

THE CHRISTIAN SUN.

FRIDAY, JUNE 3, 1881.

D. B. Dunbar, Proprietor. Rev. Wm. T. Walker, 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 O. and New Testament a sufficient rule of faith and practice. 4.—Christian character, or vital piety, the only test of fellowship, or church membership. 5.—The right of private judgement and the liberty of conscience, the privilege and duty of all.

THE SUNDAY-SCHOOL CONVENTION.

The Sunday-school Convention of the Eastern Virginia Conference in connection with the District Meeting convened with the church at Hebron, Isle of Wight Co., Va., May 27, 28 and 29th. The opening religious exercises were conducted by Rev. M. B. Barrett the eldest minister present. The election of officers resulted in the choice of Rev. J. T. Kitchen, President, Rev. J. P. Barrett, Vice President, Rev. J. U. Newman, Assistant Secretary. Bro. Kitchen resigning the Secretary was instructed to cast the vote of the Convention which he did for Rev. M. B. Barrett. The opening address was delivered by Rev. M. L. Williams, on the Sunday-school the Nursery of the Church. Bro Williams' address was well delivered, sensible and to the point. The remainder of the morning session was occupied in reading reports from the Sunday-schools. The reports show an increase in the number of schools, in the number of scholars and a growing interest in the Sunday-school work.

The first part of the afternoon session was spent transacting business matters of interest to the Convention, after which interesting, earnest and instructive addresses were made by Rev. J. P. Barrett, Maj. I. W. Duck, Rev. J. T. Kitchen, E. H. Holland, M. B. Barrett, on subjects of special interest to Sunday-school workers, such as the Advantages of Denominational Teaching, Black-board Exercises, Pastors Work in the Sunday-school, Qualifications of Superintendents, &c.

On the second day besides the transaction of a number of matters of business interest to the Convention, speeches to the edification of Sunday school and church workers were made by Revs. H. H. Butler, J. T. Kitchen, J. P. Barrett, M. W. Butler, C. J. Ralston and others. The speech of the day by Bro. N. B. Munford.

The committee appointed at our last session to prepare a catechism for the use of our Sunday-schools, reported progress and desired to be continued. On motion committee was continued and Rev. R. H. Holland appointed to fill the vacancy caused by the death of Rev. E. W. Beale.

The propriety of beginning a Sunday-school paper was discussed and action taken in its interest. On Sunday morning there was an exercise in the Sunday-school Lesson and a good sermon by Rev. M. B. Barrett, delivered in his usual earnest style. In the afternoon preaching by Rev. J. U. Newman.

The session of the Convention was a pleasant and interesting one, and if the same interest which was manifested in the work of the Convention and like earnestness is exhibited in our work for the Sunday-schools through the present year, as was shown at the Convention, this year will be an epoch in our Sunday-school history.

Bro. Kitchen and his Hebron congregation did much to make our stay with them enjoyable. We shall always recall pleasant memories when we revert to the Sunday-school Convention at Hebron.

NEWS AND NOTES.

In the Minutes of the late Assembly of the Presbyterian Church, which was held in New York, no honorary or academic titles appear. L. L. D.'s, D. D.'s &c, are all placed on the same plane.

The first Baptist Church, South Kingston, R. I., celebrated its centennial on the 14th inst.

The President of the Metropolitan Bank New York City gave to benevolent purposes during the last two years \$727,000.

A bill to allow clergymen to sit in the House of Commons was defeated by a vote of 110 to 101.

The late Stephen Paxon, Sunday School Missionary to the West, established fourteen hundred schools.

Miss Anna Oliver, the girl preacher, whose labors as pastor of the Willoughby Avenue Methodist Church, have been remarkably successful, has

received an urgent invitation to take the pastorate of a prominent church in Colorado, but declines, thinking it her duty to continue laboring where she is.

The subject of Spiritualism has been brought before the two archbishops of the church of England. Its advocates rejoice, thinking that it will gain dignity by being seriously considered by two such distinguished men as the prelates, even if it is condemned.

