

W. L. Lamb
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PROCEEDINGS *W. L.*

OF THE *C 3*

GENERAL CONVENTION

OF THE

Christian Church.

INCLUDING THE

SESSIONS OF 1866, 1867 AND 1870,

WITH

AN ADDRESS BY REV. W. B. WELLONS, PRES'T.

SUFFOLK, VA.,
CHRISTIAN BOARD OF PUBLICATION.
1870.

CONTENTS.

Introductory	
Proceedings of the Regular Session of the Convention at Mt. Auburn N. C., May, 1866	
Proceedings of the Extra Session held at Mt. Auburn, N. C., May, 1867	
Proceedings of the Regular Session held at Suffolk, Va., May 1870.....	
Ministerial Directory	
Opening Address of the President at the Convention in Suffolk	
Churches in Virginia, and their Pastors	
Churches in North Carolina, and their Pastors	
Conferences—Their Origin	
Eastern Virginia Conference—Its Officers	
North Carolina and Virginia Conference	
Valley Virginia Conference	
Deep River Valley Conference—North Carolina	
Georgia and Alabama Conference	
Tennessee Conference	
Missouri Conference	
Colored Conference of North Carolina	
SABBATH SCHOOL CONVENTIONS—	
Eastern Virginia Conference Convention	
North Carolina Conference Convention	
Education	
Home Missions ..	
Board of Publication	
Christian Union	
Christian Fellowship	
Our Future	
ADVERTISING DEPARTMENT—	
Publisher's Note	
Suffolk Advertisements	
Petersburg Advertisements	
Portsmouth Advertisements	
Norfolk Advertisements	
Piedmont and Arlington Life Insurance Company	
The Christian Sun	Last page of c
New Book and Job Office	Last page of c
Books for sale at the SUN Office	Third page of c

PROCEEDINGS
OF THE
GENERAL CONVENTION
OF THE
CHRISTIAN CHURCH
INCLUDING
THE REGULAR SESSION OF 1866,
THE EXTRAORDINARY SESSION OF 1867,
AND
THE REGULAR SESSION OF 1870.

BY REV. C. A. APPLE, SECRETARY.

TO WHICH IS APPENDED
AN ADDRESS,
DELIVERED BEFORE THE CONVENTION, AT SUFFOLK, VA.,
MAY 6TH, 1870,

BY REV. W. B. WELLONS, PRESIDENT.

SUFFOLK, VA.,
CHRISTIAN BOARD OF PUBLICATION.
1870.



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INTRODUCTORY.

The CHRISTIANS are often confounded with another organization, and for the information of strangers, into whose hands this little volume may fall, we give a sketch of the origin and history of this body, and its leading, distinguishing principles.

As a separate and distinct organization, the CHRISTIANS came into existence near the close of the last century. At the General Conference of the Methodist Episcopal Church, held in the city of Baltimore, in 1792, Rev. JAMES O'KELLY, a prominent and leading minister in that church, with about twenty other ministers, became so dissatisfied with the government adopted, that they withdrew from the Conference, and determined to pursue their work independently. They did not, at first, contemplate a new organization, but circumstances compelled them to it, and in 1794, they met in Conference at a church in Surry county, Va., and organized on the general principles which have been steadfastly maintained until the present. They opposed the appointment of Bishops in the church with which they had formerly been connected; and they laid down, first of all, the principle that CHRIST is the only head of his church, and declared that they would have no other head. They next decided to reject all other names, except the one derived from Christ, their head; that they would have no name but CHRISTIAN; that they would have no rule of faith and practice but the BIBLE; that they would have no test of fellowship but CHRISTIAN CHARACTER; that they would extend to all the right of PRIVATE JUDGMENT, and the liberty of conscience in reference to those points of doctrine not considered essential to salvation; and that they would receive to their fellowship and communion all who love and serve the Lord Jesus Christ.

Having adopted, with great unanimity, these leading principles, the ministers set about organizing churches, and gathering into their communion all who would adopt their platform of principles and co-operate with them. The number at first was about one thousand, nearly all of whom lived in Virginia and North Carolina.

The societies organized by Rev. James O'Kelly, who was the leading spirit in the movement, and those ministers who acted with him, soon became congregational in practice, choosing their own pastors, and continuing them as long as the connection was mutually agreeable.

The organization continued with varying success until the death of Mr. O'Kelly, which event occurred in 1825, when, for a time, it seemed to retrograde until it became associated in the public mind with one or two other organizations whose existence commenced between the years of 1815 and 1830.

In the year 1847, the "Southern Christian Association" was formed, and the scattered ministers and churches, who had not affiliated with other denominations, came together and united their efforts to propagate, with new zeal, the general principles adopted by Mr. O'Kelly and his compeers in the Conference of 1794. The members of the organization began to increase from this date, and in 1856 the "Southern Christian Convention" was organized, and order and system, which had previously been too much neglected, was introduced into the churches and Conferences of the denomination. When the late war between the Northern and Southern States commenced, the "CHRISTIANS" were increasing constantly, and were enjoying a state of prosperity which they had not before known. But the war, in its continuance, prostrated all their general enterprises, scattered the membership of the churches, broke up the annual meetings of the Conferences, and laid waste the whole organization. But as soon as the war was over, and peace was restored to our distracted country, the ministers began again to gather up the scattered fragments of the organization. The churches were reorganized, the Conferences again invited to assemble for counsel and business, and the Convention which could not convene in 1862, met at Mount Auburn, N. C., in 1866, in regular session. The proceedings of this meeting follows this preface, and the thread of history again untangled will be pursued.

The strong union sentiment which is now prevailing among all denominations, is so much in keeping with the spirit that has all along prevailed among the CHRISTIANS, that the organization is now attracting more attention from the public than ever before, and never did the prospects of the denomination look so promising and the future so hopeful as at present.

PROCEEDINGS
OF THE
SECOND REGULAR SESSION
OF THE
SOUTHERN CHRISTIAN CONVENTION.

MOUNT AUBURN, WARREN COUNTY, N. C., }
Wednesday, May 2, 1866. }

The "SOUTHERN CHRISTIAN CONVENTION" assembled at this place at 12 o'clock M. to-day, and was called to order by Rev. Thomas J. Fowler, of the North Carolina Conference, he being the oldest minister present.

The Convention then went into an election of officers, when Rev. W. B. Wellons was chosen President, and Rev. C. A. Apple was chosen Secretary.

The President, on taking the chair, delivered an address of some length, touching upon the eventful scenes of the past eight years—the Convention having been prevented from assembling in 1862 by the war. He spoke feelingly of the terrible ravages of the late war in the United States, and paid an eloquent and just tribute to the memory of Rev. Bros. Barrett and Boykin, of Virginia, and McCulloch and Walker, of North Carolina, together with others who had died or been killed during the time which had elapsed since the last meeting of the Convention.

The Roll of Conferences was then called, and the following delegates reported themselves :

NORTH CAROLINA AND VIRGINIA CONFERENCE—*Ministers* : Thos. J. Fowler, J. N. Manning, Solomon Apple, J. W. Wellons *Laymen* : Alfred Moring, C. E. Ayscue, W. H. Read, M. C. Winston, J. H. Fleming, C. S. Holleman.

EASTERN VIRGINIA CONFERENCE—*Minister* : W. B. Wellons.

The Georgia, Tennessee, and Missouri Conferences were entirely unrepresented ; and of those Conferences represented, only a very small part of the delegates were present.

After the usual religious services, the Convention entered upon its regular business.

On motion, the President was requested to appoint, immediately, a committee on Religious Exercises. The Chair accordingly appointed Rev. James W. Wellons, and lay brethren, Wm. H. Read and John H. Fleming said committee.

On motion, Rev. Dr. Carter, of the Southern Methodist Episcopal Church, was invited to a seat as an honorary member. Dr. Carter, on coming forward, was introduced to the Convention by the President.

On motion, the Convention determined to meet at 9 o'clock, A. M., each day, and continue in session until 11½ o'clock, A. M., and then adjourn until 2 o'clock, P. M., for religious exercises and refreshment.

The Executive Committee of the North Carolina Conference stated, through their chairman, that they had chosen Rev. C. A. Apple, of their Conference, to supply a vacancy in their delegation, and requested that he might be admitted a member of the Convention, during its present session, as a representative of the North Carolina Conference.

On motion, this request was granted, and Bro. Apple was accordingly admitted.

A petition was presented from the "Central Virginia Christian Conference," asking to be admitted into the Convention. The Convention, after suitable inquiry, agreed to the terms of the petition, and the Central Virginia Conference was unanimously received.

The Committee on Religious Exercises announced that Rev. Solomon Apple would preach to-morrow at 11½ o'clock, A. M.

The Convention then adjourned until the usual hour to-morrow. Singing by the choir, and benediction by Rev. S. Apple.

SECOND DAY.

THURSDAY, May 3d, 1866.

The Convention met at 9 o'clock, A. M., and was called to order by the President.

Religious services were conducted by Rev. J. N. Manning.

Rev. Solomon Apple offered the following resolution :

Resolved, That this Convention will proceed to its business with the present number of members in attendance.

It was stated in explanation of this resolution that, under present circumstances, a larger number could not be hoped for at any early day, and that the wants of the church at large were so pressing as to demand immediate attention.

On the question of the resolution, S. Apple called for the ayes and noes. The call was sustained, and the result was as follows :

AYES : Thos. J. Fowler, J. N. Manning, S. Apple, J. W. Wellons, C. A. Apple, A. Moring, C. E. Ayscue, W. H. Read, M. C. Winston, J. H. Fleming, C. S. Holleman, W. B. Wellons—12.

NOES : None.

So the resolution was unanimously adopted.

Rev. J. N. Manning offered the following preamble and resolution :

Whereas, The principles of the Christian Church are imperfectly known to the world at large, and can only be said to exist in a verbal form; and

Whereas, The Government of the Church is incomplete, being a mere general outline, not entering into many particulars which are essential to a thorough form of organization—therefore,

Resolved, That this Convention will enter into the consideration of such measures as will tend to promote these ends, by reducing the general distinguishing features of the Christian

Church to a written form, embodying a declaration of its principles, form of ecclesiastical government, and mode of worship, with the usual forms by which the ordinances of the Church are celebrated.

The preamble and resolution gave rise to considerable discussion. The subject was earnestly and fully entered into by Rev. Bros. W. B. Wellons, A. Apple, J. N. Manning, and others, after which the preamble and resolution were adopted.

The Convention then took its usual recess for religious service and refreshment.

AFTERNOON SESSION.

The Convention met at 2 o'clock, P. M., and was called to order by the President.

Rev. J. N. Manning then brought forward a written paper prepared by himself, with the assistance, and at the suggestion of several other ministers. This paper set forth the Principles and Government of the Christian Church, together with a Directory for Religious Worship, and was submitted by Bro. Manning to be adopted or rejected by the Convention.

[See "Principles and Government of the Christian Church," published under the supervision of the Christian Board of Publication.]

Rev. James W. Wellons moved to refer the papers to a committee. After some discussion, the motion was lost.

Rev. S. Apple moved that the papers be read by the general divisions, each division separately. Agreed to.

The first part, embodying the Principles of the Church, was then taken up and read, after which it was laid on the table for the present.

The second part, embodying the Government of the Church, was taken up, read, and likewise laid on the table.

The third part, comprising the Religious Directory, was taken up and disposed of in the same manner.

The first part was then taken up again for consideration.

The merits of this part were then discussed at considerable length by Rev. Bros Manning, W. B. Wellons, S. Apple, and others.

Pending the discussion, the Convention adjourned. Religious services by Rev. Thomas J. Fowler.

THIRD DAY.

FRIDAY, May 4th, 1866.

The Convention met pursuant to adjournment.

Religious services by the Rev. E. W. Beale, of the North Carolina Conference.

The proceedings of yesterday were read and approved.

The Executive Committee of the North Carolina Conference stated that Rev. E. W. Beale, of their Conference, had just arrived, and they requested that he should be admitted to supply a vacancy in their delegation in the same manner as in the case of Rev. C. A. Apple. To this request the Convention agreed, and Bro. Beale was accordingly admitted.

The unfinished business of yesterday, being the consideration of the first part of the papers introduced by Rev. J. N. Manning, setting forth the Principles of the Christian Church, was then taken up.

