THE BAPTIST,

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. xi. 5. That an immersion is the profession of that *one* faith in the *burial* and *resurrection* of that *one* Lord. See Rom. vi. 4–6; Col. ii. 12; 1 Cor. xv. 29; 1 Peter iii. 21.

2. The Grace of God, the only foundation of Hope and Faith *in* Christ, the only medium of Justification.

3. The Word of God and the Spirit of God the agents in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their *unconverted children* and *seekers* on probation), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i 1–5; Acts ii. 41, 42; Matt. xviii. 20–28–28; 2 Cor. vii. 6–19; Rev. ii. 23; Phillip. xxvi. 27; 1 Cor. v. 12, 13.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, *as such*, (that is, in church capacity), not as a test of *Christian fellowship* or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's *death* till he comes again; and being a *Church* act, it becomes, incidentally, a symbol of *Church relationship*; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by *right*, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in *representation* of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. *One* mode only, therefore, can answer this design, and the profession of baptism cannot be made by *children*, except *"the children of God by Faith."* Matt. iii. 16 and xxviii. 17; Mark xvi. 16; John iii. 2, 3; Acts viii. to the close; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called *the* likeness of death.

SIX IMPORTANT PRINCIPLES.

1. The *Bible*, and the *Bible* alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. *Positive* laws (as baptism and the subjects of baptism, etc.) are not left to be *inferred*, but *in all cases* require *positive* and plain commands, or *examples*.

3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive Law, ordinance, or practice in the Church, *not expressly commanded* or exampled, is *positively forbidden, since the specification of one thing is the prohibition of every other*. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and *are, therefore, sinful*.

5. Christ gave no men, society or church the the authority to *traffic* with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, treason.

6. Principles can neither be *conceded* nor *compromised*.

SIX IMPORTANT FACTS.

1. *All scholars, critics and lexicographers*, of any note, *unanimously* declare that the *primary* (that is, first) and *leading* signification of "Baptizo," is to dip or *immerse*, while some of the very best scholars of any age, affirm that it *has no other meaning*.—[Liddell and Scott, Carson, Anthon, &c

2. Standard historians *unanimously agree* that *primitive* and *apostolic* baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, Robinson and Wall.]

3. *Nearly all standard Pedobaptist* commentators admit that the Bible does not furnish one *plain command for*, or *example of infant baptism*, and there is the utmost disagreement and *contradiction* among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (that is, vested in the people or membership,) and *all the churches independent republics*. All religious *societies* have *legislative powers* and *clerical* or *aristocratical* governments, (that is, in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, or *republican freeman* ought to support; consequently, all the acts and ordinances of such irregular bodies are *illegal*, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon *principles* differing from those of the *apostolic churches*, having *different subjects, ordinances, orders* in the *ministry*, can justly be called a *gospel church*, or *Church of Christ*, or a branch of the *Church of Christ*, for "things equal to the some thing, are equal to each other."

6. Protestant historians frankly admit that Baptist Churches are the only religious communities that have stood since the Apostles, and as Christian Societies, which have preserved pure the doctrine of the Gospel through all ages. —[see Trilemma, p. 30.

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—*Jeremiah.*

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THE BAPTIST is, without question, the best ——— medium in the South or Southwest, having a larger subscription list than all other Southern Baptist papers combined, and before the war the largest list of any other Baptist paper in the world. A few select advertisements of legitimate business, of useful inventions, ——— and *reliable* medicines, Schools, Wants, etc., etc., will be tastefully inserted, and once or more noticed editorially, for responsible houses and persons who are able and willing to pay our prices.

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Exegetical.

Exposition of Acts, xix: 1-8.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus; and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." (Acts xix: 1-8.)

The question proposed to be settled, is, Were these twelve *professed* disciples *re*-immersed?

The question has long enough been under discussion among Baptists to be settled, and it is hoped that this essay, adopted for present discussion, will go far towards producing similarity of views among our people.

I propose to determine the above question by discussing and determining one other, viz: WHAT CONSTITUTES SCRIPTURAL OR VALID BAPTISM? I take it as readily granted by all, that if there was anything lacking that vitiated the baptism of these men—in other words, if their baptism was unscriptural and invalid, that Paul caused the irregularity to be rectified before he laid his hands upon them—as he once corrected a misadministration of the Lord's Supper at Corinth.

What are the essential elements that constitute Christian baptism?