Over three-fourths of the Sunday Schools in New Jersey continue through the winter and about the same number use the International Lessons. Not knowing the facts in the case, we do not hesitate to say that the majority of the schools that use the International Lessons are "evergreen."

The expenditures of the Salvation Army for last year reached nearly \$90,000.

Rev. D. A. Long in a private letter to us says, "Bro. Walker preached an excellent sermon at Providence last Sunday and obtained a number of subscribers to the SUN. In a word, Bro. Walker's address and sermon did us all good."

During the year 1830, \$609,760 were spent for Indian Education by the Government, Religious Societies and the Indians themselves. Of this amount \$186,359 were expended by the five tribes of the Indian Territory, who manage their own schools.

The first copy of the Revised New Testament issued for general circulation was presented to Queen Victoria.

On the day of the issue of the Revised New Testament, Thomas Nelson & Sons and Messrs. I. K. Funk & Co., filled orders for 550,000 copies.

The School-board of Indianapolis has prohibited the children under its charge from jumping the rope. Competition in rope-jumping has often resulted in death.

The mayor of the city of New Orleans seems determined to break up the vice of gambling in that city. He has ordered the police to close all the hells in prescribed limits and forbids the opening of new ones.

The opinion that moral suasion can do more efficient work when aided by legal suasion is evidently gaining favor.

The Methodist all over the world will observe Aug. 5 as a day of prayer for divine blessing upon their Ecumenical Conference which meets in London.

The annual report of the Secretary of the Baptist Publication Society in the Middle States, shows an increase of \$46,000 in the business department, of \$26,000 in the missionary department. All the work done has been paid for, and \$60,000 remain as the cash balance.

Result of untiring energy. A minister in Minn., leaves the pastorate of a Methodist church for a clerkship at Washington. He takes a step down—to Washington.

A new kind of Adventists, known as "Soul Sleepers," have sprung up in Indiana. They believe the body sleeps till the resurrection and the soul is in a state of repose.

The N. Y. Observer says, "We need a revival of religion in politics." In the church too.

In Georgia there is a presiding elder only twenty-three years old.

Hon. Joseph E. Brown, United States Senator from Georgia, gave \$50,000 at one time to a Baptist College. The Senator says it was the happiest day of his life.

The wife of Henry Ward Beecher was stricken with paralysis in church, and was taken home unconscious.

Mr. Moody has gone to Northfield and Mr. Sankey to Brooklyn to rest.

The Rev. Dr. Edwards, Editor of North Western Christian Advocate goes to Europe in June. While there he proposes to make a bicycle tour over England, Scotland and France.

Rev. C. H. Spurgeon accompanied by two of his deacons expects to take a trip up the Nile.

CLOSING EXERCISES OF GRAHAM HIGH SCHOOL.

The closing exercises of this institution took place on last Friday, and began at eleven o'clock with a sermon by Rev. George Summey, pastor of Graham Presbyterian Church. The text was, "The truth shall make you free." John viii, 32. The sermon abounded in excellent instruction for the pupils, and urged upon them, the study of the Word of God as more important than other studies, while at the same time, the studies of the school room are of such great importance that they should by no means be neglected.

At the close of the sermon, the principal, on behalf of the young ladies of the school, presented Mr. Summey with a bouquet, with appropriate remarks, to which he happily responded.

At two o'clock p. m., Rev. W. T. Walker, Editor of the CHRISTIAN SUN, of Suffolk, Va., delivered the annual address. Before announcing his subject, he touchingly alluded to the memories of the past, when he was one of the students of the school, and referred to the good work that it had done in sending out men and women to adorn every station of life. Then announcing his subject, which was, "How to Become Successful, Useful and Happy." He delivered an address which contained more pointed good advice than we have ever heard in any other speech of the same length. If the young ladies and gentlemen who heard him do not become successful, useful and happy, it will not be because they did not have an opportunity for learning how to accomplish such a greatly to be desired end.

After the address had been concluded, the young ladies presented Mr. Walker with a bouquet through Capt. E. S. Parker.