After much discussion the Convention adopted this part as a whole, with the understanding that it shall be hereafter referred to a special committee for revision.

Several amendments to the first part were proposed, and referred to the committee of revision.

The second part of the papers, embodying the Government of the Church, was then taken up, and after discussion, was adopted as a whole, and referred to the committee of revision, with the understanding that the committee shall make such alterations, of a minor character, as shall seem to them best suited to the wants of the Church.

The Committee on Religious Exercises announced that they had chosen Rev. C. A. Apple to preach to-day at 11½ o'clock, A. M.

The Convention then took a recess until 2 o'clock, P. M.

AFTERNOON SESSION.

The Convention met at 2 o'clock, the President in the chair.

The third part of the papers introduced by Bro. Manning, embodying a "Directory for Religious Worship," was then taken up. After discussion, this part was also adopted as a whole, and referred to the committee of revision for correction and additions.

Rev. Solomon Apple introduced the following resolution :

Resolved. That the action of the committee appointed to revise the Declaration of Principles, Improved Form of Government, and Directory for Religious Worship, adopted by the Convention, shall be final, and that the work, when so revised, shall be considered as the act of this body, and shall bear with it all the binding force which this Convention may have the authority to bestow.

The resolution was agreed to.

On motion, the Convention determined that the committee of revision shall consist of four members.

On motion of Rev. J. N. Manning, Rev. W. B. Wellons was chosen chairman of the above named committee.

On motion, the President was requested to appoint the remaining members of the committee. The Chair appointed Rev. J. N. Manning, Rev. Solomon Apple, Alfred Moring, and Thomas J. Riley.

On motion, the chairman of the committee was instructed to invite each Conference comprising the Convention, to send a delegate to confer with said committee on the subjects which may be brought before them.

On motion, Bro. Alfred Moring was chosen Treasurer of this Convention.

The Committee on Religious Exercises announced that Rev. E. W. Beale would preach to-morrow at 11½ o'clock, A. M., and that Rev. J. N. Manning would preach at the same hour, to the colored congregation in the grove.

Rev. J. N. Manning offered the following preamble and resolutions :

Whereas, The press upon which the "Christian Sun" was printed, and all the fixtures connected therewith, as well as everything belonging to the "Southern Christian Book Concern," were destroyed by the Federal army during the late war; and

Whereas, It is absolutely necessary for the success of our glorious cause, that our Denominational Organ should be re-suscitated, and that we furnish our people and the public with wholesome religious reading matter—therefore,

1. *Resolved*, That the members of our Church and the friends thereof throughout the Southern States be requested to contribute at least fifty cents each to the objects here mentioned, and that the amount be forwarded as soon as possible to the Treasurer of this Convention.

2. *Resolved*, That all the ministers of the several Conferences and the members of this Convention be requested to act as agents and to collect immediately as much as possible, and to forward the amounts in the safest and most expeditious way to the Treasurer of the Convention, that the publication of the "Christian Sun" may be resumed at as early a day as practicable.

The preamble and resolutions were explained and enforced at some length by their author, after which they were adopted.

Rev. J. N. Manning then introduced the following resolution :

Resolved, That all the members and friends of the Christian Church be requested to contribute at least ten (10) cents each, for every year after the present, the money to be applied to the use of the Convention, and that the ministers of the Christian Church are hereby authorized to act as agents for the collection of these funds, and that they pay them over to the Treasurer of this Convention.

The resolution was agreed to.

Also, the following :

Resolved, That a committee of three be appointed on publications, whose duty it shall be to arrange for the publication of the "Christian Sun," and do what may be necessary to furnish the Denomination with a weekly religious paper, as an organ of this Convention; and that they also prepare for the publication of the Declaration of Principles and Form of Government of the Christian Church, and that the Treasurer be instructed to furnish the Committee, as far as he may be able, with the necessary means for the execution of the aforesaid purposes.

After some discussion the resolution was adopted.

On motion, Rev. J. N. Manning was chosen chairman of the above-named committee, and Rev. W. B. Wellons, and Bro. A. Moring were chosen members of the same.

The Convention then adjourned to meet at the usual hour to-morrow.

Religious services by Rev. J. W. Wellons.

FOURTH DAY.

SATURDAY, May 5th, 1866.

The Convention met at 9 o'clock A. M., and was opened with religious services by Rev. C. A. Apple.

The proceedings of yesterday were read and, with some slight amendments, approved.

Bro. Alfred Moring, who was chosen, on yesterday, a member of the Committee on Publications, stated that he could not conveniently act in that capacity, and asked to be excused from serving. Bro. Moring was accordingly excused, and Bro. W. H. Read was chosen to supply his place.

On motion of Rev. C. A. Apple, the Convention then went into the consideration of the propriety of publishing a hymn book. After considerable discussion by Rev. Bros. C. A. Apple, S. Apple, J. N. Manning, W. B. Wellons, and others, the matter was referred to the Committee on Publications.

On motion, the Convention went into consideration of the propriety of holding an extraordinary session.

Rev. J. N. Manning moved that the Convention assemble in extraordinary session on the first Wednesday in May next.

Pending the consideration of this question, the Convention took a recess until 2 o'clock P. M.

AFTERNOON SESSION.

The Convention met at 2 o'clock—the President in the Chair.

The pending question, being Rev. J. N. Manning's motion in regard to an extraordinary session, was then taken up.

An amendment, offered by Rev. J. W. Wellons, was rejected.

The original motion was then passed.

On motion, the Chair was requested to appoint a committee of three to select a suitable place for the next meeting of the Convention. The Chair appointed Rev. J. N. Manning, Rev. E. W. Beale, and M. C. Winston.

The Committee on Religious Exercises announced that they had chosen Rev. W. B. Wellons to preach to-morrow at 11 o'clock in the house, and Rev. Solomon Apple to preach at the same hour in the grove, and that Rev. J. N. Manning would preach in the house at 2 o'clock P. M., and Rev. W. B. Wellons at the same hour in the grove.

The committee appointed to select a suitable place for the next meeting of the Convention, reported that they had chosen Graham, Alamance county, N. C., as a suitable place. After some suggestions from the brethren and friends at Mount Auburn, the Convention refused to concur in the report.

The Convention then determined to hold its next (extraordinary) session at Mount Auburn.

Rev. C. A. Apple offered the following resolution :

Resolved, That the sincere and cordial thanks of this body be, and are hereby tendered to the kind friends of Mount Auburn and vicinity, for their very hospitable treatment of the members of this Convention.

The resolution was unanimously agreed to, and the members of the Convention testified their full appreciation of the sentiments contained in the resolution by rising, in a body, to their feet.

On motion, the thanks of the Convention were tendered to its officers, for their prompt and faithful discharge of duty.

After religious services by the President, the Convention adjourned to meet in extraordinary session at Mount Auburn, Warren county, N. C., on the first Wednesday in May, 1867.

W. B. WELLONS, *President*.

C. A. APPLE, *Secretary*.

[NOTE.—In the Improved Form of Government, the name "SOUTHERN CHRISTIAN CONVENTION" was changed to "GENERAL CONVENTION OF THE CHRISTIAN CHURCH," which name and style will hereafter be used.—
SEC.]

PROCEEDINGS

OF AN

EXTRAORDINARY SESSION

OF THE

General Convention of the Christian Church

HELD AT MT. AUBURN, WARREN COUNTY, N. C., MAY 1, 2, 3, 4, 1867.

MOUNT AUBURN, WARREN COUNTY, N. C., }
Wednesday, May 1, 1867.

The "GENERAL CONVENTION OF THE CHRISTIAN CHURCH" met in extraordinary session at this place at 2 o'clock, P. M., to-day, and was called to order by the President.

The following officers were present:

Rev. W. B. Wellons, President; Rev. C. A. Apple, Secretary; A. Moring, Esq., Treasurer.

The roll of Conferences was called, and the names of members enrolled, with the following result:

NORTH CAROLINA AND VIRGINIA CONFERENCE—*Ministers*: Thomas J. Fowler, J. N. Manning, J. N. Farrell, P. W. Allen, W. S. Long, Alfred Apple, Solomon Apple, James W. Wellons, A. G. Anderson. *Laymen*: John S. Turrentine, Alfred Moring, Wm. H. Read, C. S. Holleman, John H. Fleming, Wm. K. Martin, M. C. Winston, Henry Marshall.

EASTERN VIRGINIA CONFERENCE—*Ministers*: W. B. Wellons, Thos. W. Joyner. *Laymen*: A. L. Hill, Irvin W. Duck, Josiah P. Gay, Joseph King.

The Conferences of Central Virginia, Georgia, Missouri, and Tennessee, were not represented by delegates.

A quorum was ascertained to be present.

The Convention then spent half an hour in religious exercises, conducted by the President.

On motion, Rev. E. W. Beale, of the North Carolina Conference, was invited to a seat as a deliberative member of the Convention.

On motion, the Chair was requested to appoint, immediately, a committee on Religious Exercises. The Chair appointed Rev. J. W. Wellons, and Bros. J. H. Fleming and W. H. Read.

On motion, the Convention determined to meet promptly at 9 o'clock, A. M., each day, adjourn at 11½ o'clock, A. M., for religious services and refreshment, meet promptly at 2 o'clock, P. M., and adjourn at will, spending twenty-five minutes each morning in religious exercises.

Rev. J. N. Manning introduced the following resolution, which was adopted :

Resolved, That a special committee of five be appointed on Finance, whose duty it shall be to report to this Convention, at its present session, the probable amount of money necessary to revive our suspended enterprises, the resources of the Church, and its ability to meet the urgent demands of the Denomination, and to report, also, a judicious plan for raising means to meet the pressing wants of the church.

The Chair appointed J. N. Manning, A. G. Anderson, A. L. Hill, A. Moring, and I. W. Duck, a committee in accordance with the above resolution.

On motion, the Chair was requested, during the present session, to appoint a standing committee of three on Schools and Colleges.

Rev. J. N. Manning offered the following resolution, which was adopted :

Resolved, That the Chair be requested to appoint a standing committee on Home Missions, who shall be instructed to report to the next session of the Convention a plan for the support of Home Missions.

Rev. W. S. Long offered the following resolution, which was adopted :

Resolved, That a committee of three be appointed to examine the records of this Convention, from the year 1856 to the present time, and report to this body.

The Chair appointed, as a committee under the above resolution, Rev. S. Apple, Rev. Thomas J. Fowler, and Bro. Josiah P. Gay.

The committee on Religious Exercises reported that Rev. J. N. Manning would preach the usual Conventional sermon on to-morrow at 11½ o'clock, A. M.

On motion, the Convention adjourned, to meet at the appointed hour to-morrow.

Religious Services by Rev. S. Apple.

SECOND DAY.

THURSDAY, May 2d, 1867.

The Convention met at 9 o'clock A. M.

Religious Services by Rev. Thomas J. Fowler.

The President then addressed the body at some length, setting forth the more prominent reasons for assembling in the present extraordinary session of the Convention.

The proceedings of yesterday were read, and, with some slight amendments, approved.

The Chair announced, as the standing committee on Schools and Colleges, Rev. Bros. J. N. Manning and C. A. Apple, and lay Bro. Joseph King.

Also, as the standing committee on Home Missions, Rev. Bros. S. Apple, W. S. Long, J. W. Wellons.

The Board of Publication made the following report, which was received and adopted :

REPORT OF THE BOARD OF PUBLICATION.

The Board of Publication would report :

That owing to want of means, they have been unable to put to press any work of a denominational character since the last meeting of the Convention. It was then expected that the Declaration of Principles, Improved Form of Government and Directory for Religious Worship, adopted by this body with such marked approbation, would be published within a few months at least, and that the "*Christian Sun*" would be immediately revived ; but the necessary funds, which all hoped would be placed at the disposal of the Board, were not raised, owing, in part to the poverty of our people, but chiefly to the apathy and inactivity of the agents appointed. We were, therefore, unable to do anything.

Rev. W. B. Wellons, a member of the Board, proposed to publish, on his own responsibility, a paper in the interest of the Denomination, if we would allow him to use the name of the "*Christian Sun*." Bro. Wellons, having long edited the Denominational Organ, and being well and favorably known throughout the country, as an able and effective writer, the Board thought it greatly to the advantage of the church to accept this generous offer. But it was not until the first of February last, that the necessary preparations could be made for the issue of the paper. Since that time it has appeared regularly every week, and is as fully devoted to our cause as the most fastidious could desire. The understanding between the Board of Publication and Rev. W. B. Wellons is, that he shall use the name of the "*Christian Sun*" until sufficient means be placed at the disposal of the Board to enable them to publish the Denominational Organ without embarrassment, or until the Convention shall determine otherwise.