1. There must be the Scriptural *act*. This must be the burial of the candidate in water, into the name of the Sacred Trinity. It is useless to say here that Christ did not prescribe "the mode of baptism." He did not specify whether the subject should be immersed forward or backwards, or sideways, towards the east or west, but he did command the *act*—immersing them—and this act was so very similar to that observed in the interment of the dead, that it was called a *burial*. There must be the specified act. The pouring of, or sprinkling of water upon the subject, is not the act Christ required, nor would the burial in milk, or molasses, or sand, be the Scriptural *element*.

2. There must be a *Scriptural subject*. That subject must be one who has repented towards God, exercised faith in our Lord Jesus Christ, and felt the renewing influences of the Holy Spirit upon his heart, and bringing forth "fruits meet for repentance." Inanimate objects as *bells*, or *locomotives*, or *church houses*, are manifestly not Scriptural subjects of baptism; no animate but *unconscious* objects as mules or horses, or *infants*, not capable of exercising faith in Christ. To administer any act for baptism in the name of the Sacred Trinity upon such subjects, we regard as making a mockery of the Divine command.

3. The act must be administered by a *Scriptural agent*. Christ confessedly put some one in trust of the ordinances of His church, that He may hold that agent responsible for the administration and perpetuation of them in their purity. If Baptism, like the Supper, be an ordinance of his church, and all orthodox Christians are, and have always been, agreed in this, then is the church the Scriptural agent, or administrator of Christian baptism. She baptizes as she administers the Supper, through officers of her election and acting under her commission. No one, not a member of a Scriptural church, can under any circumstances, unless especially commissioned, as John the Baptist was, administer Christian baptism, and no one that is a member of a Scriptural church can baptize unless authorized by the church to do so.

4. The act must be administered with the *Scriptural design*. The design of Christian baptism is the profession of a personal faith in the Lord Jesus Christ, and of the subject's allegiance to His authority, and of his oneness with Him in His death unto sin, His burial, and His resurrection.

If there be no personal faith in the subject, or if there be an incorrect faith, the act is null and void—as it is if the design be a perverted one, as to produce regeneration, or as a means to receive remission of sins as the Romanists and Campbellites and Episcopalians teach.

Having determined the essential elements of baptism, let us inquire if they are to be found in the first immersion of the twelve men Paul found at Ephesus. We must gather it from the very brief outline of the conversation recorded. We are authorized to suppose that something connected with them awakened Paul's suspicion that all was not right, or else, taking it for granted that they were what they professed, he desired to know if they had received the gift of the Holy Ghost by the laying on of hands when they believed. He therefore asks: "Did ye in believing receive the Holy Ghost?" For this is the form of the question in the original. They replied, "We did not so much as hear if they be a Holy Ghost." This frank disavowal of so much as any knowledge of such a person in the Trinity as the Holy Ghost, was well calculated to awaken Paul's surprise, and he very appropriately asks, "Unto what then, were ye baptized?" By whom—what Christian evangelist—could ye have been baptized and not have heard of the Holy Ghost, and been qualified by his operations upon you for the act—unto what faith? And they answered: "Unto John's baptism." They did not say, We were baptized by John, as they unquestionably would, had they received the act at his hands, in which case they would have heard from him that there was a Holy Ghost. They had evidently received immersion at the hands of some one of John's disciples, and if so, he was not qualified to administer the act; and never having heard of the Holy Ghost or experienced its renewing influences, they themselves were not the proper subjects Christian baptism. Here we have *two* of *the essential* elements of scriptural baptism wanting—an unqualified administrator—for no disciple of John was authorized to baptize. John's commission was not transferable—it expired with himself. He said, speaking of Christ's ministry, "He must increase, I must decrease." If John's disciples were authorized to continue John's baptism, then his work would have been an increasing one; but no one was ever authorized to administer his baptism.

Again, John baptized into the faith of a Messiah about to come. These disciples were found at Ephesus some twenty years after Christ's resurrection, and had been recently baptized by some wandering disciple of John; and if we should concede their regeneration, they manifestly did not profess a proper faith in their baptism. In a word, no one of the four essential elements of baptism can be discovered in their case, and we must conclude that though professed disciples, they were unconverted; and though immersed, not scripturally baptized; and that Paul, after discipling them, caused them to be properly baptized. We now propose to show that the inspired historian declares that these twelve men, after having been instructed by Paul, were baptized. The narrative is as unmistakable as any any other historical statement in the bible:

"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus; and finding certain disciples, He said nuto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."—[Acts xix: 1–8.

