

The Tennessee Baptist

DEVOTED TO THE ADVOCACY & DEFENCE OF BAPTIST PRINCIPLES, & DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

DESIDING TO KNOW THE WHOLE TRUTH, AND DARING TO OPPOSE ANY ERROR—CHRIST IS MY JUDGE—J. R. GRAVES, EDITOR.

VOL. XII. TWO DOLLARS IN ADVANCE.
TENNESSEE AT THE END OF THE YEAR.

OUR PULPIT.

The Form or Organization of the Church of Jesus Christ.

NUMBER V.

THE THREE STATES OF THE CHURCH.

In viewing the church from the beginning to its completion, it presents to the mind three distinct aspects or forms:

1. Its Infantile or Incipient state.

2. Its Supernatural or Extraordinary state.

3. Its ordinary or permanent state.

Do not all alarm my brethren. I have had but few of the programmes of our subject, not with any intention of entering upon so wide a field of discussion; but merely to give a bird's eye view of the whole, to show, how, and when, the church received its permanent organization.

Like thy type, at Jerusalem, which for forty and four years in building, the Christian church or temple rose gradually, and was about twenty years to construction. This we will briefly show.

The three states of the church above noted, are clearly marked and well defined by three periods of time.

The first beginning with John's preaching, extended to Pentecost, a period of some three and a half years.

The second from Pentecost on the appearing of the Spirit to the completion of God's revelation to man, a period of about sixty-six and a half years.

The third, from the close of the inspired course of scripture to the end of time.

In the execution of this spiritual office, God sent first, his servant John the Baptist, who prepared some of the materials. In about six months after, he called him from his labors and sent his Son, Jesus Christ, who received the work entrusted by John—whom he had left it, and carried it forward for three years; that left the building and ascended in the throne of his river, and set down in just fifty days from his circumcision, and forty days from his resurrection, the Holy Spirit to complete it. When he came, it was not to the world, "when the world cannot receive," Jas. 4: 17, but in the secret; through which, and especially the twelve apostles, he carried on the work to completion; and gave it finally, that form or organization it pleased man. The labor of the apostles continued about sixty-six years. John the Evangelist, as he is sometimes called, was the last surviving apostle; and his book, called Revelation, the last divine record, which closed the whole. With him, Apostolic labor ceased, and had ended the sacred canon.

We will now glance at the three aspects of the church. Under the first, she is daily seen struggling beneath the overshadowing power of the Jewish Kingdom, gradually and slowly advancing and covering the world. Rays of light are perceived at first emanating from the first, the Harder; which continue to increase more and more until an effulgent noon-barre forths from the Sun of righteousness. However, his glory was veiled to the eyes of the naked church, by a cloud of ignorance, and he removed from them, by the coming Spirit.

Therefore, we consider the first, or incipient state, the church was one of comparative inexperience and ignorance; for during this period, there was not a permanent officer.

The sun was ushered in by a splendid display of God's power and goodness, in the gift of the Holy Spirit. He was sent by the Father and the Son to put that which was lacking. His work, seems to have been started; to bring comfort, joy and peace to the disconsolate brethren, corroding on account of their absent Lord; to console, or comfort the world; to inspire, to direct, to comfort, and to instruct the minds of men; and of righteousness and of judgment; to inspire divine inspiration, to change men, the species of God as found in the New Testament; and in works miracles in confirmation of his truths delivered. Consequently the office of the Holy Spirit to the church was four-fold:

1. To comfort, etc.

2. Convert and save souls.

3. To lead down from heaven God's truth to men, which, however, may be summed up in a single word, to inspire. And

4. To work miracles.

The two first named offices of the Spirit were permanent, and will continue in the church for ever; because the gifts conferred are, and always will be, necessary to its well being. The Spirit sent to the church was its constant goad, or spur, as it is sometimes called.¹ And I will pray to my Father, said Jesus, and shall give you an advocate that ye may abide with you forever,² Jas. 14: 15. So the Spirit is given to the church; in the heart of every true christian by his personal indwelling, to comfort, sanctify and aid him in his work, and also with the truth—the glorious gospel whenever it is heard or read.