In addition to the works here mentioned, the Denomination is greatly in need of a hymn-book—many of the churches being almost entirely destitute in this particular. Also, a number of tracts to bring our cause prominently before the public is much to be desired. We need, moreover, a comprehensive history of the church—giving a faithful account of our origin and progress down to the present time. No such work is at present extant. We must continue to suffer and remain measurably unknown to the world until these works are given to the public.

We advise that some effective plan be immediately adopted to raise funds for this enterprise.

Respectfully submitted,

J. N. MANNING, *Chairman.*

The Convention then took a recess until 2 o'clock, P. M.

AFTERNOON SESSION.

The Convention met at 2 o'clock, the President in the chair.

[During the interval, an able discourse had been delivered by Rev. J. N. Manning, in explanation of the Principles of the Christian Church.]

The committee on Religious Exercises announced that Rev. A. G. Anderson, of the North Carolina Conference, would preach to-morrow at 11½ o'clock, A. M.

The special committee on Finance made the following report :

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance, agreeably to instructions from your body, would beg leave to report :

That the probable amount of money necessary to revive our suspended enterprises, so as to make them in every way effective, will be difficult to raise in the present impoverished state of the Church. But we think a sufficient amount may be raised to place some of our enterprises in a flourishing condition, and all might be put in operation to a limited extent.

We estimate that our publishing enterprise needs, at this time, about ten thousand dollars to give it efficiency and complete success. And that, for the purposes of Education, we need about fifty thousand dollars; and for Home Missions, about ten thousand dollars, making seventy thousand dollars for these enterprises, in all. This sum we cannot raise now, though the people might do so in a short time, as we shall presently show. But while this amount is needed, we may succeed very well with much less. We may, however, expect our success to be very much in proportion to the amount of means at our command. We think it unnecessary, at this time, to go into any detail to show how any amount of money ought to be expended in the revival and support of our enterprises. We would merely state that, for the publication of our Declaration of Principles, Improved Form of Government and Directory for Religious Worship, a Hym-Book, and a Church organ, we must have, very soon, about three thousand dollars, (\$3,000) or suffer. These are works of absolute necessity, and without them, we will hurry to a fearful crisis. Could these works be published, others might be deferred awhile.

Your committee was also directed to inquire into the resources of the Church, and its ability to meet the pressing wants of the Denomination. We would state that the resources of the Church are quite sufficient, and equal to any probable demand, notwithstanding the present poverty of our people. The communicants in the North Carolina and Eastern Virginia Conferences number more than six thousand, to say nothing of the other Conferences in the Southern States. Allowing each member to be worth only five hundred dollars, the aggregate of property belonging to the Church would reach the large sum of three millions of dollars. And if each one were willing to contribute annually, to the support of the cause, one half of one *per centum*, upon the value of his property, much less than he will have to pay the civil government, we would receive into the treasury, every year, fifteen thousand dollars, a sum more than sufficient for all the purposes of the Church, were we twice as large as we now are, and which would, in less than half a century, place us ahead of all other denominations in the country, united.

But we cannot hope for half this amount.

The amount of money in circulation in the Southern States not being equal to commercial purposes, we cannot procure as much as we otherwise could. It is, therefore, useless to request more than will probably be contributed, however pressing our wants may be; otherwise we might make calculations which would prove deceptive.

We think you may justly and safely call upon the churches for an annual contribution of one thousand dollars, (\$1,000), to continue until the next meeting of your body. And by your instructions, we submit the following plan by which to raise the required amount, viz :

Appoint a committee to apportion the amount among the churches belonging to the North Carolina and Virginia and the Eastern Virginia Conferences, according to their ability to pay, that the burden may rest equally upon all. The amount to be raised in any way the churches may designate; but some minister or member of the church should be designated by name,

and appointed to present the claim to the church, to receive the amount, and pay the same to the Treasurer of this Convention, at or before the meetings of the annual Conferences each year.

Respectfully submitted,

J. N. MANNING, *Chairman.*

The report was freely and fully discussed by Rev. Bros. Manning, Anderson, S. Apple, A. Apple, and lay Bros. Moring and Martin, after which it was adopted unanimously by a rising vote.

Rev. C. A. Apple introduced the following:

Resolved, That the Chair be requested to appoint a committee of five members, who shall constitute a Board of Finance, and shall execute the plan proposed by the special committee of Finance, and shall make such other arrangements to supply the financial wants of the Church as are required in our Improved Form of Government.

The resolution was adopted.

Rev. J. N. Manning offered the following resolution, which was agreed to:

Resolved, That a special committee be appointed on Boundary Lines, whose duty it shall be to report to this body at its present session suitable lines for the boundaries of the "North Carolina and Virginia" and the "Eastern Virginia" Conferences.

The Committee of Revision made the following report, which was received and adopted:

REPORT OF THE COMMITTEE OF REVISION.

The Committee of Revision appointed at the last session of the Convention to revise and harmonize the Declaration of Principles, Improved Form of Government and Directory for Worship, met a few weeks after the adjournment of the Convention, and read carefully the whole work, and found it necessary to make only a few verbal changes in order to harmonize amendments which had been made to the original paper. The careful reading which we gave it was convincing to us that few productions ever emanated from any of the councils of the Church which showed so much thought and system in their arrangement, and clearness in their statements. We have only to express the hope that the work may soon be put to press, and given to the public. We believe its publication will mark a new era in the history of the Church in the Southern States.

Respectfully submitted.

W. B. WFLLONS, *Chairman.*

The Chair announced, as the Committee on Boundary Lines, Rev. Bros. J. N. Manning, A. Apple, and Thomas W. Joyner, with lay Brother Joseph King.

The Convention then adjourned. Religious services by Rev. A. Apple.

THIRD DAY.

FRIDAY, May 3d, 1867.

The Convention met at 9 o'clock, A. M., and was opened with Religious services by Rev P. W. Allen.

The minutes of yesterday were read and approved.

Rev. Solomon Apple, from the committee appointed to examine the Record, made the following report, which was received and adopted :

REPORT OF THE COMMITTEE ON THE RECORD.

We, your committee, appointed to examine the Record of this Convention, from the year 1856 to the present time, beg leave to report :

That, after a careful examination of the book now in the hands of the Secretary, we find that the proceedings of this Convention have been correctly recorded.

Owing to some cause unknown, the former written Record of the Convention has been lost, and the proceedings of the sessions of 1856 and 1858 are believed to have existed only in a printed form when the present Secretary was chosen to office. This officer has procured a suitable book, and has collected and recorded the proceedings in the most accurate manner possible. We recommend that the Convention endorse the proceedings of these two sessions as thus recorded by the Secretary, making the book, as it is now written, the authentic record of your body.

Respectfully submitted.

SOLOMON APPLE, *Chairman.*

On motion of Rev. S. Apple, the Chair was requested to appoint a committee of three to select a suitable place for the next meeting of the Convention.

The Chair appointed S. Apple, Irvin W. Duck, and Henry Marshall as the above committee.

On motion, the Convention went into consideration of the subject of Sunday Schools. Interesting remarks were made upon this subject by Rev. Bros. S. Apple, W. S. Long, A. G. Anderson, J. N. Farrell, and W. B. Wellons.

The Convention then adjourned for Religious services and refreshment.

AFTERNOON SESSION.

The Convention met at 2 o'clock, the President in the chair.

The committee appointed to select a suitable place for the next meeting of the Convention, made the following report, which was received and adopted :

REPORT.

Your committee, appointed to select a suitable place for the next meeting of the Convention, would report :

That, after a free and full interchange of views on the subject, they have deemed it proper to recommend that our next session be held in the bounds of the Eastern Virginia Conference, and that that Conference have the privilege of selecting the particular locality,

Respectfully submitted,

S. APPLE, *Chairman.*

Rev. W. S. Long offered the following resolution :

Resolved, That when this Convention shall adjourn, it will do so to meet again on the first Friday in May, 1870.

After considerable discussion, and the offering of several amendments, which were rejected, the resolution was agreed to.

Rev. S. Apple offered the following resolution:

Resolved, That the President of this Convention be requested to correspond with some of the more prominent ministers of the Deep River Valley Conference, acquainting them with the action of this body, asking their co-operation, and requesting them to represent themselves in the next meeting of this body.

The resolution was adopted.

The Committee on Boundary Lines reported as follows:

REPORT OF THE COMMITTEE ON BOUNDARY LINES.

The committee appointed to designate Boundary Lines for the "North Carolina and Virginia" and "Eastern Virginia" Conferences would report:

That we have met with considerable difficulty in the outset, in determining lines suitable for these Conferences. We have thought it best to make some natural or permanent line a boundary. We have, therefore, followed a river, mountain range, county line, State line, or railroad, though this will necessarily render a part of the lines very crooked, and throw the Conferences into an undesirable shape. In following the objects mentioned, the chief difficulty met with consists in necessarily leaving some churches, which may justly be considered as belonging to one Conference, in the bounds of another Conference. We think, however, that a remedy may be found, as the principles of the church are the same in all the Conferences. The church may agree to unite itself with the Conference within whose bounds it may exist, or the Conference or General Convention may allow such church to continue its connection with another Conference, though not located within its bounds. This informality will doubtless not continue very long.

We recommend the following as the boundary of the "North Carolina and Virginia" Conference, viz:

The Cape Fear river, from its mouth to the city of Fayetteville, thence by the Fayetteville and Coalfield railroad to the Chatham county line, by this line West to the North Carolina Central railroad, thence by the said railroad Southwest to the South Carolina State line, by the South Carolina line West to the Georgia State line, by the Georgia line West to the Tennessee line, by the Tennessee line Northeast to the Virginia State line, thence East by the Virginia line to the top of the Blue Ridge mountains, thence by the Blue Ridge to James river, thence by James river to Richmond, thence by the Richmond and Petersburg railroad to Petersburg, thence by the Petersburg and Weldon railroad to Weldon, on the Roanoke river, thence by the Roanoke river to the seacoast, and thence by the seacoast to the beginning.

We further recommend the following as the boundary of the "Eastern Virginia" Conference:

To be bounded on the South and Southwest by the North Carolina and Virginia Conference, on the West and Northwest by the Blue Ridge Mountains to the Maryland State line, on the North and Northeast by the State of Maryland, and on the East by the Atlantic Ocean. The cities of Richmond and Petersburg, including Manchester, to belong to the "Eastern Virginia" Conference.

Respectfully submitted,

J. N. MANNING,
JOSEPH KING,
A. APPLE,
THOS. W. JOYNER,

} Committee.

After some explanations and discussion, the report was adopted.

The Chair announced, as the committee to constitute the Board of Finance, Rev. J. N. Manning, Rev. C. A. Apple, Col. Alexander Savage, Col. Wm. Eley, and Joseph King, Esq.

On motion of Rev. J. N. Manning, the President of the Convention was added to the Board.

The Convention then went into committee of the whole on the subject of a Hymn-Book, Bro. John S. Turrentine in the chair.

After a free and full discussion, the committee of the whole rose, and reported progress on the matters brought before them.

The committee on Religious Exercises announced that Rev. W. S. Long would preach to-morrow at 11½ o'clock, A. M., in the house, and that Rev. Thos. W. Joyner would preach at the same hour in the grove; also that Rev. E. W. Beale would preach in the house in the afternoon.

Rev. C. A. Apple introduced the following:

Resolved, That this Convention appoint a committee of three to prepare an address upon the subject of Sunday schools, giving information as regards books, Sabbath-school papers, and such other matters as may seem most appropriate, and publish the same, by permission of the editor, in the columns of the "*Christian Sun*."

Agreed to.

The Convention then adjourned to meet at the usual hour to-morrow. Religious services by Rev. W. S. Long.

FOURTH DAY.

SATURDAY, May 4th, 1867.

The Convention met at 9 o'clock, A. M., and was opened with the usual Religious services by Rev. C. A. Apple.

The minutes of yesterday were read and approved.