The intepretation of the passage here turns upon the pronouns and their proper antecedents. Now there is no one principle in any language, touching pronouns, more axiomatic than this: *Pronouns should not be used instead of their antecedents, when their use would in the least obscure the sense of the passage in which they occur, much less when they make the passage doubtful or ambiguous.* Construing the passage by this rule, every English scholar is bound to decide that the pronoun "*them*" of the 6th verse, and "*they*" of the 5th, manifestly refer to disciples of the first for their antecedents. The narrative plainly declares that Paul laid his hands upon those who were baptized; but since he did not lay his hands upon those whom John baptized, he must have laid his hands upon these disciples.

To say that the pronoun "them" of the 6th verse, and the pronoun "they" of the 5th, do not refer to the same antecedent, is to charge the inspired writers with using the pronoun so as not only to obscure, but to contradict the sense! The reason is obvious, for it is a simple continuous narrative, and there is nothing introduced to show that they refer to different antecedents, and therefore we are forced by the laws of language to refer them to one and the same antecedent.

The original Greek does not only warrant this rendering, and the construction of it we have given, *but it unquestionably demands it.* Every Greek scholar knows that the conjunctive *but* has an adversative force, and is therefore used to call attention to the fact that the word or clause with which it stands, is to be distinguished from something preceding (Liddell and Scott), and is often used to *resume the discourse after a long parenthesis; Ib.;* while the office of *and* is to connect and *continue the narration.* Now, turning to the original, we may expect that the translation from the relation of Paul to that of Luke would be indicated by this adversative, *de*, that marks the change from Luke's narrative to Paul's, but instead of this, we find the *kai* introducing the 5th verse, and only the simple connective *and*, introducing the 6th verse. Therefore, according to the use of these connectives in the Greek, we most conclude that Paul's narrative closes with the 5th verse, or the 6th would have been introduced with *but*, and the 5th with *and*.

Prof. Charles Anthon, the most accomplished of American Greek scholars, says: "The word 'they' in verse 5 of xix Acts, refers clearly to the 'disciples' mentioned in the first of the chapter, and not to those who are spoken of in verse 4 as having been baptized by John. The particle *de* at the commencement of verse 5, is employed to mark transition, and is not meant to be the correspondent particle to the *men* of verse 4. * * * Paul's narrative, therefore, closes with verse 4. Any other view of the question is open to serious difficulties."*

Not only do the particles above determine the question, but the regimen of of the pronouns and participle employed by the inspired historian.

It is not a verb in the Aorist tense in the original, but a participle, and the injunction, *but*, that is rendered in our version, "And when they heard this." The literal rendering is, "but hearing *this*," etc. The participle *akousantes* in the nominative plural, cannot refer to *laph*, which is in the *dative singular*, as its antecedent, but to *autous*, the representative of *mathetas disciples*, in verse 1. We think no Greek scholar will question this.

Then, again, the 6th verse being connected to the 5th, by the copulative conjunction *and*, instead of a disjunctive, requires that *autois, them*, and *akousantes, hearing*, should have the same antecedent—disciples. Thus does the original clearly demonstrate that these twelve disciples were rebaptized.

We feel warranted, from these considerations, to conclude, in the strong language of that prince of philologists, A. Carson, "I cannot see how it can be denied, without torturing the word of God:" *i. e.*, that those disciples were re-baptized; and with Barnes, "This is the obvious interpretation of the passage; that which would strike all persons as correct, unless there were some previous theory to support." The opposite, he affirms, is "a most forced construction."

The difficulty sought to be avoided by (a construction that did not demand) their re-baptism, is the constructive denial of the Christian character of John's baptism. But what necessity for this? There is not only no evidence that these twelve men had been baptized by John, but on the contrary, conclusive evidence that they had not been. They, when interrogated, declared that they had no knowledge of even the existence of *the Holy Spirit*,† concerning the existence and the operations, of which, all whom John baptized, received instruction from him. If they had not been baptized by John, then by some one of John's disciples, doubtless Apollos, who was himself but imperfectly instructed, and without authority to administer John's baptism, had he been instructed.

We then have two features in their baptism, either of which would be sufficient to vitiate it; 1, Subjects not properly qualified. 2, An unqualified administrator.

From this narrative we learn: 1. That though the administrator be a pious and good man, and have himself been scripturally baptized, as Apollos, or whoever baptized these men was, yet if he acts without scriptural authority, his immersions are not baptism. Pedobaptist ministers may be pious and conscientious in immersing, yet they are themselves both *unauthorized* by a scriptural church, and *unbaptized*, and their immersions are null and void. 2. We learn that though the subject profess his faith, and that most sincerely and conscientiously, and is satisfied with his baptism as those twelve men were, yet if this faith is not a scriptural faith, his baptism is a nullity.