The two last offices of the Spirit (the third and fourth) were temporary and have ceased; the spiritual work which called them forth being finished. In this beginning, God gave to the church extraordinary officers, endowed with supernatural gifts and powers of the Spirit, for a special work unto which they were called: To deliver to the church the standard of truth as contained in the New Testament, and preach the Gospel to all the world. When these two things were finished, inspiration and miracles ceased; because the work was completed for which they had been given. For surely, my power centered upon a specific purpose, and that cause was the purpose for which it had been given; inspiration and miracles were together; and the latter always accompanying the former.

When the authority of an Apostle was lost, question, a miracle would be wrought in confirmation of his official character, and his power.

Miracles were indeed the Apostle's instruments of office;—yest, they were Christ's instruments into the world to preach, teach, perfect his kingdom or church, which being completed, inspiration and miracles, as we have seen, ceased also.

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God, as given by the apostle. Just as certain as the incipient and feeblest form of the church, was succeeded by the experimental, etc., extraordinary, just as certain was the extraordinary and temporary succeeded by the ordinary and permanent form.

This brings us to the question so long suspended: What permanent form or organization did the Apostles give to Christ's church?

For the Tennessee Baptist.

R ECENTLY, I saw a complaint in the Tennessee Baptist from some one to this effect: The Religion of my country is spiritual; developing itself in a more moral way. These are not the words of said complainant, but they embody, I think, his substance. At the close of the article the question was asked: Is there not a remedy? It occurred to my mind that there is a sure remedy. To remove officially as well, the causes of that evil must be removed. If the evil complained of exists because the religion speaks of a radically different standard of morality, then we do not want their assistance and advice. But Baptists do not invite them because they want their assistance, but to assist a sister of courtesy and liberality. It is a poor shew, indeed. What if some dandies and courtiers of great power and heroic honesty, being their invited, should rise up in one of our several meetings and say: Brethren, you have kindly invited me to sit with you, and sit you in your deliberations? and as I fear God, I must be plain. If I do not speak, then I am a hypocrite, but if I do speak, then I am a heretic. Verily, many of us are dogs, that bark at shadows, but cannot wag our tongues, when danger is threatening the household. But I thank God, that a few who wear the Baptist name have not bowed the knee to Baal; unless the Lord had left us a remnant, we should be as Sodom and Gomorrah. There are a few names even in Sardis that have not defiled their garments. When I ask myself, where are the "two witnesses?" to be found, I turn my eyes as it were instinctively to our primitive brethren, who, though comparatively obscure and unshod, are struggling to keep the spirit and unshod faith of the Gospel. My heart yearns after them, as David's did towards Jonathan, and I bless God, that there are some in our own ranks who are ready to co-operate with them, in stemming the flood of corruption that is threatening to swallow us up. The Lord spied the day, when the old sheep shall be purged out from among us, when His blessing shall be poured out upon the head of him who was separate from his brethren; when we shall all be gathered into one fold, under one shepherd. Let every lover of Jesus pray for it. But let us turn attention more specially to the subject of "mixed marriages," as it was for this particular student of the Tennessee Baptist.

I am anxious, brother Graves, and I am sure every child of God should be, that we should continue devoutly, not merely our duty as Christians to propagate the Gospel, and as Baptists to maintain firmly that Truth for adherence to which Baptists are distinguished, but especially our duty to purify ourselves from every thing that will not bear the closest scrutiny, to examine every custom, every avengement, every notion prevalent among us, unshod and unshod, your ordinance an abominable curse—your republican church government an oppressive tyranny, and in many other things too numerous to mention you are wrong. I must confess, then, to remedy the great evil complained of, these workshires or christians must no longer be in their worship and effects. They like apostles and christians of the first age of the gospel church, must work with crying and tears from the end of the year to the other. Let them work and serve daily and yearly; and not merely in July and August. Then the result shall be glorious, and in accordance with what the prophet taught when he said in God's name; my word shall not return unto me void, but it shall accomplish the thing whereto I sent it, and in accordance with what Paul taught it to be: "He that soweth basitically shall also reap sparingly." Here we may see the great case of all "gnostic religion." It is sporadic work—spasmodic savings. And here we see the great remedy against the evil. It is of persevering daily in all the easier and work which God has required at our hands, and which He has pleased to add to his post of daily and glorious results. If we preach and pray daily and nightly through January and February and all the winter; and his book, called Revelation, the last writing; as he is sometimes called, was the last writing; and his book, called Revelation, the last divine record, which closed the whole. With him, Apostolic labor ceased, and had ended the sacred canon.