Rev. C. A. Apple offered the following resolution, which was unanimously adopted.

Resolved, That the most sincere thanks of this body be, and are hereby tendered to the kind friends of Mount Auburn and vicinity, and also to Rev. J. W. Wellons, the excellent pastor at Mount Auburn, for their very cordial and hospitable reception of the members of this Convention.

The Chair then announced, as the committee to prepare an address on Sabbath schools, in accordance with a resolution passed on yesterday, Rev. C. A. Apple, Rev. W. S. Long, and Joseph King, Esq.

The committee on Religious Exercises announced that there would be three sermons on Sunday, viz: Rev. W. B. Wellons to preach in the church at 11½ o'clock, A. M., and Rev. A. Apple, at the same hour in the grove, and Rev. C. A. Apple to preach in the church in the afternoon.

On motion of Rev. J. N. Manning, a vote of thanks was tendered to the officers for their prompt and faithful discharge of duty.

After joining in a parting hymn, during which much good feeling was manifested, and receiving the benediction, which was pronounced by the President, the Convention adjourned, to meet on the first Friday in May, 1870, at such place as may be designated within the bounds of the "Eastern Virginia" Conference.

W. B. WELLONS, *President*.

C. A. APPLE, *Secretary*.

PROCEEDINGS
OF THE
THIRD QUADRENNIAL SESSION
OF THE
General Convention of the Christian Church

HELD AT SUFFOLK, VIRGINIA, MAY 6, 7, 9, 10, 11, 1870.

SUFFOLK, VA., FRIDAY, May 6th, 1870.

The "GENERAL CONVENTION OF THE CHRISTIAN CHURCH" met in the Christian church at this place at 11 o'clock, A. M., to-day, and was called to order by the President.

The following Officers were present :

Rev. W. B. Wellons, President ; Rev. J. N. Manning, Vice President ; Rev. C. A. Apple, Secretary ; Alfred Moring, Esq., Treasurer.

The Convention was opened with the usual Religious services by Rev. Solomon Apple, of the North Carolina Conference.

The roll of Conferences was then called, when the following delegates presented their credentials and were admitted to seats :

NORTH CAROLINA AND VIRGINIA CONFERENCE—*Ministers* : Solomon Apple, Alfred Iseley, John N. Manning, Alfred Apple, James W. Wellons. *Laymen* : John H. Fleming, Alfred Moring, Archer A. Farmer.

EASTERN VIRGINIA CONFERENCE—*Ministers* : W. B. Wellons, Mills B. Barrett, Robert H. Holland. *Layman* : Thos. J. Kilby.

VALLEY (formerly "Central") VIRGINIA CONFERENCE—*Minister* : Daniel A. Long.

The Deep River Valley Conference, of North Carolina, the Georgia and Alabama Conference, the Tennessee Conference, and the Missouri Conference were not represented by delegates.

A quorum was ascertained to be present, one-third of those entitled to seats constituting a quorum, according to the Form of Government.

Rev. Isaac H. Coe, of New Bedford, Massachusetts, appeared as a fraternal messenger from the "Massachusetts and Rhode Island Ministerial Association," and was welcomed by the President.

Also, Rev. Benjamin S. Batchelor, pastor of the Middle street Christian Church, of New Bedford, Massachusetts, appeared in the capacity of a fraternal messenger, and was welcomed in like manner.

Rev. Wm. G. Starr, pastor of the Southern Methodist Episcopal Church in Suffolk, being present, was introduced to the Convention by the President.

On motion, Rev. Wm. S. Long, of the North Carolina Conference, was received as a deliberative member of the Convention.

The Convention being now fully organized, the President proceeded to deliver his usual opening address, this being made his duty, or that of some person appointed by him. The address was of a practical character, explaining the position and policy of the Christian Church, and urging its members and friends to increased activity and zeal in the work before them. The discourse was listened to with much interest and attention, not only by members of the Convention, but by the whole congregation.

At the conclusion of the address, the Convention resumed its business.

On motion, Rev. W. B. Wellons, Rev. C. A. Apple, and Bro. Thos. J. Kilby, were appointed a committee on Religious Exercises.

On motion of Rev. J. N. Manning, the Convention determined to meet at 9 o'clock, A. M., each day, and adjourn at will.

The committee on Religious Exercises announced that Rev. Benjamin S. Batchelor, of New Bedford, Massachusetts, would preach in the Christian Church this evening at 8 o'clock, P. M.

On motion, the Convention proceeded to the election of officers for the next four years, with the following result :

Rev. W. B. Wellons, President ; Rev. Solomon Apple, Vice President ; Rev. Wm. S. Long, Assistant Secretary.

The Secretary and Treasurer being permanent officers, no election took place to fill these positions.

The Convention then adjourned, to meet at the appointed hour to-morrow. Religious services by Rev. S. Long.

SECOND DAY.

SATURDAY, May 7, 1870.

The Convention met at 9 o'clock, A. M., and was opened with Religious services by Rev. Alfred Apple.

The proceedings of yesterday were read and approved.

Lay brethren A. L. Hill and Alex. Savage, of the Eastern Virginia Conference, appeared and presented their credentials as delegates from their Conference, and were admitted to seats as members of the Convention.

Rev. Solomon Apple, from the committee on Home Missions, presented the following report :

REPORT ON HOME MISSIONS.

Your committee on Home Missions beg leave to report :

That we are painfully sensible of the comparative want of system in the management of our important business matters. This fact is especially apparent to your committee, who are called upon to report con-

cerning the condition of the Church in the Southern States, and, owing to lack of information, can only speak with certainty respecting those Conferences with which we are personally connected. Yet we would not shrink from the performance of the duty imposed, impressed as we are with the importance of the subject committed to our consideration. It would be impossible to estimate the value of the Gospel—the great and Divinely appointed means to turn men from nature to grace, and to prepare the earth to do the will of God, as it is done in Heaven. By the instrumentality of the Gospel, men are prepared for those good works which adorn those who follow Christ, and enable them to glorify God in their bodies and spirits which are his. How necessary it is, then, that the Gospel should be preached, that it should be preached in every community, and that every minister of the Gospel should consider himself a missionary, sent forth by Him who said to his apostles: “Go ye into all the world, and preach the Gospel.” They should bear in mind that the missionary spirit is AGGRESSIVE, invading the empire of darkness and causing “the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose.”

In reference to the general state of the Church, your committee feels constrained to say there are many things calculated to discourage us in our labors in the vineyard of the Master. The cause of religion is attracting but a small share of attention from the masses of the people. Church members are lukewarm; the services of the sanctuary are neglected; and but little zeal is manifested by those who attend upon the means of grace.

Never, perhaps, in the history of our country, has there been a time when the influence of the Church was less felt upon society than at the present. While, in most of our churches, regular services have been kept up, and the ordinary forms of religion have been attended to, yet there is a languor and dryness in the services well calculated to pain the heart of the devout worshipper. Doubtless these things have not taken place without some adequate cause. Most men would readily point to the disorganized state of our country as the origin of the moral darkness which surrounds us. Admitting this to be true, will the Church find in it her justification? Will professing Christians be, on this account, excusable for not letting their light shine? Should not the demoralization of the country tend to unite all God's people, and bring them to the foot of the cross, there to bewail their cold and back-slidden state, and to seek new life and strength from Him who has said: “My grace is sufficient for thee?”

Among many other causes which have tended to bring about this state of things in our churches, that which deserves your especial notice, is the *want of an efficient ministry*. Nor do we intimate that our ministers are not faithful men. On the contrary, many of them are not only capable of preaching the Gospel, but love to stand upon the walls of Zion and sound the Gospel trumpet. But it is a painful fact that, in too many instances, their efficiency has been greatly impaired for want of means to sustain them in their work.

If our churches are to be built up, and their influence felt upon society, they must have more attention than they can receive from a secularized ministry. Nearly all our churches are languishing for more work—faithful, pastoral work.

There are many fields, no doubt, which might be occupied by Christian ministers with profit and success. But we deem it unnecessary to designate any one in particular, when so much room exists, and so many fields are now white and ready unto the harvest.

Your committee feel called upon, before closing this report, to say that, as a denomination, we very much need more of the zeal and missionary spirit which once animated our ministers and people. We all need fresh baptism from on high, fresh fire from the altar, to warm and expand our bosoms, a mighty waking up to the responsibilities of our calling, and more pure ardent love for Zion. Then, brethren, let the time past suffice us to have served ourselves. Let us consecrate ourselves anew to God, and to the advancement of His cause. Let our heart's desire and prayer to God be that Israel may be saved. In this we are to find our strength, and power over the hearts of men, more than in all the “resolves” of Conferences or Conventions. This is the power which will enable us to surmount every obsta-

ble, and cause us to be the happy instruments of turning many to righteousness.

In view of the fact that there is a great need of funds to carry forward the missionary work of the Church, we recommend the following plan, to be adopted by the several Conferences, to wit:

That each Conference be requested to organize a Missionary Society, and that they also request the various churches to organize auxiliary societies, with the special view of embracing our entire membership in these organizations, and thus train up our people to systematic benevolence.

Respectfully submitted,

SOLOMON APPLE,
JAMES W. WELLONS, } Committee.
W. S. LONG,

The report was discussed by the members of the committee, and by Rev. Bros. Iseley, Coe, Manning, W. B. Wellons, and others, after which it was adopted.

Rev. J. N. Manning offered the following:

Resolved, That all persons appointed on standing committees by the General Convention, be constituted members *ex officio* of the Convention, with power to deliberate, but not to vote, unless they be elected by their respective Conferences.

The resolution was laid on the table until Monday morning at 9 o'clock.

Rev. D. A. Long offered the following resolution:

Resolved. That we hereby express our pleasure in seeing Rev. Bros. Isaac H. Coe and Benjamin S. Batchelor, of New Bedford, Massachusetts, as fraternal messengers from a denomination nearly akin to our own; and that it is our earnest desire that they bear back to their brethren the greetings of our Christian sympathy and fraternal regard.

The resolution was adopted.

A. L. Hill offered the following:

Resolved, That this Convention elect a fraternal messenger to attend the New England Christian Convention to be held at Haverhill, Massachusetts, in June next, and that this Convention pay the expenses of said messenger.

Laid on the table.

The Committee on Religious Exercises announced the following appointments:

Rev. Solomon Apple to preach in the Christian church this evening at 8 o'clock; Rev. Isaac H. Coe to preach at the same place to-morrow at 11 A. M.; Rev. A. Iseley, to preach at the same place to-morrow at 8 P. M.; Rev. W. S. Long to preach in the Methodist church to-morrow at 11 A. M.; Rev. J. N. Manning to preach in the Methodist church to-morrow at 8 P. M.

The Convention then adjourned. Religious services by Rev. Isaac H. Coe.

THIRD DAY.

MONDAY, May 9th, 1870.

The Convention met at 9 o'clock. Religious services by Rev. M. B. Barrett.

The minutes of Saturday were read and approved.

The resolution of Rev. J. N. Manning, relative to standing committees, which had been laid upon the table, was taken up. After some discussion, it was referred to a committee of three, consisting of Rev. S. Apple, A. Savage, and T. J. Kilby.

Rev. J. N. Manning, from the Board of Finance, made the following report:

REPORT OF THE BOARD OF FINANCE.

Your committee, constituting the Board of Finance, beg leave to report: That the plan adopted by the Convention at its last session to raise funds for the establishment and support of the necessary enterprises of the Church was, perhaps, a very good one, but those appointed in the various churches to make the plan effective were, as a general thing, very neglectful, and that in many instances nothing whatever was done. A few did very well, and several churches in the North Carolina and Eastern Virginia Conferences responded quite liberally the first year, but when they learned that many refused or neglected to do anything, they expressed an unwillingness to bear the burden alone; so the matter was neglected altogether, and for the last two years nothing whatever has been collected.

The accounts now stand as follows:

Receipts from all sources	\$594.73
Loan to the Board of Publication	\$361.54
Expenses in printing, etc.....	13.29
	<hr/> 374.83
Leaving a balance in hand of the Treasurer of.. ..	\$219.90

We recommend that an annual contribution be requested from each church belonging to the Conferences composing this Convention, equal to ten cents per member, for the purpose of establishing and supporting such enterprises as the Convention may determine, from time to time, to be necessary for our prosperity, and that this amount be collected every year by the minister in charge, or some person especially appointed in connection with each church, and that this sum be paid into the treasury of the Convention at or before the annual meetings of the several Conferences.

