

THE CHRISTIAN SUN.

FRIDAY, DECEMBER 17, 1880.

D. B. Dunbar, Proprietor. Rev. J. Pressley Barrett, Editor.

OUR PRINCIPLES.

The Lord Jesus Christ is the only Head of the Church. The name Christian, to the exclusion of all party or sectarian names. The Holy Bible, or the Scriptures of the Old and New Testament a sufficient rule of faith and practice.

THE HYMN BOOKS

Are ready for delivery to purchasers. Send in your orders at once. The Committee has ordered only one thousand copies printed. Prices: Bound in cloth 75 cents. In sprinkled sheep 90 cents.

J. PRESSLEY BARRETT, Publishing Agent, Suffolk, Va.

NOTICE.

There is a large amount due us on subscription to the SUN in the Eastern Virginia Conference, and we would most earnestly call on those indebted, to settle at once.

EDITORIAL NOTES.

The Post office address of Rev. J. W. Wellons for the present is Franklin, N. C.

Do not fail to read Dr. Smith's letter in the SUN this week. It is not the point.

Our readers did not pass over the article on the first page of the SUN last week entitled "The of Nature." If you did over it, please send back and read it.

Let us learn that Rev. J. W. Wellons has been quite unwell of late. We hope to hear that his condition is improved. We publish an interesting letter from

Rev. W. L. Brown, of the Deep River Conference is much improved in health. He was unable to attend the Conference in October, and says he has heard very little from it. He feels anxious to meet his brethren, not having been to church in ninety days.

Bro. R. H. Barrett preached at Johnson's Grove the first Sunday in this month. Bro. R. A. Hicks on the same day preached at Union in Surry county, Va. We are glad to see these young men going out to work for the cause of God. May He greatly bless them.

It would afford us some relief to know just why our people, our ministers specially, will not write for the SUN. Come brethren, do not back down so soon. When we took charge of the paper, two years ago nearly, you helped us nobly. Have you run your race in two short years? Let us hear from you.

The Homiletic Monthly for December, published by Funk & Co., 10 & 12 Dey St., N. Y.) begins the publication of Rev. Charles H. Spurgeon's Lectures to his students at the Pastor's College in London, England. These lectures have a world-wide fame and will doubtless add much to the circulation of the Monthly. Price \$2.50 a year.

Our good brethren of the Baptist denomination will find something to interest them in Dr. Smith's letter in another column. We think Dr. Smith wrote that letter in the interest of truth, with no desire to wound the feelings of any who love our Lord Jesus Christ. He does not "hit" or "cut" at our dear Baptist brethren—he is only after removing error from your views—he would hit error, not you.

Rev. John T. Ball, who is so well known in Eastern Virginia, was ordained by the late session of the North Carolina Conference and takes work for the coming year in that Conference. We wish him much success. We see Bro. Clements has appointed him an assistant to solicit funds for the Raleigh church. Many of our people know by experience how well he is fitted for that work. It is said that a rolling ball gathers no moss, and if this one does not gather some, let us hope that the Raleigh Church will be able to do so.

DISSATISFIED.

We much doubt that the form of Church government against which James O'Kelly rebelled will stand the test of use for a great while longer. James O'Kelly has been long censured for his course toward the M. E. Church, but some who have thus censured him may yet see the day when the form of church government selected by O'Kelly will be stronger and more acceptable and more useful to the people at large than the Episcopal form of government. We have heard outsiders say that many of our good Methodist brethren, themselves, were not satisfied with the autocratic powers of the Bishop. Coming from outsiders we did not regard it as authoritative and of course we did not trust the report. We have often felt in the absence of positive evidence on the subject that it was indeed almost a wonder how that church kept its people satisfied with its plans of work—especially that which gives to the Bishop the power to say to this one, "Go here," and to that one, "Go there," with no alternative but obedience. We rejoice that our Methodist brethren have accomplished such a grand work for the salvation of souls, but we confess that when we know that human nature has been a conspicuous subject to deal with in their labors, we are surprised that their methods and plans have been in so great a degree effective. Men do not like to be ruled by a fellow-man, and we have expected to see an outbreak in the arrangements of appointment by the Bishop. While rumors to this effect have been afloat, not till recently have we had given us in an authoritative and public way testimony to this effect, and were it not from such a good source we should be slow to credit it now.