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For the Tennessee Baptist.

NASHVILLE, TENNESSEE, SATURDAY, JULY 4, 1857.

J. R. GRAVES, EDITOR.

NO. 43.

Paro-Courtesy.

Then boldly and nobly does the Editor of the Sunday Baptist speak out.

"We have no power of saying anything against Pedo-baptists, when we undertake to show the necessity of inviting members of other denominations to meet with us, in our Conventions, Assemblies and Conventions. It is inconsistent, however, wised, and a few observations will show."

"Do Baptists dare the conscience of Pedo-baptists in the transaction of the business of these meetings? If they advise us with all, they will be sincere or hypocritical; if sincere they will oppose all we do, and attempt a revolution of our distinctive principles; if, however, we do not want their assistance and advice. But Baptists do not invite them because they want their assistance, but to assist a sister of courtesy and liberality. It is a poor shew, indeed. What if some dandies and courtiers of great power and heroic honesty, being their invited, should rise up in one of our several meetings and say: Brethren, you have kindly invited me to sit with you, and sit you in your deliberations? and as I fear God, I must be plain. If I do not speak, then I am a hypocrite, but if I do speak, then I am a heretic. Verily, many of us are dogs, that bark at shadows, but cannot wag our tongues, when danger is threatening the household. But I thank God, that a few who wear the Baptist name have not bowed the knee to Baal; unless the Lord had left us a remnant, we should be as Sodom and Gomorrah. There are a few names even in Sardis that have not defiled their garments. When I ask myself, where are the "two witnesses?" to be found, I turn my eyes as it were instinctively to our primitive brethren, who, though comparatively obscure and unshod, are struggling to keep the spirit and unshod faith of the Gospel. My heart yearns after them, as David's did towards Jonathan, and I bless God, that there are some in our own ranks who are ready to co-operate with them, in stemming the flood of corruption that is threatening to swallow us up. The Lord spied the day, when the old sheep shall be purged out from among us, when His blessing shall be poured out upon the head of him who was separate from his brethren; when we shall all be gathered into one fold, under one shepherd. Let every lover of Jesus pray for it. But let us turn attention more specially to the subject of "mixed marriages," as it was for this particular student of the Tennessee Baptist.

I am anxious, brother Graves, and I am sure every child of God should be, that we should continue devoutly, not merely our duty as Christians to propagate the Gospel, and as Baptists to maintain firmly that Truth for adherence to which Baptists are distinguished, but especially our duty to purify ourselves from every thing that will not bear the closest scrutiny, to examine every custom, every avengement, every notion prevalent among us, unshod and unshod, your ordinance an abominable curse—your republican church government an oppressive tyranny, and in many other things too numerous to mention you are wrong. I must confess, then, to remedy the great evil complained of, these workshires or christians must no longer be in their worship and effects. They like apostles and christians of the first age of the gospel church, must work with crying and tears from the end of the year to the other. Let them work and serve daily and yearly; and not merely in July and August. Then the result shall be glorious, and in accordance with what the prophet taught when he said in God's name; my word shall not return unto me void, but it shall accomplish the thing whereto I sent it, and in accordance with what we ever knew of.

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THE TENNESSEE BAPTIST

TRUTH AGAINST THE WORLD

Now charged, in common with Baptists, by Mr. Rice with the "literal manufacture of history, without the shadow of authority and directly in the face of history,"—and called upon to vindicate any claim to the confidence of the public—denied a hearing before those in the hearing of whom it failed. (The readers of Mr. Rice's paper) I use the only means left me—this paper, earnestly entreating you, my friends, to make a special effort to place these Letters before the eye of Presbyterians everywhere, as well as Christians of other denominations, and at the same time pray earnestly and prophetically that God will open their eyes to the position they occupy, and lead to leave the fold and kingdom of Calvin and follow Christ.

Terms to Clubs, FIFTY CENTS for three months.

HISTORICAL DISCUSSION.
LETTERS TO N. L. RICE.

NUMBER VI.

[CONTINUED FROM LAST NUMBER.]

OBSTRUCTIONS TO JOHN'S BAPTISM COMBINED.

