

THE CHRISTIAN SUN.

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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.

Our brother, Rev. D. F. Jones is pressing hard to win souls to the fold of the Saviour.

Where is our good brother, Rev. A. G. Anderson? Send us some good news from your field, Bro. Anderson.

Rev. W. W. Staley reports a good meeting at Morrisville, N. C. See his letter. How has the Graham school opened, Bro. S?

Rev. S. B. Klapp is actively at work for the Master wherever opportunity presents itself. We wish him abundant success.

Rev. W. S. Long is one of the most interesting preachers it has been our privilege to hear. We ought to have him pastor of some city church.

Rev. J. W. Holt has moved his family to Company Shops, N. C. His correspondents should address him at that place. Let us hear from your field, Bro. Holt?

Rev. P. T. Klapp's churches are doing well and so is Bro. K. himself. Your missionary societies no doubt have done good work in quickening the life of your churches.

Rev. Alfred Apple, one of our most aged and beloved ministers has been hard at work this summer in protracted meetings. He is one of our best men. May God bless his last efforts for the salvation of souls.

Rev. Solomon Apple is serving the church at Lebanon, Caswell county, N. C. This good brother has borne many of life's heavy burdens, but is still engaged in the Master's cause. May his last days in the Lord's vineyard on earth be his happiest days.

Bro. Lafferty, of the Richmond Christian Advocate, is good on a joke. Soon after the Editor of the Southern Churchmen wrote what Bro. Lafferty styles "bad things of the Methodists," he left for the "Sweet Springs," and Bro. Lafferty says "he needed that water."

Rev. M. L. Herley is most actively engaged in the missionary work. He has one or two mission appointments outside of his regular charge, and his prospects are most encouraging. We think every minister ought to have as additional work each year, at least one new place for preaching and Sunday-school work.

"We never heard of a member regularly reading the Advocate who went off to another church."—Richmond Christian Advocate. Brethren, do you see how important it is to have every one of our members read the SUN? Do put yourself to work. The SUN needs your help and you need the SUN's help. Work together and the benefits will be mutual.

We are glad to know there stands in the city of Raleigh, N. C., so staunch a defender of the right as the Raleigh Christian Advocate. It says with an independent manliness that seems to indicate "no backing": "Let every man in North Carolina discourage and frown upon the habit which some candidates have of treating to liquor in order to get votes. Frown down the custom." Good men—men true to their country's good, everywhere, ought to frown it down. Go on Bro. Advocate. We stand with you in this great question.

"Our system does not need mending—it only needs working."—Raleigh Christian Advocate. Ah! yes, that is the secret with weak systems in most of the denominations. They need working rather than mending. We are quite sure that is the case in our church. A good deal is said about mending our system. But remember that those thus talking understand their physical natures. It is much easier to sit and talk of mending a system than it is to get out of the easy arm-chair and work a system. We believe this is the secret of so much talk about the defects of our system of church work. It is a sort of an excuse for one's own idleness. It is sought to make it appear that the slow progress of our church is due to the defective system under which we are working, whereas, in our judgment, our small-like progress is due to "love of ease" on the part of our workmen. If anybody's toes are pinched let them pull of the shoe, and friends and he will find relief.

PEERING PARAGRAPHS.

—Loss. There is a great loss to our cause by the failure of our pastors generally to do as much pastoral work as they ought, or as much as is absolutely necessary. With the necessary pastoral work well done, our pastors would be much better supported, and our denominational enterprises would be sustained as never before, while there are good reasons for believing that the number of sinners annually converted would far exceed anything ever known among us. The truth is, we fear the work is not half done, and of course the fruits are in proportion to the same. A move in this direction would greatly accelerate our progress in Christian work. We would be glad to have the views of our pastors on the subject. Will Rev. M. B. Barrett lead off in the discussion?