Respectfully submitted,

J. N. MANNING, *Chairman*.

The report was discussed and explained by the Chairman.

Rev. C. A. Apple thought that if churches refused to pay because others neglected this duty, no enterprise of the Church could ever succeed. Every one must do its *own* duty, irrespective of others.

The report was further discussed by Rev. S. Apple, Rev. D. A. Long, and others, after which it was adopted.

The following preamble and resolutions were offered, at the request of Rev. C. A. Apple:

PREAMBLE AND RESOLUTIONS ON CHRISTIAN UNION.

Whereas, The members of the General Convention of the Christian Church are profoundly impressed with the belief that harmony in the Church is essentially necessary to the true interests of our holy religion; therefore,

1. *Resolved*, That we appeal to all true Christians, of every denomination, to aid us in the great work of promoting that "unity of the Spirit in the bond of peace," which should prevail among the members of that body of which Christ is the Head.

2. *Resolved*, That while we freely concede the inalienable right of every man to exercise private judgment and liberty of conscience in matters of religion, yet we recognize the necessity which demands that certain fundamental doctrines should be believed and acknowledged by every one seeking admission into the visible church.

3. *Resolved*, That, in our opinion, there is a sufficient community of feeling and belief among evangelical denominations to form a basis of union, without binding the consciences of men in those matters which are but of secondary importance, and are not essential to the constitution of that Church instituted by our Lord, and established through the instrumentality of his apostles and ministers.

4. *Resolved*, That we call upon every true friend of our holy faith, everywhere, to come out openly on the side of EVANGELICAL CHRISTIAN UNION—the only safeguard of Protestant Christianity, and the only means of promoting that spiritual unanimity and perfect peace which are the crowning glory of the Gospel.

The nature and design of the resolutions were explained by Rev. C. A. Apple, and warmly endorsed by Rev. Bros. Iseley, J. W. Wellons, W. S. Long, Batchelor, W. B. Wellons, and others, after which the preamble and resolutions were unanimously adopted.

On motion, Rev. P. S. P. Corbin, of the Eastern Virginia Conference, was invited to a seat as a deliberative member.

Rev. D. A. Long offered the following resolution :

Resolved, That the thanks of this body be hereby tendered to Rev. W. B. Wellons, for the able address delivered by him at the opening of this Convention, and that he be requested to furnish a copy of the same for publication with the proceedings of the Convention.

At the suggestion of the President, the matter was deferred.

The resolution of A. L. Hill, proposing to send a fraternal messenger to the New England Christian Convention, which resolution had been laid upon the table, was taken up and adopted.

Rev. W. B. Wellons was then chosen as a fraternal messenger, in accordance with the above named resolution, and Rev. J. N. Manning was chosen alternate.

The Convention then adjourned. Religious services by Rev. R. H. Holland.

FOURTH DAY.

TUESDAY, May 10th, 1870.

The Convention met at 9 o'clock A. M., and was opened with religious services by Rev. J. W. Wellons.

The proceedings of yesterday were read and approved.

The majority of the committee on the resolution of Rev. J. N. Manning, proposing to make members of standing committees, *ex officio*, deliberative members of the Convention, made the following

REPORT :

We, your committee to whom was referred the resolution concerning standing committees, beg leave to report :

That, after a careful investigation of the subject, we are fully persuaded that it would be unwise to alter or amend the Form of Government at this time, which step would be necessary in order to carry out the resolution. Therefore, we recommend that the resolution be indefinitely postponed.

Respectfully submitted,

S. APPLE,
T. J. KILBY.

Col. Alex. Savage, a member of the same committee, dissented from the opinion of the majority, and made a minority report, recommending the adoption of the original resolution.

The two reports were discussed at considerable length, when, on a motion to adopt the majority report, the ayes and noes were called for, with the following result :

Ayes—S. Apple, A. Iseley, A. Apple, J. W. Wellons, J. H. Fleming, A. Moring, A. A. Farmer, R. H. Holland, T. J. Kilby, D. A. Long, W. B. Wellons.—11.

Noes—J. N. Manning, A. Savage.

So the report of the majority was adopted.

On motion of Rev. A. Iseley, all members of standing committees present, were constituted deliberative members during the present sitting of the Convention.

The Committee on Schools and Colleges then made the following report :

REPORT OF THE COMMITTEE ON SCHOOLS AND COLLEGES.

We, your Committee on Schools and Colleges, beg leave to report :

That the Christian Church is fully impressed with the necessity of a thorough training, not only among the clergy, but also among the laity. The prosperity and influence of every organization depend very much upon its intelligence and its facilities for acquiring knowledge. Our Denomination cannot have an extended influence, nor perform its offices with profit and satisfaction, as long as it is dependent upon others for means necessary to strengthen its efforts, and by which alone it can perpetuate the liberal principles which it advocates. The wants of the Church, in its present state, we think, are not such as to require a large university. Nor is it likely that the munificence of our people at this time would be sufficient to establish any institution on a very large scale, nor would such an institution be apt to receive sufficient patronage among us for some years to come.

It is probable that the present pressing demands of our Denomination may be met by the erection in the several Conferences of what may be termed Normal and Theological Schools, at which all our young men may receive a thorough business education, and where those desiring to follow the profession of teaching may be amply qualified, while the necessary facilities may also be afforded to those young men desiring to enter the Gospel ministry. Such institutions are within easy reach of our people, and might be readily erected, and even endowed, by the donations of friends. If, however, the liberality of friends did not meet the wants of such enterprises, the deficiencies might perhaps be made up from profits of mercantile houses erected for that purpose.

We recommend that the Conferences make efforts, immediately, for the erection of high schools of the character here described, and that the means for that purpose, above referred to, be employed when thought expedient.

Respectfully submitted,

J. N. MANNING,
C. A. APPLE,
JOSEPH KING, } *Committee.*

The Report was discussed by Rev. Bros. J. N. Manning, C. A. Apple, W. S. Long, W. B. Wellons, D. A. Long, and others, after which it was adopted.

On motion of Rev. J. N. Manning, the Chair was requested to appoint a committee of three, to determine the Boundary Lines of the Virginia Valley Conference. The Chair appointed J. N. Manning, D. A. Long, A. Apple.

On motion, the Convention determined to hold its next quadrennial session at Graham, North Carolina.

The Convention then adjourned. Religious services by Rev. A. Iseley.

F I F T H D A Y .

WEDNESDAY, May 11th, 1870.

The Convention met at 9 o'clock, A. M., and was opened with Religious services by Rev. B. S. Batchelor.

The proceedings of yesterday were read and approved.

On motion, the resolution of Rev. D. A. Long, thanking the President for his opening address, and requesting a copy for publication, was taken up.

After some discussion, the whole matter of publishing the address, together with the proceedings of the Convention, was referred to the Board of Publication.

The special committee, appointed to determine the Boundary Lines of the Valley Virginia Conference, made the following

R E P O R T :

Your committee, to whom was referred the matter of determining the Boundary Lines of the VALLEY VIRGINIA CONFERENCE, would report as follows:

We recommend that the Valley Virginia Conference be bounded on the South and Southeast by the Blue Ridge Mountains, on the East and Northeast by the State line of Maryland and Virginia, on the North and Northwest by the Alleghany Mountains, and on the West and South by James River.

Respectfully submitted,

J. N. MANNING, }
D. A. LONG, } Committee.
A. APPLE, }

The resolution was adopted.

Rev. J. N. Manning offered the following resolution which was adopted :

Resolved, That we appoint an Executive Board, to consist of the President and Secretary of this Convention, and one other person, the President to be Chairman of the Board, whose duty it shall be to examine all requisitions of the various Boards and Standing Committees, and to determine the use of all moneys in the Treasury, and decide upon their appropriation by the respective Boards and Committees, and report their action in writing, concerning all matters claiming their attention, at the next meeting of the Convention

Rev. Wm. S. Long was appointed as the additional member of the Executive Board, in accordance with the foregoing resolution.

Rev. J. W. Wellons introduced the following preamble and resolutions:

Whereas, A Christian Conference of colored persons has been organized since our last session, in the State of North Carolina, under the fostering care of the North Carolina Conference, though separate and distinct in its organization; and

Whereas, They look to the parent body for counsel, encouragement, and assistance of every sort; therefore,

1. *Resolved*, That, while the Colored Conferences do not ask or expect representation, by delegates of their own color, in this body, yet we do hereby pledge ourselves to give the Colored Christian Conference of North Carolina, as well as other similar Conferences hereafter to be organized, all the aid and encouragement in our power, in building up the cause of Christ among their own people.

2. *Resolved*, That we recommend the organization of other Colored Conferences, wherever a sufficient number of ministers and churches can be obtained; these Conferences to be looked after by superintendents appointed by the White Conferences nearest to them, or in the bounds of which the Colored Conferences may be organized.

3. *Resolved*, That we advise our colored brethren to establish a school for the education of their ministers as soon as possible.

Rev. J. W. Wellons explained the resolutions, and gave a history of the Colored Conference in his State, of which he is one of the Superintendents.

Rev. Bros. C. A. Apple, J. N. Manning, W. S. Long, Isaac H. Coe, B. S. Batchelor, and others, spoke in favor of the preamble and resolutions, expressing the deepest sympathy for the unfortunate African race.

The Board of Publication made the following report :

REPORT OF THE BOARD OF PUBLICATION.

The Board of Publication would beg leave to report:

That, owing to the limited amount of means at our disposal, we have been unable to complete all the works hitherto projected. * *

The "*Christian Sun*," as stated in our last report, was revived, not directly by the Board, but by a company formed for that purpose, and is yet private property. The formation of the company met the hearty approval of the Board, especially as Rev. W. B. Wellons, one of our number, became its editor, a fact which at once gave the assurance that it would be conducted in the interest of our cause. We feel confident that every effort has been made to render it not only acceptable to our people, but a great light in the Church and in the country. We think, therefore, that the paper ought to receive the hearty support of our people. * * *

Another pressing want, sensibly felt at our last meeting, was that of a Hymn Book. * * Bro. Wellons, also, in this instance, came to our relief, and proposed to compile and publish a Hymn Book for the denomination, upon his own responsibility, which task he has accomplished to the entire satisfaction of our people everywhere. No hymn book used by us has so fully met our wants and our hearty approval as that now in use among us.

The only work of great importance which we were able to place at once before the public was the "Declaration of Principles, Form of Government, and Directory for Worship." The provisions made at the last meeting of the Convention enabled us to go immediately forward with this work; and in a few months we reached the happy consummation of the task assigned us.

* * * Our "Declaration of Principles" has been received with general satisfaction by our people. One exception occurred in the Valley of Virginia, where an employed emissary from the West denounced in the bitterest terms the adoption of our Principles, and succeeded in separating a number of churches from the Conference in that section. But, all things considered, it is believed that the Church will sustain no material injury by the disruption of that Conference. * * *

Several works, much needed by our people, are still kept back, for want of means to put them to press. We need a comprehensive and faithful history of our church, and, also, text books for our theological students. The general literature of our Church, too, ought to be improved and made conformable to our doctrines. Tracts and other cheap publications of a suitable character, widely scattered over the country, would facilitate our operations, and tend most rapidly to bring our cause before the public.

We recommend that the Board of Publication be directed to consider the propriety of establishing a publishing house in some of our larger cities.

* * * We further suggest that they consider the propriety, if there be no better way of securing funds, of forming a joint stock company, who may be willing to allow the profits of whatever business they may enter upon, beyond a certain *per centum* agreed upon, to be used in support of our publishing enterprise. * * Also that the Board have power to adopt any other plan which may appear likely to advance the enterprise committed to their supervision.

Respectfully submitted,

J. N. MANNING, }
W. B. WELLONS, } Committee.
W. H. READ, }

After considerable discussion, the report was adopted.

[NOTE.—The foregoing report being a long and elaborate one, has been somewhat abridged. The substance, however, is given, and no important matter has been omitted.—Sec.]

Rev. A. Iseley offered the following :

Resolved, That our thanks are due, and are hereby tendered, to the friends and members of the Christian Church, in and around Suffolk, for their very kind and hospitable treatment of the members of this Convention.