CHURCHES. John's ministry and baptism belonged to the Old Dispensation, and were only preparatory to the New.—See on May 20.

The Jews knew that John's baptism did not belong to the Moral or Old Dispensation. They sent Friends and Levites to inquire into his mission; they demanded why he baptized. If he was not Christ, or Elias, or that Prophet. Is not that demonstrative that he regarded his ministry and baptism as wholly foreign from the law, and also that they exposed the Jewish, either himself or by his friends, would introduce new rites? We say it is certain from this that John's baptism was unknown as the Old Dispensation.

This we have already shown in a previous statement—an assertion without the shadow of proof. The Holy Spirit has introduced the New Dispensation into memory and baptism of John," and through the Evangelist repeatedly declared that John's ministry was the beginning of the Gospel of the Son of God. You surely deny the express declaration of the Holy Ghost, when you assert that John's ministry and baptism belonged to the Old Dispensation, and was not Christian in their character.

CHURCHES. John's baptism was not baptized by Christ.

This objection proceeds upon the proposition laid down by Pedobaptists to meet this case, i. e., that no ordinance can be considered Christian unless instated by Christ himself. (See Barron on p. 25.)

No ordinance or Sacrament can truly be Christian which of Christ is not the author or minister. John's baptism can no more be an ordinance. See Prof. Peabody's ecclesiastical anthems generally.

This is a strange position for Pedobaptists to take, for it is fatal to the "ordainment or consecration" of infant baptism. No Pedobaptist scholar in America will assert that Christ or his Apostles instituted infant baptism; no one will admit that there is even one plain passage, or example of infant baptism within the body of the Bible! How then can they assert it to be Christian baptism, or even a Scriptural rite in any sense of the word?

You, yourself, sit in that baptism comes in the name of infinite excommunication, which was inflicted by God, and therefore, neither the original in scripture nor its substance can be considered Christian. If you claim that Christ commanded the change, it is enough for me to know—what the reading world has already learned—that neither yourself nor any living soul has ever found or can find the passage in the New Testament where Christ made the substitution. That theory positively stifles the practice of Christ and his Apostles! If baptism came in the place of circumcision, why was a Jew ever baptized? Are, moreover, Timothy circumcised after he had been born?

But in the objection well founded! According to your teaching, sir, the church itself is not even a Christian institution; for you assert that it was instituted by God in the family of Abraham. Nor can you claim that the Deacons (a *christian* office for the Deacons) was not instituted by Christ personally, and not until sometime after his death. Have you not referred Elders in your Sermons, Mr. Rice? When did Christ give four or six men the supreme power in and over his church—resting the entire judicial and executive power in their hands? Will you find the answer? Can you?

We have noticed this simply to expose its false teaching, and to show what absurd and fatal position Pedobaptist controversialists will assume to deny the Christian character of John's baptism, however fully they fall with that the Baptist's teaching appears to the idea of infant baptism.

How so? that Christ himself did send John to preach and to baptize, and therefore, according to Pedobaptist teaching, his ministry and baptism were Christian, as much as was the ministry of the Apostles whom Christ sent. The ministry of both appears upon the same authority.

I appeal to the infallible record. One clear, unmistakable passage in all sufficient.

See Malachi 1:1.

Ezrah, I will send my messenger, and he shall appear the way before you; and the Lord whose ye walk, shall suddenly come to his Temple: even the man as of the Covenants, whom ye despatched: he, indeed, with the Lord of hosts.

Was not Christ who used these language? Was not John the messenger of Christ? Did not Christ himself then, command John to prepare the way before him? And when he heard him speak, and the two disciples heard him speak, and they followed him. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

Here we have the name of Andrew, who was one of the Apostles, and the writer of John was doubtless the other; otherwise he would have given the name of the other, as well as that of Andrew. All commentators agree on this:

"One of the two was Andrew, and probably the other was John, as he commonly concealed his name?"—Coxon.

"The other was doubtless John himself?"—Oliver.

"It is very likely, that John was the other?"—A. C. Coxon.

"One of the two. The other is not mentioned. This agrees with the Evangelist's way of introducing himself in his narratives; and we see no other reason for his keeping back the name, while the particular names of the hours would signify that he was concerned deeply in the occurrence. We are sure, that in this case he was one of the very first who had come out to him."—Coxon's Notes, pp. 33, 40.