The Richmond Christian Advocate (the organ of the Virginia Methodist Episcopal Conference, South) says:

The appointments were not, at large, considered a great success. The last view this writer had of the Bishop was interesting. He had just finished reading out the names and was still on the stand. An ex-presiding Elder held one arm while a disgruntled circuit rider had laid hold on the other.

As we left the church an eminent Doctor of Divinity was on the pavement and not voiceless in his disapproval of an appointment. A city pastor was reported as still more indignant at his lot. Dr. Lee laughed and let fly a stringing sentence at his removal from the Richmond district. After all there were many admirable selections.—Richmond Christian Advocate.

While we love our Methodist brethren and rejoice with them in the grand work they have done for the souls of sinners, still we regard this as a most objectionable feature in their system, a feature to which we believe many of their best men will not at a great while longer submit, if the Advocate's report of the result of the late Conference at Danville is a correct one, and we have no right to doubt that it is.

If we mistake not the O'Kelly element is not yet extinct in the Methodist Episcopal Church, South, and not an impossible event of the future is another uprising in that church against the Bishop's power. We would not have their usefulness in the Lord's vineyard interrupted by any such event, but we would gladly see the necessity for such a thing removed in time to prevent discord—to save what seems to us unnecessary trouble, and may be a lasting reproach laid heavily upon the Master's cause.

REV. E. W. BEALE was chosen Home Mission Secretary for the Eastern Virginia Christian Conference, to succeed Rev. John T. Ball, by the Home Mission Committee at its meeting last Monday. Bro. Beale is one of our most popular and useful pastors and we hope he may be abundantly successful in this great and glorious work of the Church. We bespeak for him the prayers and sympathy and co-operation of our people. No office in the Conference is a more responsible one than this. The future work of our denomination in Eastern Virginia is largely dependent upon Bro. Beale as our Home Mission Secretary. May God help him and the people greatly encourage him. He will begin at once the work assigned him. We hope that those who still owe their mission dues for the past year will arrange to pay up at once, and we also hope that those who have not given will do so. Bro. Beale will always be ready to receive Home Mission money. In the meeting, the Committee, we learn requested Rev. John T. Kitchen to continue his labors at Liberty, Norfolk county, Va. Bro. K. expects to do so, and we hope for good results in that field this year.

BE PATIENT.—We expect to receive this morning the fine bound Hymn Books. Brethren who have waited so patiently shall have orders

LETTER FROM REV. DR. SMITH.

"OUTS" AT THE NAME CHRISTIAN. A Few Plain Words.

Dear Bro. Barrett:—Ever and anon I see cuts made at the CHRISTIAN CHURCH on account of its name. As an independent thinker, and not as the mouthpiece of the church, I offer a few thoughts. I belong to and was almost raised in the Christian Church. I love it and expect to die in it.—For nearly forty years I have been defending her principles—I understand her doctrines, I have made the Bible my study—I have tried to dig to the bottom of its deepest mines of truth, and I believe its doctrines. It contains the only revelation from God to man. I think I know what Christianity means, therefore I propose to say a few things in defense of what I believe to be the rights of the Christian Church.

Our Baptist brethren occasionally take the liberty to criticize our name. Will they be so kind as to tell us where they got the name Baptist? And again, Tell us who authorized them to take that name? Christ did not do it. His apostles did not do it.—John the Baptist did not do it, because he was not authorized to do it. He left the whole matter with Him who was to succeed him. John was the only Baptist mentioned in the Holy Bible, and he lived and died under the old dispensation. He never did authorize any one to take his name, or to baptize in his name.—But they are trying to honor Christ by wearing the name Baptist (if we give them credit for candor.)