Persons who, through misinstruction or misapprehension, have been immersed before they had received the renewing of the Holy Ghost, are most certainly entitled to receive Christian baptism when they have experienced satisfactory evidence of a change of heart. These twelve men could not have been regenerated and still have been ignorant of the existence of the Holy Ghost. Receiving correct instruction they believed and were baptized. They professed the faith of their administration, and had that been a correct faith, it would not have been sufficient, or what the Scriptures require, unless it had been a *personal* and really *professed faith*. But in their case it was not a Scriptural faith, and consequently a nullity.

All can see that the immersion of these men does not reflect in the least upon John's baptism. They evidently were not baptized by John, but by some one of John's disciples, twenty-five or thirty years after John's baptism ceased, and was superceded by the ministry of Christ.

Some of late years contend that these disciples were not re-immersed, but that they only received the baptism of the Holy Ghost upon the laying on of the apostle's hands. The fact that Calvin was the first to deny their re-baptism, and after him Beza, the author of the ingenious theory by which it is sought to be sustained, should be quite sufficient to silence these. The unbroken verdict of the church of Christ for fifteen centuries, was that they were re-baptized, because their own and the disqualification of their administrator vitiated the first baptism, and let the churches and ministers of Christ return to the faith and practice of the minister and martyr church. "Seek ye out the old paths and walk ye in them, for they are right ways, and ye shall find rest to your souls."

J. R. G.

† *The Syriac Peshito Version.*—"They answered and said unto him: If there be a Holy Spirit, I hath not come to our hearing."—*Murdock's Translation.*

*In letter to the writer, 1854.

Illustrations.

"Without a parable [illustration] spake He not unto them.—*Luke.*

Shooting Your Own Men.

Durinff the Peninsula War, an officer of artillery had just served a gun with admirable precision against a body of men posted in a wood to his left. When the Duke rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way: "Well aimed, Captain; bdt no more; they are our own 99th!"

The sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have great guns of the church, which might have battered down citadels of Satan, been misdirected against Christian brethren! There are surely deviltries enough in the world to shoot at without firing into each other.

Put by That Stick, My Man.

Young men would call upon him (Mr. Gen. Stephenson) for advice or assistance, in commencing a professional career. When he noted their industry, prudence and good sense, he was always ready. But, hating foppery and frippery above all things, he would reprove any tendency to this weakness which he observed in the applicants. One day a youth, desirous of becoming an engineer, called upon him flourishing a gold-headed cane. Mr. Stephenson said, "Put up that stick, my man, and then I will speak to you." To another extensively decorated young man, he one day said, "You will, I hope, Mr. ——, excuse me; I am a plain spoken person, amd am sorry to see a nice-looking and rather clever young man like you disfigured with that fine-patterned waistcoat and all those chains and fangdangs. If I, sir, had bothered my head with such things when at your age, I would not have been where I am now."

When we see a young minister with a ring on his finger, a goldpin in his bosom, ro a gold-headed cane, we cannot help saying, "Put up these fangdangs." So long as there is vanity enough in the heart to be gratified with such trappings, there is not grace enough to preach to others noucomformity to the world, and its vanities and lusts. Young ministers put such things out of sight.

IN THE mountains of Tyrol, it is the custom of the women and children to come out when it is bed time and sing their national songs until they hear their husbands, fathers, and brethren answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza, then listen awhile for an answering melody from the water; and continue to sing and listen till the well known voice comes borne on the waters, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, that sing to cheer him; and how they must strengthen and tighten the links that bind together those humble dwellers by the sea!

And the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sadness shall flee away. Who can imagine the songs with which the ransomed saints are received into their everlasting habitations, May we not distinguish as we approach the shores of salvation, among the welcoming voices, those dear friends who have reached home before us, of a luved wife, father or mother hailing us happy and shouting us a welcome home?

KIND WORDS.

"Speaking the truth in love." Eph. iv: 15.