—Ridicule as Argument. We have been much surprised at seeing so many who claim to be men of reason resort to ridicule when they wish to carry a point against another. With the masses ridicule is regarded as argument, and for this reason designing persons often use it when their side of the question has neither merit nor argument. We submit that this is a cowardly course. We have felt its force upon those around us, when some one who had no more principle than to do such a thing, finding their cause weak, used this method of defense. This is not only so of private individuals, but of representatives of the people—and most generally the people accept it as genuine faithful work. Public men, and reformers especially, are often subjected to the trial of ridicule by those who oppose them and who have no argument on their side. Sometimes this method succeeds in carrying the masses against him who has the truth. Ridicule can make a show after this manner, but like the flower of the field under a heavy frost—it soon dies and its influence is gone. A parrot will ridicule the sweet music of the mocking-bird, but the mocking-bird cares nothing for the ridicule of the parrot, and accordingly goes on singing more sweetly than before. Let the parrots of error go on with their ridicule, but the brave disciples of truth will not regard what his coarse and jealous rivals say, they will concern themselves for the advancement of TRUTH regardless of the parrots of ridicule.

—A Strange Question. Some person has thought to ask: "Is the Christian life still feasible?" The author half way apologizes for asking such a question by arguing that this day is so crowded and involved in conflicting claims that he (wishes) to doubt that Christianity has in it that adaptability and flexibility necessary to satisfy our wants as a guide in these matters. We at first felt surprised upon reading the question, a second thought, however, soon suggested that the conception had its origin in a weak heart, living under the influence of sin. Evidently a desire lurks in the hearts of many to find and expose to the world a weakness in Christianity. The reasons for the existence of such a desire are many. Some are too proud to have for their leader the meek and lowly Saviour who died on the cross. Some have systems of their own to teach, and they fancy that if Christianity was out of the way, they could succeed wonderfully. Some meet Christianity in the secular field where greedy gain is rampant. To gratify this greed for gain they have entered some dirty and shameful work which Christianity will not tolerate. Hence the influence of this great power is against them—making them the avowed enemy of our holy religion, and for this reason they go about from place to place and in the public prints asking: "Is the Christian life still feasible?" Is it a competent guide in the conflicting claims of our day? His reason for making such a pretension may be found in Acts 19: 25, last clause. Read it.

—The Law of the Lord. State laws and National laws are discussed by hundreds and thousands of professing Christians, and we doubt not often at the expense and neglect of the law of the Lord. Most of our laws in many important respects are not worth reading and there can be no doubt that both our State and National governments would be vastly superior in true moral and civil worth if the law of the Lord could but have a fair and impartial reading and hearing. This is a great affliction to the good of any country—this putting away the law of the Lord from the hearts of the people and endeavoring to draw their attention to the laws of the country which were born in selfishness and sin. These laws necessarily tend to corrupt the hearts of the people. The law of the Lord, however, is very different.—David a man after God's own heart, and a statesman, too, said: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple."—Psalms 19: 7. He again says: "Blessed are the undefiled in the way, who walk in the law of the Lord." Psa. 119: 1. Also: "O how love I thy law! it is my meditation all the day." Psa. 119: 97. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." Psa. 119: 103. We mention these passages as a simple indication of the effect of the law of the Lord upon the heart of man when devoted to its teachings. The law of the Lord is perfect.

—Two Faces on one Body. JOHN PLOUGHMAN says: "A fellow who plows with the wolves and bleats with the sheep, gets nobody's good word, unless it be the devil's." There is much truth in what Ploughman says, and yet there are a great many people who have not enough backbone "to face the music" or to keep from turning the face as often as they meet different sides of the question. Out of this habit grows much evil. A question of importance arises. As usual it has two sides. Mr. Weakback meets one of the parties most concerned in the affair. He hears his side of the matter. Mr. Weakback, without any hesitancy pronounced his friend's side to be right. Said he, "I am surprised that Mr. B. (the other party concerned) should have done such a thing—he is entirely wrong." He bids good-bye. He soon meets with the other party who rehearses all the troubles, to all of which Mr. Weakback readily assents, and says that he is utterly astonished—that Mr. B. is right beyond question, while the man he had so recently endorsed, now is all wrong. This, we should say is all a display of folly.—A course like this, not only makes one think very little of himself, but it works much harm among others. The man's own heart has been made a tool, while he provokes each of the offended parties to greater anger, because he has added his endorsement to each of his neighbors, thereby strengthening their own views of the correctness of their claims. The truth of the whole matter is, Mr. Weakback's poor judgment and lack of courage is the greatest wrong in the whole matter. Had he possessed true manliness, he would have been frank and candid with each of his neighbors, pointing out their inconsistencies and wrongs in the matter, and it might have been quite different. It is necessary to tell men of their errors, sometimes, no matter how much they may wish your approval. We cannot be too careful as to giving our influence, especially when strife and trouble are at the bottom of the cause which asks the recognition of our influence. The key to all this unnecessary trouble is due to Mr. Weakback. If he were a man he would not be afraid to express the honest sentiments of his heart, and thereby show that honesty is best. We beg our readers to cease the dirty work of howling with the wolves and bleating with the sheep. Be a wolf or a sheep and stand by your colors. If you are a wolf, then howl; if you are a sheep, bleat. Let there be no doubt as to others, you stand—hold up your colors with a steady hand, and be a man.