With this agrees Blomfield, Barnes and others. Blomfield concedes that all the disciples mentioned in this chapter had been John's disciples, and were chosen Apostles by Christ.

This is supposed to have been done with the *Scripturary* mentioned by Matthew, and with the *Scripturary* mentioned by Mark, and with the *Scripturary* mentioned by Luke. Ante, xv. 8, 1 and Egit, 1, 2, 3. It is therefore—*if true*—that the various names mentioned above the above supposition. And I, that all the rest

had without any formula, under the sanction of Christ, it would have been as valid as a chapter of *Scripturary*. If Christ had changed both the formula, and the mode at his resurrection, it would not have effected the change of the previous baptism which was equally of his appointment.

Now, when Pedobaptists will tell us the exact words of the formula used by John, it will be time for us to show that it was substantially the same as that of Jesus. But unless they can give us the words of his formula, how dare they say it was not that used by the apostle?

It is well to remark that John baptized in the name of him who sent him, i. e., Christ. Well, Peter administered the first converts to the baptism in the name of Jesus Christ—and Philip baptized the Samaritan in the name of the Lord Jesus. Peter baptized Cornelius in the name of the Lord. So far as we can gather the formula in both cases was identical. Let Pedobaptists show it was not.

If no baptism is valid except such as is administered in the preface words of the formula in Matt. 28, then may we infer that the above baptisms were not Christian?

The Apostles and their brethren who composed the church in Jerusalem before the day of Pentecost, were not baptized by John, and so far as we can learn, by no one else.

This certainly is a strongly daring objection! I cannot trust myself to speak of it. It is urged by you, and others, as an argument to prove the identity of the Christian with the Jewish church; but it proves too much if it proves anything. If the Apostle and the one hundred and twenty brethren were not baptized because they were members of the Jewish church, why were they Jews on the day of Pentecost baptize? and why was the Edomites?

I have said that it is a strongly daring objection; I would just as soon say that the Apostles and one hundred and twenty brethren were not baptized.

Paul, in speaking of the design of Christianity and it therefore Edom, still had a general application—like modern Pedobaptists to avoid the question—of the identity of the body into which John and Christ and his Apostles baptised; and 2. That the Apostles and all Christians up to the time he was writing had been Christians.

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The eleven apostles and hundreds of brethren had been baptized by John, before Christ's resurrection, and Paul and others who had been baptized by John.

As modern Pedobaptists contend that this passage alludes to spiritual baptism, we add a critical note from Bloomfield's Greek Testament. *Kai eis en eis Pneumati, &c.* Most recent foreign commentators [like modern Pedobaptists to avoid the question] understand that the communication of *Chrematia*—the baptism of the Holy Ghost—and it is this *epitome* is not unsuitable; while the same arising in species? But this method requires *en Pneumati* so as to include a representation of these two acts, as well as a profession of faith in and allegiance to Christ; and so must it be to the heart. The example of the Virginia Baptists will be followed by those other States. The result is inevitable. The Tract Society must have an effect over us until Monday morning. I will refer to it again.

Meantime let me say a word about these Virginia meetings, and first I notice that there are no *cells* or *messy*. Not a single collection in the association or in the Mass Meeting. No appeals to the pocket—but all to the heart. The great object seems to be to present information which may be carried home and used again in the church local association. The money is made up before-hand and sent up by the delegates. This is not doubt a very pleasant arrangement for *soe*, but whether it would be best as a general rule for similar bodies, I am not prepared to say. It does seem to me that when the hearts of the people are full from the influence of the good speeches which precede the baptism, and the belief of the teachings of John; and our faith is no more than christian—saying,

John may not have used the exact formula, still if he used the one Christ commanded him it certainly was a Christian formula, and as authoritative as the one Christ gave to his Apostles in the communion.

Another thing I notice, is the great crowd of deeply interested spectators that attend the meetings here. I have never seen in any place, even at the meetings of the Southern Baptists Convention, such large assemblies to witness the proceedings.—Day after day, morning and evening, the body and part of the gallery of the very large church is filled with noble looking men and beautiful women, all seemingly as attentive to the doing of the body as though each was personally a delegate. The presence of such an audience is enough to stimulate the speakers to do their very best, and for readiness, dignity, and appropriateness of speech for kindness and courtesy of manner, for force and simplicity of style, most of those who have taken part in the discussion have been quite remarkable. But enough, perhaps too much of this. I must wait and see what we will turn up on Monday.