Well, John baptized Jews and Jews only, and if it be right to call any people Baptists the Jews are that people. But they would have us say Christian Baptists, &c. Well, there is no such name in God's Holy Word, as Christian Baptist, any more than is Christian Jew. The Baptists claim the baptism of Moses as a part of Christian baptism. Why not take the name of Moses as well as John? As Jesus Christ does not receive the honor given in wearing the name, Moses ought to contend with John for his rights, for his baptism is the oldest. Antiquity of ideas and deeds always takes precedence with some. The name Baptist properly belongs to John and if to any one else, to the Jews.

By putting ourselves to a little trouble we will find that the name Baptist is a name of the 16th century, with a complete organization about the middle of the 10th century. Now there is no Holy Ghost in John's baptism, but in Christian baptism there is. In John's baptism they were not baptized in the name of Father, Son and Holy Ghost, but in Christian baptism they are.

The name Baptist implies a follower of John the Baptist. When did you make a sacrifice to read the Bible by stopping some work? This is indeed a sad state of things for Christianity. How long since you read your Bible. For your soul's sake, for heaven's sake, read your Bible daily. Read it carefully. Not reading the Bible is a blot upon the life of any Christian.

WHY SO.—Why ought the CHRISTIAN CHURCH to be an active missionary Church? No doubt some have asked this question since the subject has been so much agitated among us. The experience of all people is a unit in giving us an answer to this very important question: History shows no case where a people have had strong convictions of a truth that was of much importance to others that did not combine their strength to carry at any expense, this truth to them. Some times it costs the lives of many men to carry the truth to those who did not possess it. Paul quotes from the Psalms a sentence which shows his experience. He says: "We also believe and therefore have spoken." 2 Cor. 4:13. So we now say, if we as a church believe a truth which others have not and which is important to them, we ought to bind ourselves under promise never to rest till we put them in possession of the truth. We have such a truth—shall we not then do our utmost to send it broadcast among those who have it not.—Then we ought to be a missionary people in the fullest sense of the word.

HOME MISSION SOCIETIES. In many of our churches a Home Mission Society is at work—would that such could be the case in every church throughout the Southern States. We learn that the Society at Windsor is about to claim the banner—is about to take the lead of all the Societies in the Eastern Virginia Christian Conference. Bro. Kalamon tells us that the Liberty Spring Society is doing well and he intimates that the Home Mission Society will be up and running into such a life. Let us hope that the Society at Windsor will do as well.

OUR CONFERENCE. The Editor, our worthy Secretary, says, "Brother Barrett, I want you to write for the SUN, your position as President demands it; the people will expect it of you." Well, what must I write about that will be interesting? Perhaps, if I write a little about "Our Conference," it would be well.

The ministers and members of the Conference are a noble-hearted set of men. The sisters that were so interested in our work, God bless them, to which all the brethren will say, Amen! Never did a presiding officer have a better, or more courteous, or kinder set of brethren to preside over. I did my best, but then I am human and liable to err, but they bore with my imperfections and errors and heartily co-operated with me in my efforts to make Conference pleasant, and to do our work systematically. I believe I shall not say too much when I say, we will all remember for a long time, the pleasant session of Conference held at Bethany in November 1880.

A BLOT.

A man once wore the reputation of being a sincere Christian. We saw him at Church in the business meeting, in the Sunday-school and in the regular Church services. In the business meeting he was active, in the Sunday-school he manifested much interest, and in the Church services he sat as a reverent listener and worshiper. We said silently, He is truly a good man, useful and active, and a devout follower of Jesus. He really did seem so, and doubtless others regarded him as we did—a most excellent Christian man.—Would that there were no facts in existence to speak to the contrary.

We left the church where he had so impressed us as a godly man, a strict Christian, and we went to his home where we saw him again. Day after day we saw him in his own house. He was kindhearted, good-tempered, generally, and walked so far as we could judge circumspectly before the world, and yet in his home we saw a serious blot upon his Christian life—hiding much of the beauty which ought to shine as the sun more and more unto the perfect day.