—Non-Growing Men. Rev. Dr. Cuyler says that on one occasion Horace Greeley said to him in speaking of a young member of Congress of great promise: "Mr. B.— is an important man, a very pretty man, but he will never rise any higher, because he don't study." "The old white-coated philosopher's prediction came true." In other words, this brilliant young man had cut his high dash first—upon that he let go his ears and fell back on them to rest. While he rested he depended upon the first strokes of the oar to take him over the sea of time. The trouble was not that he took a rest, that is legitimate in all classes, but rather that he did not cease to rest. In this lay the secret of his non-growing character. He made one big effort, then he stopped to rest, and so far as we are informed, he is resting yet; this gives a key to the otherwise strange words of Horace Greeley. He did not study. This has been the secret which has so often shut off the brilliant career of many a promising preacher. How the Church has lamented its loss in this matter, always admitting that they had been disappointed in the talent the young man possessed, whereas they were only disappointed in reality in his willingness to work. He ceased to study, and then he ceased to be a growing man, and his friends felt disappointed. Dr. Cuyler further says: "No minister can sustain himself who is not an earnest worker, an industrious deliver into God's Word, and constantly accumulating fresh and fertilizing thought from every quarter. But while you are to keep your own intellect active, you must remember that your chief aim is not to be directed at the intellects of your hearers. Nor are you to furnish simply intellectual aliment to your people—much less mere intellectual banquets. The preaching which feeds the head, and starves the heart, and leaves the conscience untouched, is a solemn sham." As preachers, our people come to us for

instruction for the mind and for the application of practical truth to their hearts. If we do not study—if we do not hold repeated communions with our Bible and books generally, and if we do not hold oftener blessed communions with God for grace to aid in our work, then as ministers we are largely a failure. The people expect instruction and a godly example of us. If we do not get it ourselves, we cannot with any sincerity hope to benefit those over whom we have the spiritual oversight. Brethren, study to show yourselves workmen that need not to be ashamed. Dr. James W. Alexander, a godly minister and a most successful preacher of the gospel, says in advising ministers concerning their work: "Preach Bible doctrine with passion. Avoid abstractions in your sermons. Interperse anecdotes. Don't be afraid to say simple things; consider Daniel Webster; the greatest sayings are simple. The Bible is the one book of the preacher; study that. The reason we have so little powerful preaching is that we have so little heart piety. God's Word is the best corrective of error; preach the Word." The Bible is the Christian minister's great weapon of warfare. If we know it thoroughly and can use it as a wise soldier, our conquests for Christ will be many and glorious. We walk in the midst of a perverse and wicked world. We have need of our weapons at every step taken. If we know it fully we shall be more than conquerors through our Lord Jesus Christ. Study the Bible. Preach its blessed doctrines.

—Say No, young man, and stick to it, when invited to visit the bar-room, billiard-saloon, ten-pin alley, pool table, card table, or any other place, where if you go, you will stand in the current of the ungodly, stand in the way of sinners and sit in the seat of the scornful. Don't let the example of those older than yourself influence you in this direction. Never mind, if Mr. B., or any one else goes, even if they be members of the Church, don't you go. There is danger; you may not see it now; the way may even seem right, but the end thereof is death. Thousands have discovered the danger when it was too late to escape the sad consequences. The temptation is stronger to the young and hence I appeal to this class. And then the young men of this country are the hope of the country and of the Church. Ruin them, and everything is ruined. Prospects of both are blighted, hopes are crushed, and the future of our beloved state and country will be one of untold misery and wretchedness. He who helps to do this, either directly or indirectly, will bring down upon himself and his country the wrath of God. The honest, truthful, sober, virtuous young men of the land are its pride. Is there anything in all the universe nobler, grander, more godlike than such a young man? On the other hand, there is nothing in all the multitudinous life of the world, so sad as the fall of a noble, generous, kind-hearted young man from the paths of virtue, religion and peace.