Ruckson June 4th 1857.

freely taught disciples took upon himself the authority to baptize, which he had no right to do, since no one but John was authorized to administer his baptism. In other words, his baptism was invalid, and he himself more fit to baptize than any other.

How then found that one of the Apostles, Andrew, and without a reasonable doubt, four others, had been the disciples of John, and if so baptised by him.

Let us suppose for the argument that no one of the Apostles of Jesus had received John's baptism. When the Puritans and lawyers were charged with having rejected the counsel of God against themselves because they had not been baptised by John, could not they have retorted, "Neither did your own Apostles receive his baptism?"

I am satisfied that if the above objections to the Christian character of John's baptism are without force, no substantial objection can be successfully urged against it.

In concluding my notice of this part of the discussion, I would say:

1. That I do not consider John's baptism as in every point identical with that administered under the communion, yet it is essentially the same. It was upon repentance and into the remission of sins, i. e., a declaration of the fact—and upon a profession of faith in the Messiah to come—as the Lamb of God to take away the sins of the world. John to the North to beat his breast out with, or furnish them the dagger with which they will stab us to the heart? The example of the Virginia Baptists will be followed by those other States. The result is inevitable. The Tract Society must have an effect over us until Monday morning. I will refer to it again.

2. That whatever considerations in the past may have seemed to recommend to the publishing committee, the course pursued in its revision of certain works, yes in its future publication of books and tracts, no alteration or omission of the sentiments of any author should be made; but works not adapted to the design of the society in their original form, and can, and ought to be discussed in a fraternal and Christian spirit?

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The Prodigals Return.

BY MARY STANLEY GIBSON.

CHAPTER I.

Up, sailor boy, 'tis day!
The west wind blawing,
The sun tide flowing,
All summon this away!

Up, boy, away!
Whid stand on land to day?

The very flowers
Would frown their bower.

Delight to swing away!

It was "there that?" at the home of Michael Curtis. The cows were in to do him from the pasture and millard, it's house stabled and fed, and the firewood and kindling split for the next morning and piled in the old fashioned wood-box behind the stove.

All men longed to and from the house, and he a great boy now. Franklin Curtis, a lad of fifteen and the summer only now, was walking, as if his very life depended on his shadow. To my truth, Frank was hasty in getting through before me, as that might go in the village Lyceum. He was in darkness that night; and neither parts of his speech in himself, nor wonderings of little May White would not be proud of him in his new school with bright features; and even yet, when he went by all the happy scenes and failed to see her house as he intended so, when he was started by the harsh voice of his father in the back door of the house, he remained silent.

"Frank, what art thou? I seem have missed twenty cows while you have been walking those fine. Come along here as P.D. know the reason why."

The explains words seemed more implement than ever when they interrupted on a bright train of thought, and the last few days, he had been up his walking stool, as he became his training path.

"I wish that father was not always so cross to me," thought he. "Mother says he loves me just the same, and that it is only his way, but I think that's a pure excuse. I wonder if I could make him such as one. I'm a honest child of living here. My house is not much a house as other boys have, and K. F. was not for my mother and May. While I actually believe I should run away and go to sea without waiting in grow up."

If Michael Curtis had known what was passing through his son's mind as he entered the back door, he would have probably knocked him down. But as he could not read his heart, he allowed him to pass quietly, and went on seeking his nose and finding it at the young rising sun in the east,—not that it was beautiful, but just because it was just before him and formed a good object for his eyes to rest upon, while he reviewed up his game and lost for the past week.

Frank arrived in the walk pail, and put them on the peaty shelf as though he were a living, fragile, blue-eyed woman—need not have them to fit when she strained the smile. She came and stood beside him as he turned to go away, and brushed the fair hair from his forehead with a look of pride and pleasure.

"You must do your best to-night, for my sake, said the girl frayedly. "I wish I could go and see you, but father thinks it is not best. Now we up in your room and dress. You will find a coat there ready to light, and I have laid out your things on the bed, as it will not take you five minutes."

The boy groaned his wrists.

"Oh, another if father was not more like you!"