Love is said to be an omnipotent law, and kindness is certainly the child of love, and partakes of the strength of its parent. The injury done by harsh words can never be properly estimated, the holy victories gained by kind words can never be properly numbered. Harsh words have stumbled many a weary traveler, and broken many a downcast one; they carry anger to the soul, prejudice to the mind, remorse to the conscience, despair to the heart, vicious decisions to the will, and the blindness of passion and fury of destruction to the entire man. Harsh words are the arrows of anger, and the vehicles of death; the weapons of hell, and ebullitions of superficial and unreflective men; they are the scum of malicious and vindictive minds; mark their path, like the lightning, by destruction; goad men to forbidden paths, and are provocative of all kinds of evil; hence, "an angry man stirreth up strife, and a furious man aboundeth in transgression."

Kind words are winged messengers of mercy; the balm of the weary spirit, and incentives to holy deeds; they pass through the waste places of man's soul, like living waters, ever carrying with them both fruitfulness and joy. They are the servants of divine love, who go out into the highways and byways of life to fetch home poor wanderers to partake of the feast of fat things which mercy has provided. Kind words are full of strength to the weak in the battle of life, and of hope to the hopeless on the borders of despair. It is by kind words that the Great Teacher carries light to the dark, joy to the sad, healing to the wounded, courage to the timid, decision to the wavering, and puts weapons into the hands of His disciples by which they are enabled to conquer, both themselves and the world. Kind words have done more to elevate men than science or art, and to preserve them from sin than prisons or gibbets. Kind words are the store-houses of thought, the honeycomb of wisdom, the offspring of self-knowledge, the companion of the chastened and subdued; the wealth, power, and beauty of the poor in spirit; the language of heaven's own children, who, having received mercy, have learnt to be merciful.

CHRIST OUR PASSOVER IS SACRIFICED FOR US.—1 Cor. v: 7.

Israel were in great dangur, and God was about to deliver them. The destroying angel was going throughout the land of Egypt to slay all the first-born. He had commanded his people to take a lamb, to kill it, and to sprinkle its blood on the lintel and two side-posts of the door of every house, and promised—"When I see the blood, I will pass over you." They did so, and they were safe. There was no safety for Israel without blood. If the blood had not been on the door, they would have been slain; and there is no safety for us without blood. Nor is it enough that the blood of Christ has been shed: it must be applied. It is blood on us that makes us safe. Beloved, has the blood of Jesus ever been applied to your conscience? Are you trusting in it? Nothing else can secure you from the wrath of God. The blood must be applied to you, or you perish. Examine, how is it with you?

Lord, thy Spirit now impart,
To bring me near to God;
Sprinkle my conscience——my heart
With Christ's atoning blood.

SOME men are more anxious to have the sign than the thing signified. They would do something to show that they are penitent, having no reason from within to convince them that they are.

THE Apostles detested the idea of being men-pleasers. They neither coveted worldly honor nor emolument. They acted under the influence of superior motives, they preferred the approbation of God before the *eclat* of an applauding universe.

BAPTIST COROLLARIES.

1. There is no church but a body of immersed christians who have been immersed by a duly appointed officer of a Scriptural Church.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural Church.

3. Since nothing is more evident than the fact that we teach more effectually by example than by precept, therefore, so long as we open our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the act on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which, we would exclude both from our pulpits and churches, any minister of our own denomination.

This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ.

If she excludes a member unjustly, any other church can restore him, if she sees fit.

7. Whenever any church acts in violation of the directions of her only lawgiver, as found in the New Testament, she becomes rebellious—her acts *null* and *void*; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

8. That no association or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore it has no right to dictate to the churches, or to demand support for any project or scheme which they have originated, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

9. When any church departs from the *faith*, or violates the *order* of the gospel in the judgment of the association, it can and should withdraw its fellowship from her, and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching His church are false, thus making Christ an imposter, and the reformers and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them *the Church*; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptised and unordained, although immersed ministry, are null and void.

3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed, is the prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each member is individually responsible to Christ for the faithful observance of his laws.

5. Since *right* only, not *might*, is right, a constitutional minority is in all cases the Scriptural church.

6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members baptised by, a *disorderly* church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission—which is to be the Witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's Kingdom, through the most effectual means and agencies, such as Missionary efforts, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Prayer-meetings, and Religious periodicals.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the cross for every destitute region and land, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the Apostles, *she can not delegate her authority or her responsibility to a body, as a board, outside of her.* The churches should select, send for and sustain the Missionaries of the Cross.

For the steadfast and uncompromising advocacy of these principles and this policy, this paper is especially devoted.

REPENTANCE AND THE NEW BIRTH.

In the *Religious Herald*, of December 20th, I find a short article, entitled, "Repentance, or the New Birth," of which I have a few words to say.

These terms (Repentance and Regeneration,) are not equivalent.