—If the guardian angels which hover around us for our safety, could ever weep, they would shed sorrowful tears when the young man turns aside from the way of light and hope and puts himself under the guidance of tempters that watch for his soul. I pray the Lord that this article may attract the attention of some young man, and be the means in his hands of saving him from so sad a fate. E. W. B.

—SEVERAL THINGS.—The Virginia Valley Conference met yesterday. Sickens kept us at home.—Rev. M. B. Barrett went to the District Meeting at Sharon. His account of it will appear next week.—Bro. J. U. Newman has entered the University of N. C. Well pleased. Let us hear from you, Bro. N.—The Institute will open Monday-week. Get the children ready and send them in that day. Stand by your own school and do your duty. The prospects are encouraging.—Interesting letters left out this week.—No room. Will appear next week. Help the Church at New Hill, N. C.—Help the Ministerial students.—Get us a subscriber, or get five and get a premium.

—Our Evangelist, Rev. J. W. Welton, is one of the few men who would leave their home and go to work for the Church without a salary. He not only works without a salary, but he works hard, in a tedious field where the tares are growing thicker than the wheat. Let the prayers of the Church go up to God for His servant.

—We have heard nothing of two of our most aged ministers of late.—Rev. Robert Rawls, of Ivor, Va., and Rev. S. S. Barrett, of Berkeley, Va. We should be glad to hear from these aged veterans occasionally.

—GATHERED GRAINS. —"A shot that hits a better than a broadside that misses." —"Dr. R. S. Storrs is of the opinion that the dry rot in the church, rather than the skepticism outside, is what we have most to fear." —"During the century of her existence, the First Church, Richmond, Va., has given to the world about one hundred Baptist ministers." That is a blessed batch of sheaves to lay at the Masters feet.

—The North Orange Baptist Church, New Jersey, reported \$82,000 expended and given away during the past year. Fruit! What fruit! If an acceptable offering unto the Lord what a glorious harvest will be reaped from the seed sown.

—Rev. Phillips Brooks, D. D., rector of Trinity Church, Boston, preached before Queen Victoria recently at Windsor, England, and was the guest of the Queen from Saturday to Monday.

—The hungry rooster that finds a worm doesn't crow while eating it.—Richmond Advocate. Have you just found that out, Bro. Lafferty? However, we suspect you thought that rooster would not be sufficiently over-anxious to eat that worm to stop so important a work as crowing just at that time. Well, there is no telling what will happen.

—The Sunday-school work has been a great power in the bounds of the Eastern Virginia Conference for the upbuilding of our cause.—A. B. We think that our cause has been greatly strengthened by the Sunday school work.

—I think the influence of a good man, or a good woman, teaching ten or twelve children in a class is an influence, for this world and the world to come, that no man can measure, and the responsibility of which no man can calculate.—John Bright.—Teaching a class is preaching the gospel on a small scale, but we believe it one of the most effectual ways of doing good—of preaching the gospel. A good Sunday-school teacher is a good preacher of the gospel and should look upon his work as such.

—The book to read is not the one which thinks for you, but the one which makes you think.—James McCosh, D. D., LL. D. No book in the world equals the Bible for that.—Baptist Teacher. Surely none can make you think on a subject of greater moment than the Bible—your soul is depending upon it for freedom from the fetters of sin through our Lord Jesus Christ.

—It was a colored preacher who said to his flock: "We have a collector to make this morning, and for de glory of heaben, whichever of you stole Mr. Jones's turkeys, don't put anything on the plate." One who was there says: "Every blessed nigger in de church came down with the rocks."

—Rev. Dr. William L. Breckenridge once said to his mother: "Ma, I think you ruled us with too rigid a rod in our boyhood. It would have been better had you used gentler methods." She took a pinch of snuff, and said: "Well, William, when you have raised up three as good preachers as I have, then you can talk."

—Spurgeon not only has a Pastor's College and an Orphanage, but also carries on not fewer than nineteen Sunday-schools, in which are some five hundred teachers and nearly six thousand scholars. He is at the head of a respectably sized army, and has all the generalship that such a position demands.—Bap. Teacher.