Rev. B. S. Batchelor, of New Bedford, Mass., asked that visitors be allowed to vote upon this resolution.

The resolution was then adopted by a rising vote, all rising except those from Suffolk and its vicinity.

The Chair then announced the following Standing Committees or Boards for the ensuing four years :

ON SCHOOLS AND COLLEGES : J. N. Manning, W. S. Long, Jos. King, D. A. Long, C. A. Apple.

ON HOME MISSIONS : J. W. Wellons, A. Iseley, D. A. Long, A. Apple, R. H. Holland.

ON PUBLICATIONS : C. A. Apple, T. J. Kilby, J. N. Manning, S. Apple, A. Moring.

ON FINANCE : Alexander Savage, Wm. Eley, D. B. Dunbar, J. M. Moring.

On motion, the name of the President was added to the Committee on Publications and Finance.

On motion, the thanks of the Convention were tendered to its officers for the faithful discharge of their respective duties. The President responded on behalf of the officers, in appropriate terms, expressing regret at parting from brethren, soon to leave for their distant homes, and indulging a hope that much good had been accomplished by the present session of the Convention.

After Religious services, conducted by the President, the Convention adjourned, to meet at Graham, North Carolina, on the first Friday in May, 1874.

W. B. WELLONS, *President*.

C. A. APPLE, *Secretary*.

MINISTERIAL DIRECTORY.

We give below the names of all the ministers connected with the Conferences united in the General Convention, whose post-office addresses we have ascertained. We regret that the table cannot be made complete, some of the Conferences failing to publish their minutes regularly:

Solomon Apple.....	Milton, N. C.
Albert G. Anderson.....	Anderson's Store, N. C.
Alfred Apple.....	Red Bank, Va.
Cornelius A. Apple.....	Suffolk, Va.
J. Bennet Ausley.....	Jonesborough, N. C.
Abner Apple.....	Gibsonville, N. C.
Chastien Allen.....	Oxford, N. C.
Patrick W. Allen.....	Salem Chapel, N. C.
Joseph Albright.....	Moffitt's Mill, N. C.
Stephen S. Barrett.....	Ferry Point, Va.
Mills B. Barrett.....	Ivor, Va.
C. Atlas Boon.....	Pittsborough, N. C.
William R. Brown.....	Moffitt's Mill, N. C.
Edwin W. Beale.....	McCray's Store, N. C.
Philip S. P. Corbin.....	Suffolk, Va.
Richard H. Costen.....	Portsmouth, Va.
William G. Clements.....	Morrisville, N. C.
William M. Craven.....	Moffitt's Mill, N. C.
Thomas J. Craven.....	Moffitt's Mill, N. C.
Daniel T. Deanes.....	Summerfield, N. C.
John D. Elder.....	Milltown, Ala.
Anthony Franks.....	Raleigh, N. C.
Thomas J. Fowler.....	Mebaneville, N. C.
William H. Franks.....	Raleigh, N. C.
John N. Farrell.....	Lockville, N. C.
Henry Gant.....	Fountain Head, Tenn.
Robert H. Holland.....	Carrsville, Va.
Henry B. Hayes.....	Raleigh, N. C.
John W. Hatch.....	Pittsborough, N. C.
John R. Holt.....	Moffitt's Mill, N. C.
Alfred Iseley.....	Company Shops, N. C.
Thomas W. Joyner.....	Franklin Depot, Va.
William S. Long.....	Graham, N. C.
Daniel A. Long.....	Harrisonburg, Va.
John N. Manning.....	Norfolk, Va.
William D. Moffit.....	Hainesville, Mo.
Robert Rawls.....	Ivor, Va.
Jubilee Smith.....	Americus, Ga.
John Scott.....	Moffitt's Mill, N. C.
Thomas Truitt.....	Company Shops, N. C.
Robert G. Tinnen.....	Cedar Grove, N. C.
R. Claiborne Tuck.....	Crockett, Tex.
William B. Wellons.....	Suffolk, Va.
James W. Wellons.....	Franklinton, N. C.
Jesse T. Whitley.....	Richmond, Va.
William T. Walker.....	Locust Hill, N. C.
George W. Woods.....	New Market, Va.

OPENING ADDRESS

DELIVERED AT THE OPENING OF THE GENERAL CONVENTION HELD IN SUFFOLK,
VIRGINIA, MAY 6, 1870,

BY REV. W. B. WELLONS.

Brethren of the General Convention—With feelings of devoutness and gratitude I meet you on this occasion. Our denominational form of government makes it my duty to address you at this time, and only in obedience to this requirement would I consent to speak from my own pulpit when so many of my brethren, from other sections, are present.

I may be permitted, in the position which I occupy to-day, first of all to bid you a hearty welcome to the hearts and homes of my charge in this place. Your coming has gladdened all our hearts, and every comfort with which Heaven has favored us we are ready to divide with you. All that we have is yours during your stay with us, and may our intercourse be mutually profitable and pleasant.

Our denominational organization is small, compared with some other religious bodies, and the Convention over which I have been called to preside is small in numbers when viewed by the side of some others; but, although small in number, it is large in sympathy, in aspiration, in a burning desire for usefulness, and in love for souls.

Providential causes and circumstances led to the CHRISTIAN organization. No one who has examined into the subject can fail to be impressed with this truth; and although our success has evidently not been equal to the great providential emergency that brought the society into existence, yet I hope to show in this address that the members of the organization have not lived and labored in vain. Like the man who strews his pathway with acts of benevolence, that gives with a lavish hand to every good enterprise which appeals to his benevolence, and is content with present comforts as he passes along, never acquiring largely or hoarding treasure for which he has no immediate use, so has the CHRISTIAN organization accomplished more in communicating its spirit to others and diffusing its principles abroad, than in building up for itself a powerful denominational existence.

The successful introduction of Wesleyan doctrines and principles in this country, laid the foundation for the CHRISTIAN organization. Twenty-six years ago the principles which now govern and hold us together assumed form and were fashioned for practical use. The few who took part in this fashioning process were assembled in a plain country house of worship, in the county of Surry in the State of Virginia. With no other light than the Spirit of God which illuminated their hearts, and a love for religious freedom, which led them to fly from the first approach of ecclesiastical bondage, and a determination to see in this new country the right of private judgment and the liberty of conscience extended to all, they set out upon their work, not knowing, or even dreaming, of the great results that would follow.

With the name CHRISTIAN as a distinctive title and an expression of their acknowledgment of CHRIST as the Great Head of the Church; determined to receive and teach no doctrine not clearly revealed in the BIBLE, and to enact no test of Christian or Church fellowship but CHRISTIAN CHARACTER or vital piety, extending the hand of brotherly love and UNION to all who loved the Lord Jesus Christ and lived in obedience to his commands, they spread their banner to the breeze, and for a time so attractive were the inscriptions upon it, that hundreds and thousands were ready to forsake former associations and do service under the new banner.

But, unfortunately, the leading men in this new movement were not possessed of any great administrative talent. They were not practical business men. They were Godly men—men full of the Holy Ghost, and had power in the pulpit, in the prayer meeting, with penitents at the altar, with the sick and with the distressed. They were such men as the masses loved and delighted to honor, but they knew nothing, scarcely, about erecting an edifice that would be so supported on every side as to stand the raging storms and the howling winds of persecution and opposition. JAMES O'KELLY, the leading spirit of this new movement, was far in advance of Francis Asbury, then the Bishop of the Methodist Episcopal Church, as a pulpit declaimer. He had influence with the people and power over the people which Mr. Asbury never could command. But he greatly lacked the administrative talent, and the business capacity of Mr. Asbury. Mr. O'Kelly was great at entering the forest and felling and hewing out the timber, but he had no tact or capacity for bringing it together and fashioning it into an edifice, remarkable for its beauty and strength. Mr. Asbury, on the other hand, was never a great preacher, was slow in felling and hewing, but he knew how to gather up, frame and build, and make the edifice strong as well as attractive.

JAMES O'KELLY was a reformer—a great reformer, but he was a reformer after the Whitefield model. John Wesley and George Whitefield were both great reformers, but they were unlike in many particulars. Whitefield was Wesley's superior in pulpit power and eloquence. He drew larger crowds to his ministry than did Mr. Wesley. He and Mr. Wesley differed in religious opinions. Wesley was an Arminian. Whitefield was a Calvinist. Wesley adopted, from the start, prudential regulations for the government of his societies. When converts were made, he immediately organized them into societies and classes, and introduced system and order among them. Whitefield gave to his converts the Bible, without any prudential regulations, or other bond of union. A century tells the result. The Weslevians have spread over every Christianized land, and are numbered, in one form or another, by hundreds of thousands, and the great fundamental doctrines of the gospel have been preserved by them in whatever form or by whatever name their societies have been known. The followers of Whitefield have dwindled down to less than half a dozen independent congregations in England, and have no existence in any other land.

Our fathers in the CHRISTIAN organization set out to do their work on the Whitefield plan. They were indeed zealous, earnest, Godly preachers, but their labors were largely lost for want of prudential regulations—for the want of system and order in their operations. They followed the land and sowed the seed, but others gathered the harvest. And for full half a century did this scattering and wasting process go on. True, the good seed sown were caught up, and many were carried to other fields and the fruit gathered in other forms, and in this the great good accomplished may now be seen in more beauty and magnificence than in any other way.

The principles first enunciated by the early Christian preachers, doubtless led to the great thoughts which ripened into action, and brought into co-operation the different Evangelical denominations, in the organization of the American Tract Society, American Sunday School Union, Young Men's Christian Association, and of other kindred organizations. These organizations have led to the great union effort, which is now being made, and which is shaking sectarian organizations to the very centre. I think I see in the growing fields the fruit of the little seed sown by the reformers who lived near the close of the last and at the opening of the present century. But I have no time to enlarge upon this subject, and with reluctance break off the train of thought that brings with it so much that is gratifying and satisfactory. From the reading of a beautifully interesting story, I have to turn aside to some of the sterner duties of my position which demands attention just now, and which cannot be put off.

And now I retrace my steps to the point from which I started in the contemplation of the glory of the Christian organization, as developed in other organizations and societies, and the changes produced by the introduction of such principles.

Only a quarter of a century have been numbered with the past, since, with eyes partially opened to our true position and the necessity of a better orga-

nization, a few of the Christians in Virginia and North Carolina determined to put forth an effort to introduce system and order, life and vitality, in the organization which came into existence in 1794, as the fruits of a secession from the Methodist Episcopal Church in 1792. This effort resulted in the formation of the "SOUTHERN CHRISTIAN ASSOCIATION;" in 1847, the first feeble attempt to bring into full co-operation all the strength which remained after years of scattering and waste.

This imperfect effort gave way to the organization of the "SOUTHERN CHRISTIAN CONVENTION" in 1856. At the first meeting of this body, brief outlines for the organization of the different departments of church government were proposed and received. At its second meeting much important business was transacted. The Educational, Publishing, and Missionary interests of the Church were fully discussed, and plans were considered and matured, which looked to permanency and the spread of the denomination. It has been well said by one, that "the future was full of promise and opening brightly." But alas! for human hopes and calculations. Alas! for the bright future that loomed up before us. We had not then dreamed of the terrible and desolating storm that awaited us and was brooding over us. Although just ready to burst in merciless fury upon our heads, we moved on all unconscious of the fate that awaited us. The spring of 1861 brought with it the opening of one of the most terrible civil wars which the history of the world affords. Four long years were spent in a struggle maintained on both sides with a determination worthy of any cause, however dear. The whole of our Southern land was desolated—overrun, devastated, ruined, and our people subjugated. All denominations suffered evils unmeasured and beyond computation, but the blow fell with prostrating effect upon the CHRISTIAN body. Our Convention ceased its labors, our Conferences were suspended, our churches were scattered, our public services were discontinued and our whole organization lay wrecked and seemingly hopelessly ruined.

When the war closed and the dark cloud of devastation passed over, our condition, as individuals, as Churches, as Conferences, and as a Convention, was deplorable indeed. As we arose from the earth, where we found ourselves when the storm was over, and looked around us, there was nothing but devastation and ruin to behold. Our educational, publishing and every other interest had been demolished. Our ministers had been driven by necessity, stern, unyielding necessity, to the army or to secular pursuits.