A large audience assembled at night, to hear the declamation by the representatives of the Philologist Society. The following is the programme of the evening's entertainment:

- Better than Gold—Lacy Holt, Graham. Washington's Sword and Franklin's Staff—Robert Holt, Graham. Culture the Result of Labor—James F. Peterson, Yancyville. Patriotic Triumphs—J. W. Fonville, McCray's Store. National Self Respect—W. T. Paschal, Anderson's Store. The Men to Make a State—W. L. Hazell, McCray's Store. A Yankee in Love—J. A. Holt, Graham. The Indian as He Was and Is—J. C. McCulloch, Morton's store. Work—D. M. Cook, Curtis' Mills. Things I Would Not Choose—McBride Holt, Company Shops. Unconscious Farewells—J. E. Long, Graham. Shall our Laurels Withler—J. L. Hines, Wadesboro.

The young gentlemen all acquitted themselves creditably, and were loaded with beautiful flowers from appreciating fair ladies.

The principal then read his annual report, which he followed up with some well timed remarks suitable to the occasion.

At this point Mr. T. B. Eldridge, of the Gleaner, took the stand and presented to the band on behalf of a lady in the audience, a beautiful bouquet. Rev. W. W. Staley accepted it for the band.

The audience then joined in singing the doxology. Rev. W. T. Walker pronounced the benediction, and the exercises ended. While the band played a spirited air, the people dispersed, well pleased with the entertainment of the evening.

Thus closed the last term of Graham High School, and with the close of the session, the school ceased to exist under that name, and now it takes its place among the educational institutions of the land, as Graham Normal College. Long life and usefulness to this old school under its new name.—Almanac Gleaner.

PASTORATES.

There has been much written of late on the Pastorate or District Plan. We have heard from Bros. Holland, Jones, Deans, Long, Hurley, Ball and P. R. H. Some of these brethren are on one side of the question and some on the other. Sometimes they are districting, sometimes they are pastoring, and I have concluded that some of them are not exactly satisfied as to what they want. Some of our brethren are so changeable in their notions that they are constantly wanting to change. They begin to try one plan, even if that works well, they get tired of it and want to try something else. Then some people are so constituted that they do not want to work on a plan devised by others, they want to start something which they think better. They want it said that such a plan originated in their fertile brain. These brethren that have written on this subject are all good men, I love them, but I am compelled to differ with some of them as I cannot see

everything in the same light they see it. As to the Pastorate Plan, we already have that. I have my pastorate, and every other minister, who has a field of labor has his pastorate. So there is no necessity of going to Conference, or Convention to get that plan adopted. I am surprised to hear my good brethren saying so much about it. We, here in Virginia, near all of us have our pastorates, they are all doing well, and what is the reason, or good sense, in breaking up our plan, that is now doing well, to try something new. If I am correctly informed they have tried this new plan in the N. C. & Va. Conference and no practical good has resulted from it. Is this so Bro. Long?

As to districting the Conference, as proposed by the Convention at Lebanon, I for one am opposed to it from beginning to end. I cannot see a y practical good in it, or that will result from it. I love my church, and it is my duty to watch every avenue of success and guard against the entrance of error, or the taking any step that will prove hurtful. The Pastorate Plan is working well enough with us, our churches are all satisfied with their pastors as far as I can learn, and a good degree of prosperity is attending our labors.

If these brethren who are so anxious for a change will give me the assurance that the new plan of districting the Conference and assigning a minister to each district will secure to us greater prosperity, I will cheerfully accede to it. As yet I have no such assurance.

I honestly believe that if our Conference were to adopt it, it would prove to be the greatest curse with which we would have to contend. I believe moreover that it would be the wedge that would split our Conference to pieces. Fearing these evils, and others that might be mentioned I am opposed to it, and was hoping that the vote on the subject at our Conference had killed it so dead that it would never come to life again in Virginia.

