passed away with it.

JUBILEE SMITH.

Richland, Ga.

NEWS FROM THE FIELD.

"Lift up your eyes, and look on the Fields; for they are white, already to harvest."—St. John 4:36.

LOCKVILLE, N. C., July 20th.—I was with Rev. P. T. Klapp, my brother, at Christian Chapel church, last Saturday and Sunday. On Saturday afternoon by the way, the 3d quarterly meeting was called to order by Rev. P. T. Klapp, the pastor. The business of the Church was done in decency. The Church enterprises were brought before the body and discussed. Sunday morning the pastor preached a funeral, his subject was the "Resurrection."

S. B. KLAPP.

MISTER HORN AND HIS FRIENDS or Givers and Giving by Mark G. Pearce. Illustrated. Mess. I. K. Funk & Co., 10 & 12 Dey St., N. Y. Price 15 cents.

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