The end had come—the end of fighting. Lee had surrendered, Johnston had surrendered. There had come a calm; not wholly the calm of peace, but the stilling of the loud battle's roar and the cessation of the storm. It was a sad, a solemn hour. In the territory embraced by this Convention our prospects had been blasted, our hopes had perished, our labor and sacrifices were lost, and our comforts were gone. Our ability to rise from our prostrate condition was doubtful; the policy of those who had defeated us was yet undeveloped, and the future was all uncertain. Oh! who can recall the feelings and exercises of his mind at that dark hour and not feel sadness creeping over him. Good men turned pale and looked one toward another for advice, which none felt competent to give.

I remember well my own feelings—my own exercises of mind—and pardon me for referring to them. I looked first toward poor, distracted Mexico, then hastily read the geography and history of Brazil, then thought of burying myself in New York or some one of the larger Northern cities. But I, at last, determined to take all these conflicting feelings and thoughts and bind them in one confused bundle and lay them at the feet of Jesus. I earnestly besought the Father of Spirits to give direction. My mind became settled, my purposes became fixed. I resolved to come home and at once set to work to gather up the scattered fragments and preach Christ in adversity as I had preached Him in prosperity—to the inhabitants of the valley as I had to those upon the mountain top.

I sought an interview with several prominent ministers and leading minds among us, and we were agreed as to the critical position, denominationally speaking, which we occupied, and the general principles which were afterwards embodied in a volume under the name of "A Declaration of Principles, Form of Government and Directory for Worship," was in substance agreed upon.

It was deemed a fit time to introduce these improvements. "Let us," said all, "profit by the experience of the past, remedy our defects, correct our errors, and now lay a foundation that will be permanent and abiding." There could never have been a more propitious time. The minds of our people were prepared for changes. Old and long-cherished views and opinions could now be more conveniently and with less reluctance given up than ever before. This was the view taken by us all, and thus we were prepared for the undertaking and labor of the Convention which assembled at Mt. Auburn, N. C., in May, 1866. I come now immediately to the action of that Convention.

The first and most important step taken was to arrange a fuller and more complete declaration of our principles as a separate and distinct religious denomination. Not that we desired to destroy or make null and void the platform adopted by Mr. O'Kelly and the pioneer preachers of the Christian Church, but to re-establish them and go on to develop and complete the edifice, the foundation for which had already been laid by the fathers. That Christ is the only head of His Church; the name Christian the most appropriate for the followers of Christ; the Bible the best rule of faith and practice; Christian character the only legitimate test of fellowship, and private judgment the privilege and duty of all, are settled points with us. Upon this platform our whole denominational structure stands; nor has there ever been, or is there now, the slightest disposition to depart from this position or lay down any other platform, or to attempt to rear a denominational edifice upon any other foundation.

But we clearly saw that the denominational edifice erected on this foundation, platform of principles, needed development—needed arrangement—needed uniformity, symmetry, completeness, finishing beauty. Up to that time the timbers for the building, though all ready and nearly in place, had been thrown together helter-skelter. Doors had been used for window shutters and window blinds for doors, chimneys had been put up at the wrong end of the house and parlors had been used for sleeping rooms, and there had been little or no fitness in the arrangement of the house or its furniture.

To bring order out of confusion, beauty out of deformity, symmetry out of irregularity and system out of derangement, was the aim of those lovers of our Church who met in council at Mt. Auburn in the spring of 1866.

Previous to that time, when asked for our doctrinal views, we pointed to the Bible as our creed. When misrepresented by opponents, and sentiments and doctrines were charged upon us which we never held or taught, we had no efficient means of refuting the slander. Consequently, in almost every place designing persons either classed us with Unitarians, Disciples or Campbellites, when the truth was everywhere known among us that we never sympathized with, or held the views of either one or the other of these parties. We never denied the truth of the Divinity of Christ our Head, or practiced water baptism for the remission of sins. And yet these things had been everywhere charged against us, and we had been set down by church historians with sects holding these heretical views, and the door of prosperity, expansion and denominational usefulness had been long closed against us, and for long years we had seemed content to remain under a cloud, and to be denied sympathy and fellowship with those denominations around us whose orthodoxy had never been questioned.

The Declaration of Principles devised and published by order of that Convention, sets us right before an intelligent public on these questions. And this has been done without taking us off our original platform. In setting forth our views, all scholastic terms, sectarian and party phrases and unauthorized expressions have been ignored, and the plain, simple teachings of the Bible have been presented in the very language which Divine inspiration has used. In this way we relieved ourselves from misrepresentation and have been enabled to take our position side by side with the Evangelical denominations of the country.

Before this, our very history had become unknown to the reading public. Our denominational origin had passed out of the minds of the present generation. Most men seem to suppose that we were the offshoot of some one of the numerous sects that have arisen in a more Northern clime. It seems to have been forgotten that the original founders of the CHRISTIAN denomi-

nation were seceders from the Methodist Episcopal Church, and that the reason of our separation was the form of government adopted by the Methodists in America, and not on account of any difference in doctrinal views. In that great division of the Church of Christ, which occurred in the days of Athanasius and Arius, which has culminated in our day into Trinitarians and Unitarians, it will be seen by tracing our organization back to its starting point, that we are properly classed with the Trinitarian division of the Christian family, and cannot be justly numbered with the Unitarian division.

The Declaration of Principles which we have adopted sets us right on this question, and will as clearly show that we are not Disciples or Campbellites, and do not hold any of the peculiar views taught by the late Rev. Alexander Campbell, and those who still adhere to the peculiar doctrines propagated by him.

Before I pass from these attempts to properly bring us before the public in our true character, let me advert to another fact connected with our government. This Convention is the chief body in our organization. The local church the highest tribunal, is not the rule by which we are governed. The quadrennial Convention is the highest tribunal among us. The churches advise, the Conferences recommend and the Convention orders. Our churches have power to enforce discipline and good government, and arrange all their internal matters. Our Conferences have power to adopt rules for their government, but the General Convention must have power to decide appeals, and is, therefore, the highest court in our organization.

The business, duties and powers of this Convention have been clearly defined in our form of government. It has the supervision of all the general enterprises of the denomination, and it is made the duty of the body to provide for the publications needed by the denomination, to encourage education, and aid in missionary work.

And now, brethren, to the work before us. I need not say what every intelligent member of this body feels, that the present meeting of the Convention is a most important one, and we should enter upon our work with spirit and determination, and with the full purpose in view that we will do something that will tell upon the future of our beloved Church. General measures must be carefully considered, and plans for the permanent establishment of our denomination should be fully discussed and matured.

The reports of standing committees will open the way for a discussion of the means proposed by these committees for the further advancement of the work assigned them.

And let me say to you, my brethren, while I assume no authority above the humblest Elder in the Church, and do not desire to be clothed with any more power than I now have, yet it is my duty, as President of this Convention, to suggest to you, at the commencement of the regular session, such subjects for your consideration as may seem wise and proper to me.

1st. Consider what better plan, if any, you can devise for supplying the denomination with religious literature. If no plan better than the one now in use can be devised, then endeavor by united action to make yet more efficient the present plan.

2d. Consider the best means of establishing high schools and colleges to be under our control and patronage. I need not say, what must be apparent to all, that no denomination can succeed that does not arrange for the education of its own children, and the training of young men for the preaching of the Gospel.

3d. Home Missions is a question to be considered. Some plan should be devised and sent to the Conferences for ratification, looking to the planting of new churches and the nurturing of the weak and feeble organizations already in existence.

And, brethren, let me admonish you, do not be in haste to pass over these great questions, so essential to our future prosperity, if not to our very existence. I protest against the haste which has characterized our work in many of the councils of the Church. We meet to elicit information one from another, to impart light one to another, to encourage one another, and by our earnest addresses and the agitation of important questions to enthuse one another in our work. As your presiding officer, while I occupy the chair, I do not desire to control or restrain reasonable discussion. I want

you, my brethren, to speak your minds freely on every question, and let us thus get all the light we can command.

I wish to direct your attention to the great subject of CHRISTIAN UNION, which is destined to absorb the minds of the great brotherhood of Christians in our country. We must continue in a position to co-operate with all who are laboring for union among the followers of a common Saviour. But we cannot allow ourselves to be lost in pursuit of our object even as desirable as this is. We must maintain our organization, and hold ourselves in readiness to co-operate with those who may become ready by and by to step on our platform.

The platform upon which we stand is, to my mind, the only one upon which the Christian world can ever unite. CHRIST is the only head upon which all can ever agree. The name CHRISTIAN is the only one which all can ever consent to wear. The BIBLE is the only rule of faith which all can accept, and the right of PRIVATE JUDGMENT must be accorded, or there can be no union. A moment's reflection must satisfy all who desire union that no other bond will answer the purpose than that which we lay down.

I desire to see this Convention extend the hand of co-operation to all who are engaged in the effort to unite those who should never have been divided. A preamble and resolutions setting forth to the world the position which we occupy on this subject, will do much to attract the attention of the world's thinkers towards us. Our mission is one of union, and I most earnestly hope that we shall allow nothing to divert us from the object we have set out to attain. The sneers of sectarians, the opposition of bigots and the neglect of worldly-minded professors, should not deter us from our pursuit or cause us to turn aside a moment from our purpose. We have a work to perform for God and the world, and let us do it.

I am happy to see among us the representatives of an organization that came into existence soon after our own, in the New England States. They come with brotherly greetings and we gladly receive them. It is perhaps full time for sectional feeling to subside and hate to give place to love in the hearts of all who would be followers, in truth, of Him who came to set us an example of forbearance and forgiveness.

No sectional or political feelings should longer separate those who are agreed upon the general principles of Bible truth and the proper grounds of Christian union.

But looking at the interest of our people as a separate and distinct denomination, we should embrace in our fold those, and those only, who are fully indoctrinated into the principles and doctrines which we draw from the Bible, our only rule of faith.

I trust that the coming of our brethren may be productive of great good, and may be but the beginning of a tide that will flow on until it sweeps away every obstacle which hinders union and co-operation.

The adoption of a Declaration of Principles like or similar to that which we have in use, would tend to remove every barrier that stands between the union of all those who bear the family name—*Christian*.

In conclusion, my brethren, let us never forget that we are all weakness and imperfection, and that we can do nothing without the assisting grace of Him who has promised to be with those who love and serve him, "even unto the end of the world." We can do nothing great or good without His assistance. Let us prayerfully approach him and upon our knees call continually upon Him for light, for guidance, for direction. I want that we should show ourselves spiritually-minded, loving, humble followers of Jesus.

My brethren, I hail you all as fellow-laborers in the same cause. Oh! let our hearts be united in our work, and while we express our views one to another freely and without any reserve, let brotherly feeling be preserved, and, with a tender regard for one another's interest, let each determine to do his part faithfully and in the fear and love of the Master, and our Convention will prove a blessing to this Church, this community, our whole brotherhood, and the world.

CHURCHES IN VIRGINIA.

CHURCHES.	LOCATION.	PASTOR.	No. of Communi- cants.
Antioch.....	Isle of Wight county.....	W. B. Wellons.....	564
Antioch.....	Rockingham county.....	D. A. Long.....	108
Barrett's.....	Southampton county.....	M. B. Barrett.....	106
Berea.....	Nansemond county.....	W. B. Wellons.....	77
Bethlehem.....	Rockingham county.....	G. W. Woods.....	35
Bethlehem.....	Nansemond county.....	W. B. Wellons.....	224
Cypress.....	Nansemond county.....	W. B. Wellons.....	432
Hebron.....	Isle of Wight county.....	C. A. Apple.....	103
Holy Neck.....	Nansemond county.....	R. H. Holland.....	320
Ivor.....	Southampton county.....	R. Rawls.....	21
Jerusalem.....	Norfolk county.....	J. N. Manning.....	48
Johnson's Grove..	Southampton county.....	T. W. Joyner.....	40
Liberty.....	Norfolk county.....	R. H. Costen.....	30
Mount Pisgah.....	Pittsylvania county.....	S. Apple.....	30
Pleasant Grove.....	Halifax county.....	S. Apple.....	75
Providence.....	Norfolk county.....	J. N. Manning.....	109
Reece's.....	Charlotte county.....	S. Apple.....	50
Spring Hill.....	Sussex county.....	M. B. Barrett.....	88
Suffolk.....	Nansemond county.....	W. B. Wellons.....	124
Union.....	Southampton county.....	R. H. Holland.....	81
Union.....	Halifax county.....	A. Apple.....	200

CHURCHES IN NORTH CAROLINA.