"Frank my son. He has a great deal to try him, and you must bear with him, my boy. Now run and dress. It is almost time to go."

As the boy went bounding up the stairs, Michael Curtis entered the kitchen and sat down before the open fire-place to smoke. Scarcely five minutes had elapsed before Frank returned, dressed neatly in pants and jacket of dark grey cloth, a wide lined collar and a bow of black ribbon, and his fair hair brushed until it looked like fine silk.

"Only use the guile bottom, mother," he said delightedly. "And do you know where my cap is? my boy cap, you know."

He brought a pretty cap of dark blue broadcloth from the cupboard and set it jauntily upon his head. "I am steady back," he knoked with evident admiration, as the tall, slender figure and open, luminous face of his son.

"Where art you going, Franklin?" and Michael Curtis turning round cast his eye.

"To the Lyceum, father."

"Well I guess the Lyceum's are well better than my cap," was the reply. "We go up and toots off them clothes and then come out in the time to walk with me."

"Father?"

The boy's lips quivered, and he struggled hard to keep back the tears.

"What's he got to speak to-night?" Mrs. Curtis inquired, as my, "and I guess he had better let it go. I will go out with you if you only spare him this night."

"You are a pretty thing to look at," said the farmer grumpy. "I have told the boy what I want him to do, and I don't want you to interfere at all. He has got to be so lazy and saucy lately that I haven't known what to do with him; and now a new lad has got to be turned over. Frank, stop that whispering up and down as I told you. Do you hear me?"

"It's too bad, father!" broke out Frank, clutching his side and standing up by his mother. "I don't have a boy to wear that does more than I do, and that is all the trouble I have for it. And I can only say I can't go in the Lyceum. I never go anywhere else, and the cows are wait till to-morrow for me."

"Don't strike him, father!" pleaded the soft voice of Mrs. Curtis, whose heart was with her son.

"Hold your tongue," said the farmer angrily.

"And don't say on me as I am your son. Frank are you going to mind me?"

The boy to his mother was more than the brave young spirit could bear. And meeting his father's stern glance without flinching, he said angrily, "No sir, I am not."

"Ah—we will see about that, say how fellow," and the farmer rans over his seat and took a ramble from the corner. The boy was with Frank and both had often been usually begged in his childhood. But two or three years his father had now struck him a blow.

As Michael Curtis cast slowly towards him, the mother uttered a loud cry and sprang between the two. "Don't strike him, Michael," she pleaded. "He did not say when he did."

"I'll stand out of the way," said the angry man, and pushing her aside he came up to Frank, who stood pale at death, but firm and quiet.

"Don't dare to strike me, it was all he said."

The next moment I felt a violent blow of his father's hand, and death had a heavy blow.

"I won't have this," said the boy through his shut teeth, and closing himself with a violent effort, he stood at bay and cried out.

Michael Curtis dropped his whip and looked at him with a benumbed gaze. In all those fourteen years he had never heard his son utter a silent curse, and when he did, with such a scowl and a frown, that even his mother, who informed him that many years of similar experiments were made in France with like success.

Frank passed by him without a word, as though the scene was over.

Going up in his chamber half an hour later, his mother found him apparently asleep. She crept down in knot his, when the blue eyes unlosed, and he drew his man around her neck.

"Dear mother forgive me. I could not help it—forgive me, and give me your blessing."

She laid her head upon the bright young head and blamed him unmercifully, and then with a kind kiss of mutual love and forgiveness they parted.

The next morning Frank's room was vacant, and in his table lay this note, addressed to his mother: "Dear Mother—I am going away, for I have born all I can bear. I cannot be struck by any one. I could not tell you last night; I thought you should have one more happy sleep. Tell May White not to forget me. And think often of us poor wandering boy, and pray for me. I will do right and come back soon."

"Your affection to son. FRANK."

So he was driven out in the world, and they lost all trace of him for many years.

(TO BE CONTINUED.)

THE following specific is worth trying by those of our readers whom locality over subject to chills and fever, the easy, and the sunflower-root is fine for chicken.