It may suit some places, and some men, but it is a foreign plant, that I don't think will thrive in this soil. Some of our people run wild over new things and would be leaders, rush on without for a moment stopping to think of the consequences that must inevitably follow their rashness. Now brethren, let us all go to work on the plan laid down by our fathers who were equally as wise as we are, and try to build up our beloved church. If we have weak churches, which cannot support a pastor, let them be aided by the missionary fund. This is the remedy to be applied.

PASTORATE PLAN.

Bro. Long's article compels me to write again on this important subject. Our brother is mistaken. I am one of the brethren whose names he gave. I never endorsed, defended, nor claimed that the plan brother H. gave in March 11th was in existence. The only article in which I spoke of Bro. H. was published March 4th. My next on this subject, April 8th, in which no allusion was made to our good brother or his article.

What I claim is as follows: 1st. That the General Convention of 1878 recommended the Conference composing the Convention to district their churches, so that the smaller churches may have regular preaching &c, and that the N. C. & Va. Christian Conference adopted its recommendation. 2nd, That inasmuch as it is a reasonable request made by the Conference to their churches, it is their duty to comply, Chap. I, Art. IV., Sec. 5. (not Sec. VI. as by mistake in my article of April 8th.) 3rd, That until the said Conferences nullify their decision, each church should unite with the other churches in their respective districts in their choice of a pastor.

The Convention seemed to think districting the churches as consistent with our principles; while our Bro. L. appears to disagree with that noble body. Our brother would have us understand that our Government expects each church individually to choose its pastor, and that it should not unite with others. Is this its meaning? Is it not rather that each church shall not neglect to try to secure a pastor, and that its uniting with its sister churches for their good in securing preaching is not at all forbidden. Not being at the General Convention I know not the views of the Committee and brethren who introduced and adopted its recommendation; but feel assured if it was opposed to our principles they would not have adopted such a measure. Why cannot three or more churches agree as well as one church? I cannot but believe that if it was presented to them in the right light by the ministry, they would cheerfully carry it out. For what Christian Church is there so void of true religion that it would not gladly assist its poor sister church, and carry out the commands "to love one another" and "to support the weak."

Should the pastorate fail to secure a pastor, our brethren wisely have adhered to our principles by referring them to the Home Mission Committee who have to attend to the neglected territory.

As to the reasonableness of the request from the Conferences to the churches let us briefly notice. It is a reasonable thing to request one church to assist another, especially when in the most of cases it is more beneficial than hurtful to itself. It is also reasonable to save our preachers the loss of time which might be spent in visiting our members and friends and discharging other pastoral duties. It is also reasonable that our preachers will feel more ready to organize new churches knowing that afterwards they will not be neglected. The only persons who are injured by the faithful carrying out of this plan are us ministers, yet this is only temporary; for as it can be shown that the parts of our Conference which have for these last three years adhered strictly to it are in the most prosperous condition. It is reasonable that three or more churches can do more to support a preacher than one or two.—What we need now is for our preachers to go right into the field and to be kept there.

Brethren, much more can be said. I wish I could make it so plain that you would like one man rise up and carry it out. Like Bro. L. I love my church, I love her principles, I want to see her move on to victory. Personally I can labor under Pastorate System or otherwise, but will labor for that which will effect the most good.

D. F. J.

TRACTS—WHERE ARE THEY?

At the regular sessions of our Conference held at Windsor, Va., in 1879, and at Bethany in 1880, much was said of the importance of circulating tracts which should be written with a view of acquainting the public with our organization. This is evidently an important work, but not much has been done. Not many have been written and not many published, and still fewer, I suspect, have been circulated among the people. During the year of 1880, 3,000 copies of different tracts were published. How many of these have been circulated, I can not say, doubtless not all, perhaps not half. Ten times as many ought to have been published and circulated in this time. We are slow in writing them, we are slow in printing them, and we are slow in circulating them; and just on this point I should like to add a word to my brethren, our ministers especially in regard to this matter of circulating tracts. Brethren, bear with me, if I trespass on your good feelings, and permit me to say we are not as punctilious in the discharge of our duty in the matter of circulating our literature (tracts and papers) as we ought to be. I am sometimes pained to see brethren who seem to love our cause and profess loudly enough their love for the church and yet keep on hand literature which the committee has put in their hands for distribution. There are hundreds, perhaps many of them are their neighbors, who would gladly learn of us and our cause. You have the information they seek—and in many cases you keep it through mere neglect from them.