Evangelical repentance is a change of mind springing from a Godly sorrow. The Scriptural phrases "born again," "begotten of God," "born of God," "regenerated," all figuratively denote the same moral change. (That is, the same change denoted by the word Repentance.)

Now, I do not know how this may appear to others, but it seems to me to express a flat contradiction to say, first, that terms are not equivalent; and, secondly, that they denote the same thing.

Repentance, or rather the Greek word that it represents, signifies a change of mind.

Every child about our streets knows so much as that, for the "disciples," as long as the memory of man runneth back, have been telling it in our midst, and the Lexicons define it as "a change of mind, or purpose, on subsequent reflection, or experience."

The Scriptural phrases "born again," "begotten of God," "born of God," "regenerated," all figuratively denote the same moral change, (as Repentance).

If I had access to Mr. Campbell's *Harbinger*, as I once had, I could find fifty just such assertions. The "heterodox" side of Campbellism asserted that baptism and regeneration were synonymous, while the "orthodox" side was satisfied with declaring that regeneration was a figurative expression denoting merely a change of mind. Now, it comes to pass that the "orthodox" side is just as far from the truth as the heterodox. The new birth, or regeneration, is not a figure denoting anything. It is simply, and literally, a new and divine life, which flowed into humanity when the Son of God united it to His own person, (Jno. 11: 25, *passim*), and which the Holy Spirit confers upon whom He will. Jno. 3: 8.

These are all effects which flow from a moral source, that is, from a new mind, or repentance.

I confess I am at a loss to know what the *Herald* means by this. It certainly does appear as if we were to understand a change in the organic structure of the mind, but I suppose not. Well, suppose the writer means only a change of intent, mind, or purpose; are we to understand that "victory over the world, freedom from sin, and enjoyment of the kingdom of heaven," flow from a simple change of intent, mind, or purpose in man? The first gospel that was written, and a better gospel than Mr. Campbell ever preached, the gospel according to Elihu, (Job 33: 14, *seq.*) declares that all God's providences around man, and His instruction conveyed to him, were intended to "withdraw man from his purpose, and hide pride from man." If we speak of the simple serial connection of these spiritual activities, certainly repentance is the first of the series, (Acts 20: 21), but in no possible sense can it be said that freedom from sin, and the enjoyment of heaven, flow from repentance.

While then repentance and the new birth are not philologically the same, they refer in the Scriptures to the same gracious, inward, moral, divine change, by which sinful man is reconciled to God, (!!!) and fitted for his service on earth, and the enjoyment of his presence in the life to come.

Here, again, the *Herald* tells us that the words of the original, translated repentance and regeneration, are different, but denotes one and the same thing. Well, perhaps they do; let us see.

I once read of a certain Frenchman, (I never could recollect names.) who was getting up a dictionary, and just as he had finished writing a definition of the noun "crab," a friend came in. "I am rejoiced to see you," said the author. "I have just defined the word crab as a red fish that walks backwards. Pray, will you endorse it?" "Excellent, excellent," said his friend, "except that it is not red, not a fish, and does not walk backwards, your definition is perfect." *Metanoia and Paliggenesia* have precisely the same meaning, except that in one we are passive, in the other active; one is the work of God, the other our own work, but the result of a disposition received from God; one is a cause, the other its effect; one is a soil, the other the crop which grows upon it; one is a life, the other one of its activities or manifestations. And this is proved by the following passages of Scripture: John 1: 13, "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Born of God": 1 John 3: 9; 4: 7; 5: 1; 5: 4; 5: 18; is equivalent to "who have received a new, spiritual life from God." From these Scriptures, and others of like import, we easily perceive that regeneration is the work of God; that we are never called upon to regenerate ourselves, and that it would be blasphemy to claim the power so to do. While the following passages of Holy Writ show clearly that repentance is a duty binding upon all men; that there is no physical inability in the case; and that the only reason why he does not repent is found in the fact that his will is opposed to God, and in his heart he hates his Creator: Matt. 3: 2; Mark 6: 12; *passim*. I repeat that it is blasphemy against the Holy Spirit to assert that man can regenerate himself; and I further declare it as my belief that it is very dangerous to tell men they cannot repent, except we carefully explain in what sense the theologians use the word inability. It is strictly true, indeed, that unregenerate men cannot repent; just as a wicked man, who has driven out every holy affection, rejected every good influence, and laboriously cultivated the worst passions of his nature, cannot love one who is only comparatively holy and good, much less can he love one who is the source and fountain of all goodness and all holiness.