Do you ask what was that blot? We can tell you in few words.

THE BIBLE. was neglected, sadly neglected in his home life. Day after day passed and we do not remember seeing him one time with the Bible patiently reading its blessed words of Life. His Church life spoke well for him but what of his home life? Ah! could I possibly say that it spoke well of his Christian profession? The chart and compass is the sailor's guide across the trackless ocean. What could we say for the sailor who should attempt to cross its dark waters and not use the chart and compass? If he is lost we could only say it is what he might have expected. The Bible is the Christian's chart and compass to direct his way over the stormy road of life. If a man fail to use his Bible, and is lost, we can only say, it is what he might have expected. Now this brother reminds us of just this way of living—of sailing over the ocean of life without any directions. Not that the directions cannot be had for he has several copies of the Bible in his house, and yet he was seldom or never seen reading the Bible, the word of God which alone contains directions for his life voyage as a Christian. Why does he neglect to read his Bible? It is purely a matter of neglect. Neglect has grown upon him until it has become his habit to neglect reading his Bible, and the probability is that after a long spell of neglect, he hardly thinks that he ought to leave other matters to attend to this.

Now the sad part of the case is that these faults are true of a great number of Christians. When did you read your Bible? When did you make a sacrifice to read the Bible by stopping some work? This is indeed a sad state of things for Christianity. How long since you read your Bible. For your soul's sake, for heaven's sake, read your Bible daily. Read it carefully. Not reading the Bible is a blot upon the life of any Christian.

BE CAREFUL.—Be careful of your influence. Your influence is something over some one; be careful that the blood of no man be charged to your account. That young man, your neighbor, is looking for an example. He has an idea that you have some good qualities. He thinks he could hardly do better than copy after these good qualities of yours. It is said when young speakers attempt to copy after orators they invariably copy defects and miss excellencies. It may be somewhat so in copying from the examples of others, and if true, how important for those over whom you have an influence that no defect be found in your character and example. Your walk should ever be circumspect as you know not the hour when the eye of some young man may be watching you, and through the influence you exert over him, unconsciously be forming his own future character. Have no defects and then your friends may copy from you without fear of bad results, and you will not be afraid to meet your friends in eternity. While imperfection is common to all men, still we, all of us, can by the grace of God live so that our examples will be shining lights for others who may seek a better life by following the foot prints of friends.—Bishop Doggett said a short while before his death that as a minister he had lived above reproach: There was no danger for young men to copy after Bishop Doggett—his example as a minister was without a stain. Such a record will stand the test of the assembled world at the Judgement seat of Christ Jesus. All may at times be up and running into such a life. Let us hope that the Society at Windsor will do as well.

THE PREMIUM TRACT ON THE NAME CHRISTIAN.

As has already been announced through the columns of this paper, the Eastern Virginia Christian Conference at its last session decided to pay a premium of twenty-five dollars for the best tract on the name Christian as the only name by which the servants of Christ should be known in a religious sense. The purpose of the Conference is to publish this tract and send it broadcast throughout the land. To that tract which shall set forth in the clearest, most concise and forcible manner the claims upon all Christians everywhere of this name to the exclusion of all party or sectarian names the prize will be awarded. The manuscripts must be placed in the hands of the Committee on Religious Literature by the 1st of October, 1881, when they will be turned over to the judges, who shall be ignorant of the authors as such. As to the length of the essay, writers are left to their own discretion, with the warning, however, that brevity will have great weight with the judges. Presuming that those who enter the list of contestants are willing, whether successful or not, to labor for the good of the cause, the committee claim the right, if they shall see cause so to do, to publish not only the tract which shall receive the prize, but any and all others sent in. No manuscript will be returned.