SUNFLOWER OINTMENT AS A PREVENTIVE OF CHILLS AND FEVER.—Under this head Lieut. Munro has an interesting letter in the New York Herald, April 4, in which he gives the results of an experiment made by him last year, with the culture of sunflowers as a preventive of ague and fever. He says:

"The dwelling of the Superintendent is adjoining the Observatory, is situated on a hill in the left bank of the Potomac, in latitudes 38°, 39°, 53'. It is ninety-four feet above the low water of the tide and about four hundred yards from the river. The grounds pertaining to it contain about seven acres, enclosed by a brick wall on one east; south and east sides, with a picket fence on the north. The south wall runs along nearly parallel with the river, and so does the west. The Chesapeake and Ohio Canal, fringed by a single row of trees, passes near the observatory.

This wife and mother was not exempt from the cares common to her place. She told me she suffered disappointment and bereavement; she was afflicted in her own person, but yet she was submissive and cheerful. The Lord's will concerning her was well, and as she passed away, leaving this sweet remembrance behind her: "She always made home happy."

SWAN BREAD.—Take one quart of rye flour; two quarts of coarse corn meal; one pint of wheat meal—all of which must be very fresh; half a cup full of molasses or brown sugar; one gill of potato yeast. Mingle the ingredients into a stiff dough as can be stirred with a spoon, using warm water for wetting. Let it rise several hours, or over eight; then put it in a large deep pan and bake five or six hours.

KICK BREAD.—To one pint of rice, boiled soft and two quarts of wheat meal add a handful of corn meal; mix with salt to make it like bread and form with yeast.

FRUIT POTATO BREAD.—Boil and peel a dozen small potatoes; rub them through a sieve, mix them thoroughly with twice the quantity of flour or meal; add sufficient water to make dough of ordinary consistency; ferment is usual way with hop, potato or pea yeast and bake in rather a hot oven.

GARLIC BREAD.—Make the sponge of unboiled wheat meal in the ordinary way, with either hop or potato yeast, but mix it rather thin; add a little sugar or molasses to suit the taste. Be sure and mould the loaf as soon as it becomes light, as the unbolted flour runs into the acetic fermentation much sooner than the boiled or semolina flour, and bake as hour and a quarter or an hour and a half, according to the size of the loaf.

THIS remaining appeared plausible enough to fit the trouble and expense of experiment, and I was encouraged to expect more or less success from it in the circumstances that every body said plant trees between you and the marbles; they will keep the chills." But, as to the trees, it so happened that at the very time when the decomposition of the marbles was going on most rapidly, the trees, for the most part, had stopped their growth to prepare for the winter, and though trees might do some good, yet a rank growth of something yet to be known might do more. Hop climb high; they are good absorbents and of rank growth; but there were objections to hope as account of stalks, poles, &c. I testified that I had often seen sunflowers growing about the cabin in the West, and had heard, in explanation, that it was "healthy" for them.

This was as much in favor of making the loaf of sunflowers as for the sponges.

Then a process of reasoning like the following led him to try the following:

"If it be the decay of the vegetable matter on the marshes that produces the thickens on the hill, then the sickness must be owing to the deleterious effects of some gas, miasma, effluvia that is set free during the decomposition; if so, the poisonous matter, or the base of it, whatever it be, must have been elaborated during the growth of the weeds, and set free in decay. Now, if this reasoning be good why might we not, by planting other vegetation between us and the marbles, and by bringing it into vigorous growth just about the time that the marbles begin to decay, bring fresh force of the vegetable kingdom again to play upon the poisonous matter, and elaborate it again into vegetable tissue, and so purify the air!"

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This reasoning appeared plausible enough to fit the trouble and expense of experiment, and I was encouraged to expect more or less success from it in the circumstances that every body said plant trees between you and the marbles; they will keep the chills." But, as to the trees, it so happened that at the very time when the decomposition of the marbles was going on most rapidly, the trees, for the most part, had stopped their growth to prepare for the winter, and though trees might do some good, yet a rank growth of something yet to be known might do more. Hop climb high; they are good absorbents and of rank growth; but there were objections to hope as account of stalks, poles, &c. I testified that I had often seen sunflowers growing about the cabin in the West, and had heard, in explanation, that it was "healthy" for them.

This was as much in favor of making the loaf of sunflowers as for the sponges.

Then a process of reasoning like the following led him to try the following:

"If it be the decay of the vegetable matter on the marshes that produces the thickens on the hill, then the sickness must be owing to the deleterious effects of some gas, miasma, effluvia that is set free during the decomposition; if so, the poisonous matter