—The National Sunday School Teacher, on non-attendance of children at church, claims that the superintendent and his faithful band of teachers in the Sunday-school are among the most loyal members on the church-roll, and gives a little nudging to the preachers: "It is a fact of which we can assure them," it says, "that the ministers who take some special notice of the children in their sermonizing, do not lack of children-bearers." The Teacher ends up thus philosophically: "In doctoring a disease, it is not well to give doses to the wrong individual." And nobody will dispute it.—Bap. teacher.

THE JEWS SAVED BY FAITH; THE GENTILES THROUGH FAITH.

WHAT DR. SMITH SAYS OF IT. Notwithstanding God divorced the Church, his wife, in consequence of her fornication, he promised them a deliverer, which should come of their own family and of their own blood, who should take upon himself all their sins, and become a vicarious atonement for them in the flesh; satisfying the demands of the law, in their room and stead. Not in his room and stead he suffered for them; or that they were under the law. The promise was to the lost sheep of the house of Israel, who had committed the unpardonable sin under the law. The Gentiles would not commit that sin, for what was sin to a Jew was not sin to a Gentile. Gentiles did not belong to that fold; neither did they have the same shepherd, or belong to the same mother; or the same father.

The services of the tabernacle and temple were conducted by Israelites, and for their benefit only. None but Jews were permitted to take part in the erection of the temple, except one cunning workman, who was selected by the God of heaven; who was a type of things to come, and was not at its completion when the completion was celebrated. If Gentiles were equally interested, why were they not circumcised? God caused them all to be circumcised (the Jews) that they might know whom they were, for they did not look for a deliverer from any other source, than from the circumcision.

The deliverer of Israel prayed that the cup of death might pass, but his prayer could not be heard, because, without it, Israel could not be saved from the curse of the law. They were compelled to look to Israel for a King; for there was no King promised them from among the Gentiles. No Prophet or Priest or sacrifice was promised them from Gentiles; neither did they look there for one. A Gentile sacrifice would have been worthless and heathenish, because they were idolaters; and without promise of such a deliverer as Messiah, John the Baptist was a Jew, and he never offered his baptism to Gentiles when preparing the way for the Redeemer of Israel. He did not even promise redemption to Gentiles upon any plan. His theme was the kingdom of heaven at hand for his brethren, the Jews; and the Redeemer at hand, who should "Baptize them with the Holy Ghost and with fire." It does not appear that he ever thought of Gentile redemption. Christ when he came, as John said, gave no hints that he was to grant repentance to any but his brethren, the Jews, and forbid his disciples going in the way of the Gentiles. He performed all his miracles amongst his own people, and not one did he perform among Gentiles. He never preached a sermon for them, or instructed his disciples that salvation was intended for Gentiles, but suffered crucifixion and burial, and rose from the dead and ascended to heaven without preaching to Gentiles. After which he set apart Paul to preach to Gentiles, that they might be saved through faith. When Christ gave the commission to his Apostles meant to the Jews scattered over the world. The Jews therefore looked for the Messiah as a redeemer of Israel, who should redeem Israel, and not a redeemer of the Gentiles. They did not know that his blood was to cleanse them from their sins as a sacrifice for sin, but that he would come as a temporal prince to rule over Israel. But the truth is, he came to his household to die for them that he might reconcile his father to his wife and children, by his death, the death of the only begotten son of God—taking upon himself their sins, satisfying the law, thereby making peace between God and his wife, the Church, nailing their sins to his cross. It is proper to say, he tasted death for every man; because every man that believes on him, he will in no wise cast away, whether he be Jew or Gentile, therefore he can be the God of the Gentile as well as the Jew, for he has offered salvation to Gentiles through faith, and to the Jew, by faith. Christ was a Jewish sacrifice, made under the law, yet without sin, therefore could atone for sin by giving his life as a sin-offering for his brethren. "Greater love hath no man than this," that a man lay down his life for his brethren, or his friends."

A Jewish sacrifice was not required to atone for the sins of Gentiles. Let me give an example just here. What law known to God or man, could claim of a household indemnity, for the loss of the house of those who never had a known interest in it, or who ever knew of a man being compelled to pay for the sins of others but Christ. Is there any sense in saying that Gentiles were sinners with the Jews, or that the sins of the Jews were chargeable to them in any sense. Justice would blush at such a conclusion. If Gentiles were sinners with the Jews, the world would have been destroyed ere this, for the sins of the Jews have cost the life of the