While upon this subject, I take occasion to acknowledge obligation to some unknown friend for a copy of a tract entitled, CHRISTIAN: THE TRUE NAME OF THE CHURCH OF CHRIST, by O. J. Wait, Pastor Christian Church, Franklin, N. H. I am much pleased with the tract, and wish it could be read by every individual in the land. Also another, and a good one, by the same author on CHRISTIAN COMMUNION. Will the Herald of Gospel Liberty be kind enough to publish the above? W. T. WALKER.

A STITCH IN TIME.—The Rev. Dr. Cuyler says "no effort 'pays' like effort upon the young. Hence the vital importance of attracting children to the house of God, and of interesting them while there." Last week we had something to say in regard to the duty of our people looking after the children. We urged it because of its importance to the children themselves and especially because of its importance to our Church and its future. We believe this is the only safe way. Dr. Cuyler rightly believes that our efforts to train and interest the children pays. There is an old adage which says "a stitch in time saves nine." This is nowhere more true than in our work for the young—the children. A stitch of attention may save a child if given in time, whereas if nothing was done till he had grown up, perhaps not only nine efforts might fail to save him to the church, but all efforts would be lost in torment. We must give more attention to the lambs of the flock, take more pains to bring them into the fold and teach them to follow closely the ways of holiness—the way of the Lord. It pays in our labors for the salvation of souls to make effort after effort to bring the children in early. A stitch in time saves nine.

REV. ALFRED APPLE.—We regret to learn that our venerable brother, whose name heads this paragraph, is quite feeble. Our acquaintance with Bro. Apple began in 1878 at Lebanon, Caswell Co., N. C., during the session of the General Convention. He impressed us as his most godly man. We have seen him only once since—at the North Carolina Conference in 1879. He was the same godly man, only his every word seemed to indicate a growth in grace. His closing prayer on this occasion was most touching. It was a prayer for his brethren and his church. All hearts were made tender. We pray that God's blessings may come upon him and that his godly life may be spared yet many years in the Lord's service.

A GOOD WORK DONE.—Rev. A. E. Dickinson, D. D., of the Religious Herald, was recently married, as has already been announced in this paper. He went on a bridal trip North and while there raised several thousand dollars for Richmond College. That was a good work done, and we rejoice to know that the home of our last school days is doing so well. It is worthy of success, and we hope its future may grow brighter and brighter.

REV. W. T. DERIEUX.—This is the name of one of our college chums. We have not seen him in several years; but it is announced in one of our exchanges that he has graduated in the English Department of the Southern Baptist Theological Seminary and has recently been installed pastor of the Baptist Church in Manchester, Va. We congratulate you, brother, upon your past success and future prospect of usefulness. Press on and gather sheaves for the Master.

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We had a pretty full representation; our business was transacted in peace and harmony. In fact, we had a most delightful time. The pleasantest session we have held in years. It seemed that all had the same aim—the glory of God and the good of the church. I hope that our resolutions will not be simply paper resolutions, but let us determine to carry out our resolves, and make them tell on our future prosperity as a church.

We went to Conference and became enthused on the subjects brought up for consideration. Now the Conference is over, and we are scattered to our different fields, let not our enthusiasm wane and our energies slacken, but let us nobly resolve, that by God's help we will carry out our plans and push our cause to victory. If we but use the strength that God has given us, and the means with which we are blessed, we will soon see our beloved church spreading her wings and rising in her majesty and beauty, and becoming strong like the cedars on Lebanon's Mount, and spreading herself like the bay tree planted beside the flowing brook. Brethren in the ministry, and laity, too, our Conference is over, we enjoyed the feast, now let us go to work. Let action, action be our motto and watchword. Life is short, we have no time to idle away. Sinners are dying for the want of the broad of life and the waters of salvation. Let us buckle on the armor afresh and go forth panoplied with the truth, and Israel's God will be our helper, and success will be sure.

I am growing old, my days on earth are growing less day by day, but the older I get the more determined I am to do more work for the Master. Let us pray more, that our faith may be stronger and then show our faith by our works.