Whether this moral change or renovation is called repentance, conversion, the new birth, or regeneration, is of no consequence to one who is desirous to avoid speculation and to save souls.

This is a very remarkable sentence. What shall we say of it? Well, first, we must speak of this rod which is held over any possible reviewers. Now, it is an easy matter to say, "those who differ from us wish to speculate, but have no desire to save souls." And I am ready to admit that some very pious but wholly unlearned Christians might be prejudiced against one who should dissent from a doctrinal statement which ended after so strange a fashion. But, specially, I see no argument in it; and, generally, we all know that it indicates that the writer is dissatisfied with his own efforts. The fact that a writer jumbles up terms, and confounds ideas, was never regarded by any school as a positive proof of piety. So much as this is certainly true; no man is compelled to write on theology in its doctrinal relations; but if he does, it were better, perhaps, to express himself correctly. If repentance and regeneration are to be used interchangably, I advise our Greenville brethren to give up their college, and our dear brother Broaddus to cease from his weary labors, for a systematic study of the Scriptures is no longer possible.

The sum of the *Herald's* teaching, in the article under review, is this: Repentance is a change of mind: Regeneration, the New Birth, &c., are figures denoting the same change. Therefore a change of intent, mind, or purpose in man, is all that is expressed by any or all of these terms. If any reader of the article is disposed to ascribe impure motives to its writer, I beg him to go among the churches, as I have done, and see the terrible effects of this effort to unite with those who teach the doctrines peculiar to Mr. Campbell, and it is possible he will be conscious of a change in his views.

CHAS. WHITING.

FINANCIAL POWER OF THE JEWS.

The following passage is taken from an able article in the *Episcopalian*, by "A Member of the Boston Bar," on "The Present Shame and Future Glory of the House of Israel."

A few years since, the house of Rothschild was applied to by the Russian government for a loan. They had previously given offense to the Czar by representations in favor of the Polish Jews; but, his displeasure was not forgotten in the financial embarrassment that now impended over him. The Rothschilds were applied to. The elder Rothschild went himself to St. Petersburg, where he was waited upon, with reference to the proposed loan, by the minister of finance of the Russian government, Count Cancrin, a Lithuanian Jew, of pure Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg the Rothschild proceeded to Madrid, where he had a conference with the minister of finance of the Spanish government, Count Mendizable, an Aragonese Jew, of pure Hebrew descent. Thence he proceeded to France, where he conferred with the premier of the French government, Marshal Soult, a Parisian Jew, of pure Hebrew descent. A final interview was held at Berlin with the minister of finance of the Prussian government, Count Arnim, a Prussian Jew, of pure Hebrew descent. Negotiations respecting the loan were now ended. The Rothschilds offered the Czar their terms, and he accepted them. Such is a single instance of the financial and consequent political power of the Jews in Europe. Our authority for the facts concerning this loan is a recent lord of the exchequer in the foremost commercial capital of the world—a Jew, and one of the most astute and accomplished of living statesmen.

Thus, while no old Babylonian, with a pride of national perpetuity as towering as Babel itself, nor Persian, nor witty and accomplished Greek, in whom was so beautifully enshrined the genius of classical antiquity, whose genius was as universal as our race, and as individual as ourselves, whose taste and refinement and subtlety of wit, and brilliancy of achievement, was so incomparable, and bore so shining an impress of earthly perpetuity; nor haughty old conscript father of imperial Rome,—marching with those flaming thunderbolts of war, "the decrees of the Roman senate," in his red right arm, and with those crushing iron heels, to the conquest of a world; striving all alike for immortality, with *este perpetuo* written on all their banners, lives to attest the majesty, or tell the story even, of the greatness of his ancient empire; on the other hand, what department of social or civil economy, of science, literature, or art, has not, in these modern times, been, and is not now, illustrated and adorned by the unconquerable genius, the unimpaired vigor, the unslackened energy, the immortal youth, of this far more ancient nation? Oceans may overwhelm it; mountains may press it down; but its ever ascending fires will blaze to heaven still.

AT HOME.

No winter snows shall gather
Along those streets of gold,
The dwellers in that city
Shall know nor frost nor cold,
They stand within the temple,
Beneath the unfading sun;
They know no pain nor hunger,
For they the crown have won.

No shade of sorrow passeth,
Across those brows so calm,
The hands are never weary,
Which there have borne the palm.
They sit beside the Father,
And have no thought of fear,
Though oft distressed and wounded
In nights of sorrow here.