son of God to save them from death, and they will not believe. And, but for Gentile faith, we would not be believed on in the world to-day. Suppose Jews and Gentiles were both under the law and in the same state of unbelief, cannot any man see that both would be today in the same condition before God—all the same people with names, without a distinction? The truth is, Gentiles have nothing to do with Jewish law or customs, and are not responsible for anything they, as a people, have done. I must say the conduct of the Jews, begs all comparison for wicked works, and they will never see the Kingdom of Heaven unless they sorely repent, and see it from the same standpoint the rich man saw it from his place who represents them in their unbelief. Christ will never die for them again. They are saved from death by the death of Christ, but they never will inherit the mansions of heaven unless they pass through the place Christ prepared for them in his death. They must accept Christ and believe, or be damned in unbelief. It is impossible to please God without faith. How can Christ reconcile the Jewish Church and her children to God, while in a state of rebellion? The difficulties that separated them, still exist because they have not received the atonement.

JUBILEE SMITH. Richmond, Ga. NEWS FROM THE FIELD. "Lift up your eyes, and look on the Fields; for they are white, already to harvest."—St. John 4:35. SANFORD, N. C., Aug. 25, 1880.—The second Sunday, notwithstanding it was an inclement day, I commenced a meeting at Moore's Union, that continued for 5 days, with an increasing interest from day to day till the close. I think it was, undoubtedly, the best meeting that I ever saw in my life. The citizens of the community and members at this place say the church is in better condition now than they ever saw it. Between 20 and 30 professed faith in Christ, and 11 conversions to the church. The age of the penitents varied from 10 to 80 years; converts from 11 to 60. I will attend to the ordinance of Baptism the 2nd Sunday in next month near the above mentioned church. Some hearts were reached here that neighbors and friends had given up for lost. I will receive others into the church here at my next appointment. On the 3rd Sunday I met one of the largest congregations that I ever saw on an occasion like this, at Christian Chapel. Rev. Bro. Cotton and S. B. Klapp preached for me on Sunday. Rev. J. W. Holt came to my assistance on Monday and remained till the close (Friday). Here we had another glorious revival. Bro. H. won many friends here; he preached five sermons every day. About 25 were happily converted, 19 accessions to the church. The church was very much revived. Last Sunday I met my congregation at Shallow Well (though quite sick) and tried to preach, after which I administered the Sacrament of the Lord's Supper to a goodly number of communicants, and then administered the ordinance of baptism to 13 persons. At 4 o'clock in the evening I met my congregation at Poplar Branch and continued till Tuesday evening. The Lord's children were much revived and strengthened. One soul was happily converted. Owing to surrounding circumstances, and the meeting for the present, and will hold a meeting for them in October if Providence permits. Two of my churches are so much interested in the salvation of souls that they have petitioned for another protracted meeting this fall, if my physical strength holds out. I will conduct another meeting for them if I can possibly do so. In a few days I shall go to Bro. Holt's field of labor to assist him in his meeting. "Bless the Lord O my soul, and forget not all his benefits."—PETER T. KLAPP.

RALEIGH, N. C., Aug. 25, 1880.—I have received the following contributions: P. O. Moring, \$1.50. R. E. Petty, \$1.00. Dr. Haddon, \$4.50. Rev. D. F. Jones, \$1.00. In my article on the Superannuated Fund, the phrase: "No gathering when I come, should have read, before you go, and make up real good hand your bounty." Our colored brethren of this state had a convention in this city last week. H. B. HAYES. RICHMOND, GA., Aug. 25, 1880.—I have just closed my protracted meeting at Red Hill. I baptized 7 happy converts last Sunday. The congregation which attended the ceremony was the largest I ever saw at such a place. We had 8 additions to the church—one by letter from the Missionary Baptist Church. This makes 9 additions this year to this church. I preached twice a day, except two days—15 sermons in all. A Baptist brother preached twice for me. Congregations large all the time. There are others who I trust will unite with the church of their choice soon. Our cause is gaining ground here. Some of the Baptist and M. E. members are taking my letters. JUBILEE SMITH. GRAHAM, N. C., Aug. 25, 1880.—The protracted meeting at Morrisville continued one day, and resulted in twenty four conversions. It was, in every respect, a good meeting and the church is encouraged to press on in their work. Rev. D. F. Jones was with me, did faithful, efficient work and made many friends. The house has been plastered and is now complete except painting which will be done this fall. This church pays for preaching and average of \$3 per member, besides paying liberally for other purposes. W. W. STALEY.