May the God of all grace help each one of us to faithfully do the duty allotted us.

M. B. BARRETT.

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FROM REV. J. W. WELLONS.

COMPANY SHOPS, N. C., Nov. 27, 1880.

DEAR BRO. BARRETT: I came here from the North Carolina and Virginia Conference expecting to hold a meeting which might continue for a week or more. I preached one sermon, and there was decided interest manifested in the congregation. I was disappointed, however, as the extreme scarceness of the weather had prevented any other meeting.

I want to say that I spent two days at the Colored Christian Conference at Cary, N. C. Revs. W. G. Clements and Geo. T. Ball were there one day. Rev. George Young of New York was at the Conference, also Rev. Bro. Cuthbert of the M. E. Church, South.—The Colored Christian Conference of North Carolina has grown to be so large a body that it is about to become necessary to divide it and make two of it. It may possibly be done at their next session.

As it now is, both the travel in reaching it and the expense in entertaining it quite heavy.

They had seven applicants for licensure and several for ordination and several new churches admitted into Conference.

They brought up contributions from nearly all the churches for the High School at Franklin, N. C., where Rev. George Young is for the present engaged in connection with E. T. Long (colored) as teachers. I think the school will do them as a denomination great good. They are to establish soon a Biblical Class in the School, when a number of their ministers will enter and study for several months.

The late session of the North Carolina Conference was as pleasant a session as ever I attended of that body. Rev. W. S. Long presided well giving general satisfaction.

A large number of persons were present on Monday to witness the ceremony of unveiling the monument erected over the grave of Rev. Alfred Iseley. After dinner the procession was formed in charge of the Hon. J. M. Moriug, as marshal of the occasion and moved off in double column. The procession formed in a square around the grave, into which were admitted the family, Rev. Solomon Apple and the writer, who conducted the exercises by singing, reading the Scriptures, prayer and suitable words for the occasion, when a beautiful monument of pure Italian marble was unveiled. The monument was suitably inscribed. It was here that this worthy laborer was raised, lived and died, and here his labors will tell on the rising generation.

Bro. Jno. T. Ball was ordained to the office of an Elder in the church and Bro. J. D. Wicker from Zion, Chatham Co., N. C., was licensed to preach—and four new churches admitted into Conference. The Conference then closed with prayer by Rev. Sol. Apple in behalf of Rev. Alfred Apple and Rev. H. B. Hayes, two of our oldest ministers who are greatly afflicted and unable to attend Conference.

Here they have a new house of worship 40x60 nearly completed. They intended to dedicate it, but failed to finish it.

The Conference was well provided for, and all seemed pleased, except the people wanted more preaching, during the session.

J. W. WELLONS.

A GOOD EXAMPLE.

Brother E. T. Pierce, of New's Ferry, Va., at the North Carolina and Virginia Christian Conference, at its last session, bought half a dozen copies of the Principles, Government and Directory for worship of the Christian Church, to distribute among his neighbors. His example is worthy of imitation. Are there any who will do likewise? Send one dollar and receive half a dozen copies to distribute among your friends or acquaintances. Who will be the next to do this? Send 75 cents and get 100 copies of the Saviour's Prayer for the Unity of his People—a tract written by the late Rev. J. N. Manning. Brethren in the ministry, have all a supply of these publications for sale and free distribution? If not, send in your orders you will be supplied, with the understanding that you are to sell where possible, and to give where prudence indicates, accounts to be rendered accordingly.

All orders should be addressed to Rev. W. T. Walker, Suffolk, Va. COMMITTEE ON RELIGIOUS LITERATURE, E. V. C. C.

We received a letter from Rev. J. W. Wellons this week, and regret to learn that he is unable, owing to a severe cold, to continue his work as an Evangelist, but will have to rest for a while. He says:

"I arrived home a few days since, and am very homesick and fear I will have to go into winter quarters for a while possibly all the winter." Bro. Wellons desires that his post office be changed to Franklin,