Really brethren, we ought to change this state of things. We ought to give prompt attention to this matter. Who agrees with me? Who disagrees? Speak out brethren, and let us turn over a new leaf in this matter.

J. PRESLEY BARRETT.

BEALE MONUMENT.

We are making tolerable good progress in this work. Some of the churches are responding liberally while others are not coming up to our expectations. Let me say that Oakland has gone far beyond our expectations. She has set her part well towards her deceased pastor. Every cent of Bro. B's salary and even in advance of his time has been paid and more than \$50 in cash for the monument. Berea has made the largest subscription of any of the churches, which, as we all know, is her usual custom. All persons holding subscriptions will please collect and pay in as soon as possible, as we are anxious to let the work to contract. Please let these subscriptions be forwarded by the middle of June.

C. J. RALSTON.

We celebrate nobler obsequies to those we love by drying the tears of others than by shedding our own; and the fairest funeral wreath we can hang on their tomb, is not so fair as the fruit-offering of good deeds.

MOTHS.—A piece of paper or linen moistened with turpentine and put into the wardrobe or drawers for a single day at a time, two or three times a year, is a preventive against moths.

NEWS FROM THE FIELD.

"Lift up your eyes, and look on the Field; for they are white, already to harvest."—St. John 4:35.

MOFFET'S MILL, N. C., May 19th, 1881.—Brother Walker: I take up my pen to night to write so that I may keep the "rust" from returning. The 4th Sabbath in last month I met my congregation at Smithwood. The congregation was good and paid marked attention to the preaching of the word. After preaching I rode about twelve miles and stayed over night with Rev. P. P. Humble and family. I found brother Humble in feeble health, though improving. He seems to be strong in the faith, anxious to become able to preach and labor in the Master's vineyard. The first Sabbath found me at Pleasant Grove. The congregation was large and attentive.

Last Sabbath was my quarterly meeting at Park's. The business on Saturday was regularly attended to. There is a good singing band here which adds much to the worship and to the Sabbath-school.

I was much cheered to-day when I read brother Wellon's article which stated that Gov. Jarvis, Judges Merriam and Avery, are on the side of Prohibition. I long to see the time when intemperance with all its many evils shall be greatly curtailed, and its wholly works stamped out. I hope that the first Thursday of August next will be a glorious day to North Carolina. Let her rise in her might and majesty and strike for the right and virtue. I will try to write that article you desire. I feel anxious that Prohibition should soon be a success.

H. A. ALBRIGHT.

PACIFIC, N. C., May 25th 1881.—Bro. Editor.—Everything around is busy, both on the farm and in the Sabbath-school. "Our superintendents seem very much encouraged, and I trust their labors will be abundantly blest.

I met Rev. W. G. Clements last week. He is much encouraged at the prospects for the Raleigh Church. I hope that in a short time our way will be clear to commence building. In this enterprise all the help we can get will be needed, therefore brethren, in making out your probable expenses for the fall, do not forget to contribute liberally to this work.

D. F. JONES.

A SPLENDID TRIBUTE TO THE BIBLE.

The book is immortal; believers love it and will not let it die. And they have felt its influence in a variety of forms, for no volume ever commanded such a profusion of readers or has been translated into so many languages. Such is the universality of its spirit that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from its pages, and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspire the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals and the guiding axioms of political economy. Martyrs have often bled and been burned for attachment to it. It is the theme of universal appeal. In the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The fathers commented upon it, and the subtle divines of the middle ages reined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric. It whetted the penetration of Abelard and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its imagery. It augmented the erudition of Erasmus and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labor and learning, and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation and logical analysis. It has also inspired the English muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the songs of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world. It furnished the panoply of the Puritan valor which shivered tyranny in days gone by. It is the Magna Charter of the world's regeneration and liberties. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority and surreptitiously pilloined its jewels. Among the Christian classics it load the treasures of Owen, charged the fullness of Hooker, barbed the point of Baxter, gave colors to the palette and a sweep to the pencil of Edwards. In short, this collection of artless lives and letters has changed the face of the world and ennobled myriads of its population. Holding, as I did to-day, the Bible of Luther in my hands, with its wooden cover, I

could not but thank God for his precious Word, for its remarkable preservation, and its most blessed and comforting truths.—Selected.