Antioch.....	Chatham county.....	J. N. Farrell.....	40
Apple's.....	Guilford county.....	A. Iseley.....	100
Bethlehem.....	Alamance county.....	A. Iseley.....	125
Bethel.....	Chatham county.....	W. G. Clements.....	45
Brown's.....	Guilford county.....	D. T. Deanes.....	5
Christian Chapel..	Chatham county.....	W. G. Clements.....	106
Concord.....	Caswell county.....	A. G. Anderson.....	30
Damascus.....	Gates county.....	C. A. Apple.....	95
Damascus.....	Orange county.....	J. N. Farrell.....	70
Good Hope.....	Granville county.....	J. W. Wellons.....	63
Hank's Chapel.....	Chatham county.....	T. J. Fowler.....	160
Hines Chapel.....	Stokes county.....	W. T. Walker.....	27
Hayes Chapel.....	Wake county.....	H. B. Hayes.....	29
Lebanon.....	Caswell county.....	S. Apple.....	30
Liberty.....	Franklin county.....	J. W. Wellons.....	55
Liberty.....	Guilford county.....	D. T. Deanes.....	14
Mt. Auburn.....	Warren county.....	J. W. Wellons.....	120

CHURCHES IN NORTH CAROLINA.—CONCLUDED.

CHURCHES.	LOCATION.	PASTOR.	No. of Communi- cants.
Moore Union	Moore county.....	C. A. Boon.....	30
Midway.....	Granville county.....	A. Apple.....	30
Martha's Chapel....	Chatham county.....	W. G. Clements.....	28
Mt. Zion.....	Alamance county.,.....	E. W. Beale.....	18
Mt. Bethel.....	Guilford county.....	D. T. Deanes.....	41
New Elam.....	Chatham county.....	J. W. Hatch.....	62
New Providence...	Alamance county.....	W. S. Long.....	200
O'Kelly's.....	Chatham county.....	R. G. Tinnen.....	119
Oak Level.....	Franklin county.....	J. W. Wellons.....	58
Pleasant Spring....	Wake county.....	J. N. Farrell.....	54
Pleasant Hill.....	Johnson county.....	W. H. Franks.....	60
Pleasant Hill.....	Chatham county.....	J. N. Farrell.....	96
Pleasant Union.....	Chatham county.....	W. H. Franks..	20
Pope's Chapel.....	Franklin county.....	J. W. Wellons.....	140
Salem Chapel.....	Forsythe county	W. T. Walker.....	123
Shallow Well.....	Moore county.....	C. A. Boon.....	74
Shallow Ford.....	Alamance county.....	A. Iseley.....	41
Smyrna.....	Wake county.....	H. B. Hayes.....	24
Union.....	Alamance county.....	A. Iseley.....	325
Wake Chapel.....	Wake county.....	J. N. Farrell.....	106
Zion	Chatham county.....	C. A. Boon.....	100

In this list is not included any church in the Deep River Valley Conference, not knowing their precise locality, the names of the pastors, nor the number of members. Several churches without pastors in the North Carolina and Virginia Conferences are also omitted.

CONFERENCES.

Annual Conferences are held by the CHRISTIANS. These Conferences are composed of Ministers, and Laymen representing the Churches.

The annual meetings of the CHRISTIANS were not, at first, called Conferences. They were first called "General Meetings," and afterwards "Union Meetings." These meetings were composed of as many ministers and laymen as chose to attend them. The oldest minister present generally opened the meeting, but they had no presiding officer or secretary. They spoke one to another in a conversational way, and the ministers divided out the work of supplying the churches among themselves, without much order or system, but with much good feeling.

It is believed that the first regular Conference was organized in Virginia. It convened at Holy Neck, Nansmond county, on the 18th of May, 1818. A preliminary meeting, however, had been held the previous year, at the same place. At neither of these meetings was a presiding officer chosen.

The second meeting of the Conference was held at Cypress Chapel, in

Nansemond county, on the 25th, 26th, and 27th of May, 1819. At this meeting Rev. MILLS BARRETT presided, and Rev. NELSON MILLAR acted as Secretary. The members decided to call the body the "EASTERN VIRGINIA CONFERENCE."

This Conference is still a leading Conference in the denomination. Its annual sessions commence on Wednesday before the first Sunday in November of each year.

The following are the officers of the Conference at present :

Thomas J. Kilby, President; Rev. W. B. Wellons, Standing Secretary.

Executive Committee: Rev. W. B. Wellons, Rev. R. H. Holland, and Rev. S. S. Barrett.

The next session will be held at Spring Hill, in Sussex county.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

This body was organized a little later than the former Conference. We have been unable to ascertain the precise date. No record of its first meetings have been preserved. The last session was held at Wake Chapel, in Wake county, North Carolina, commencing November 19th, 1869.

The following are the officers:

Rev. Solomon Apple, President; Rev. John N. Manning, Secretary.

Executive Committee: Rev. Alfred Iseley, Rev. Wm. S. Long, Rev. B. W. Beale.

The next session will be held at Union, Halifax county, Virginia, commencing on Friday, before the 3d Sunday in November next.

This Conference embraces a larger territory, and has a larger membership than any other connected with the General Convention.

VALLEY VIRGINIA CONFERENCE.

It is not known at what time this Conference was organized. At its last session, held in August, 1869, at Edinburg, Shenandoah county, Virginia, a division occurred, the larger number seceding and going with the Northern Christians. The next session will be held at Antioch, Rockingham county, Virginia, commencing on Friday before the 2d Sunday in August next.

John Burkholder is the President of the Conference.

DEEP RIVER VALLEY CONFERENCE.

This Conference was made up from the North Carolina and Virginia Conferences in 1866, or 1867, and embraces the territory in the Valley of the Deep River, in North Carolina.

The minutes of the last session have not been printed, and we do not know the time or place for the next meeting. Sometime in October next, we presume, the annual session will be held.

Rev. John R. Holt is believed to have been the President of the last session, and Rev. Wm. R. Brown is one of the most active ministers.

This Conference has never been represented in the General Convention.

GEORGIA AND ALABAMA CONFERENCE.

This body, once strong, was greatly scattered by the late war, and is now feeble. Rev. Jubilee Smith is the leading minister and was President of the last session. We do not know when or where the next meeting will be held.

TENNESSEE CONFERENCE.

This body, never very strong, was greatly weakened by the war, and has not since been able to rally. Rev. Henry Gant is its leading minister.

MISSOURI CONFERENCE.

This Conference, once strong and promising, was scattered during the war, and its leading minister, Rev. John Walker, was killed. Since the war it has been reorganized, and is affiliating with the Christian Union organization. We do not know when the body last met, who was the presiding officer, and when the next will be held, or where.

COLORED CONFERENCE.

A Conference of colored people was organized in North Carolina in 1867. It is composed of about twelve ministers and fifteen or twenty churches. Rev. Wm. P. Hayes, President.

SABBATH SCHOOL CONVENTIONS.

The Christians are earnestly engaged in the Sabbath School work. But two Conventions, however, have yet been organized.

EASTERN VIRGINIA CONFERENCE CONVENTION.

Organized November 6th, 1868.

Rev. W. B. Wellons, President; Rev. R. H. Holland, Vice President; Rev. C. A. Apple, Secretary; Thomas J. Kilby, Treasurer.

Executive Council: W. B. Wellons, C. A. Apple, Thomas J. Kilby, Wm. Eley, Thos. J. Clements.

The Convention meets annually on Tuesday after the 2d Sunday in May. The next session will be held at Berea, Nansemond county, Va. Rev. W. B. Wellons, General Book Agent.

NORTH CAROLINA CONFERENCE CONVENTION.

Organized in November, 1868.

Rev. Wm. S. Long, President; Rev. J. W. Wellons, Vice President; Rev. E. W. Beale, Secretary; M. C. Winston, Treasurer.

Executive Council: W. S. Long, E. W. Beale, M. C. Winston, J. A. Long.

The next session of this Convention will be held at Oak Level, Franklin county, N. C., July 27th, 1870. Rev. J. W. Wellons, General Book Agent.

EDUCATION.

The Christians have no High School or College, at present, entirely under their control. "Graham College" and "Holy Neck Female Seminary," denominational institutions, were both suspended during the late war, and have not been resuscitated.

Rev. Wm. S. Long is conducting a school of high grade at Graham, N. C. Rev. D. A. Long, has a select classical school at Antioch, Rockingham county, Va.

Rev. C. A. Apple has a select school at Level Green, Nansemond co., Va.

A high school is contemplated at Suffolk, Va.

Several of our young men are attending the colleges under the control of other denominations.

HOME MISSIONS.

The Home Missionary Societies were suspended during the war, and have not yet been reorganized. Each Conference takes charge of the weaker churches in its bounds, and several voluntary missionaries have been at work since the war.

BOARD OF PUBLICATION.

The Board of Publication, of which Rev. W. B. Wellons is the General Agent, is located at Suffolk, Va. "The Principles and Government of the Christian Church," "The Christian Hymn Book," and several smaller publications have been issued since the war, and several other publications will soon appear. The General Agent is arranging to enlarge his operations.

The *Christian Sun* is published weekly at Suffolk by the General Agent of the Board of Publication, and is the general advertising medium as well as the denominational organ.

The following comprise the Board of Publication: Rev. W. B. Wellons, Chairman and General Agent; Rev. C. A. Apple, Rev. J. N. Manning, Rev. S. Apple, Thos. J. Kilby, and Alfred Moring.

CHRISTIAN UNION.

The position taken by the CHRISTIANS on the subject of Christian Union is drawing toward them several other denominations, and affiliation with others, to some extent, will probably be the result. The preamble and resolutions presented to the Convention at Suffolk, by Rev. C. A. Apple, and which were fully discussed and unanimously adopted, as an expression of the feelings and sentiments of the body on this subject, have been extensively read and commented upon by the religious press of the country, and in the present state of feeling in the country in reference to the union of the followers of Christ, have met with much favor.

CHRISTIAN FELLOWSHIP.

The CHRISTIANS extend the hand of Christian fellowship and brotherly love to all who have been born of the Spirit, love and serve the Lord Jesus Christ and work righteousness.

OUR FUTURE.

The future of the CHRISTIANS presents a very hopeful aspect to all who have watched and are watching the signs of the times. The organization may never become overwhelmingly large, but it will so infuse its spirit into other organizations as to exercise a powerful influence in our country. This fact inspires the feelings and cheers the hearts of those who plead the cause of Christian Union so earnestly, and who so persistently cleave to the Christian name, to the rejection of all party or sectarian names.]

ADVERTISING DEPARTMENT.

TO THE PUBLIC.—I do most confidently recommend all advertisers in this book as prompt, reliable business parties. The public may confide in any statement they make in their advertisements. They are all known to me personally, and none have been admitted but such as I consider entirely reliable.

SUFFOLK, July 1st, 1870.

W. B. WELLONS, Publisher.

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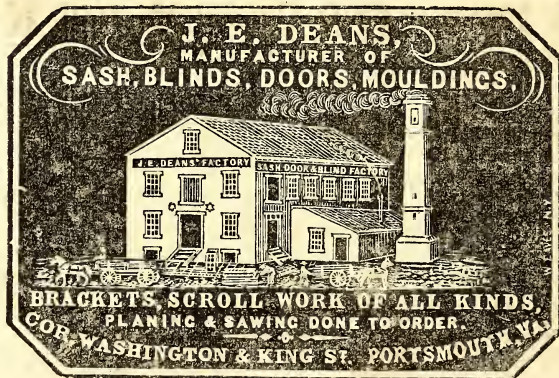
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
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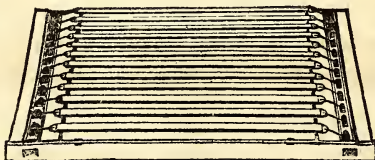
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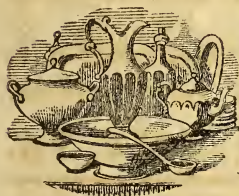
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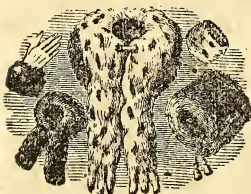
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