SPECIAL PRAYER.

Is there as much faith in special prayer as in former days? Do Christians plead with God for the conversion of individuals by name? Do they unite in supplication for specific cases; for common friends and acquaintances? I believe that such prayers have been signally blessed. Our Saviour said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii; 19. Let me tell my readers of two cases within my personal knowledge. They occurred many years ago, and have never been published.

In a town in the Northwest, in 1842, there was a company of young men who seemed to be fast going to destruction. Several of them had piety mothers in Eastern homes, but they never went to church, and spent their Sabbaths in dissipation. There were a few young men in that town who were earnest Christians. They saw with sadness the downward course of their associates. They met together in a store at nine o'clock every evening to talk the matter over. The result of the conference was that they made out a list of fifteen names. Each took a copy of it. They agreed not only to pray in their closets for those on the list, name by name, but to meet together for that purpose from nine to ten o'clock every evening. They met in the store where two of them were clerks. There were only five or six in the praying band. They kept up this earnest and specific supplication for some weeks before any answer came. Then suddenly, when there was no special religious interest in the place, two of the most dissipated young men were arrested by the Spirit of God as they were preparing to go to a ball. They were affected even to tears while in their room, without any apparent cause. One said to the other, "Let us quit this spreeing; there is no real enjoyment in it." Just then a bell began to ring. They knew it was the summons to the weekly prayer-meeting in a church near by. They resolved to go to the prayer meeting. It was slimly attended, and their presence in it was evidently a surprise. They both arose, without waiting for an invitation, and asked Christians to pray for them. The news of this awakening went through the town, and set everybody to thinking and talking about religion. Special meetings were appointed. There was a great revival. Scores were converted. Among the converts were fourteen of the fifteen on that list; and they were brought to Christ very nearly in the order in which their names were written. The first two names were those of the young men who went to that church prayer-meeting. Those whose names were first and third on the list became preachers of the gospel. All of the fourteen have been for years consistent Christians. What became of the fifteenth I do not remember.

Now, if those pious young men had met merely to pray in general terms for a revival of religion, or for the young men in town who were impatient, would the same results have followed? As I read the Bible and the history of the church I am driven to the conviction that the prevailing power of those prayers was owing largely to their being so specific and personal.

The interest and faith of those young men were concentrated on a limited number of persons. They brought the same burden and the same request to the Lord, day after day. They agreed upon individual cases, and pressed them persistent before the mercy seat. Prayer is light. Concentration gives it burning power.

The other case that I recall was a village where the children of the church were exposed to peculiar temptations, and some of them were going astray. Five of the mothers of these children, after talking the matter over, agreed to hold a meeting and pray for their children. They did so for weeks with no apparent result. The minister did not know of this prayer-meeting, but God put it into his heart to preach a sermon to children. Before the sermon closed there was weeping all over the church. That day was the beginning of a glorious revival in that place. The first converts were the children of those mothers who united for prayer, but the holy fire then kindled burned on for months. There were nearly a hundred converts, and only one of them was over twenty-five years of age. The prayers of those godly women were for the children, and God said, "According to your faith be it unto you."

If any church there are those who cry, "O Lord, revive thy work!" let me suggest to them that they make their prayers special, specific and personal—that they unite upon some one thing, instead of asking vaguely for everything. In the present feebleness of our faith we had better begin with those who are nearest to us, and get as many of our Christian friends as we can to help us.—C. E. B. in Journal and Messenger.