No graves, with sad, pale weepers,
Have gathered treasures there;
No cry for loved ones dying,
Have filled that summer air.
They all are with the angels,
Who sad these paths have trod,
They sweetly rest for ever,
And see the smile of God.

Oh, we still left to labor,
For these, our brothers, sigh:
We would be there for ever,
And pray that spring were nigh.
Oh blessed home of gladness,
With seats set for us all,
We stand enrobed and ready
To hear the Father call.

And so we raise our anthems
Above the winter's cold,
We soon shall join their chorus,
And tune our hearts of gold.
And though we linger weeping,
Where pain and sorrow come,
We would be like the children,
Who joy to be at home.

MARIANNE FARNINGHAM.

A PROPHECY OF RETRIBUTION—GLOOMY REFLECTIONS.

The venerable Nathan Lord, D.D., for a third of a century president of Dartmouth College, New Hampshire, amid all the political infatuation and religious fanaticism that has surrounded him, and that compelled him finally to surrender the position he had so long adorned, adheres steadfastly to the principles and opinions that he espoused before the insanity that now prevails in his section of the country had become general. The Charleston *Mercury* publishes a portion of a private letter written by him last month to one of his former pupils, extracts from which we subjoin:

I do not justify, in point of Christian principle or common prudence, the methods by which you sought redress of the wrongs you have, for more than a generation, received from the North. But I more blame ourselves, first, for our denunciation of slavery itself, in distinction from its abuses, and then by our "irrepressible conflict" with it, undertaken upon false, moral and political grounds, and carried on, hatefully, as it has been, after a Mahometan fashion. Were this institution a *malum in se*, and not sometimes a conservative necessity for all the parties, our method of overcoming it has been, from first to last, unworthy of a Christian people. We have done the work. We have given you a dreadful punishment. But, as we have done it in unrighteousness, our retribution, some time, somehow, will come, perhaps to a general dissolution.

Yet I dare not speculate about the future. * * I fold my hands and await upon the providence of God. But in the general and in the long run I see no good before us. Judgment will come.

* * * * * * * * *

I think thus the rather because I seem to see an approaching catastrophe of all the nations. The world has grown old in transgression. From east to west the experiment of reforming and saving it has been tried in vain. We are the westernmost and last; and now that Christianized Anglo-Saxon republican wisdom has failed, instead of calling on God for help, we are calling upon the negro. We look to a brutified, shiftless and licentious people to aid us in the work of self-government, which has been impossible to ourselves, and which I now believe is impossible on earth.

* * * * * * * *

The demonstration seems now almost complete that man can neither govern nor be governed, nor govern himself, and that the last failure will somehow prove the greatest of all. The volcanic throes of the nations to overturn arbitrary power will be ultimately successful. Then "liberty, equality and fraternity" will have its short day; and when its Babel seems to be completed, the dream of earth will vanish.

* * * * * * * * *

Here all such prophecying is in vain. I find myself almost alone. I sometimes imagine that I could do more among your people, and even among the outcasts, suffering perishing negroes, than among the philanthropists who have given them a boon which they know not how to use, and which these boasters never would have given them, but to make them subservient to their fanatical enterprises or their lust of power. But my day is past. What can one at three score and fifteen do but to repose, and to pray and lament?

SELF-RULE.—The most precious of all possessions, is power over ourselves; power to withstand trial, to bear sufferings, to front danger, power over pleasure and pain; power to follow our convictions, however resisted by menance and scorn; the power of calm reliance in scenes of darkness and storms.

A SINEWING POWER.

You need spiritual exercise, in order to sinew your will and invigorate your affections. God has given you powers and faculties; but you are putting them to as little use for your recovery, as would a typhoid fever patient who should persist in lying still on his tainted sick bed for a month after his fever had left him. He needs the fresh air and wholesome exercise. So do you. You are dying from indolence. There is only one cure for you; it is work. Lay hold of the first duty that presents itself. Go off next Sunday and gather a class for yourself, and then master the lesson to teach them. Buy a bundle of tracts and go out and distribute them. Find your way to the neglected prayer meeting, and open your month there, whatever it may cost you of embarrassment or mortification; make an honest confession and take fresh start. Put an extra greenback in your pocket, a Bible, and a temperance pledge, and sally off to that wretched home of ignorance and degradation. Do somebody good; and see how much good you have done to yourself. "Feeble knees," need exercise to regain their lost strength. The only cure for laziness is—labor; the only cure for selfishness is—sacrifice; the only cure for stinginess is—liberality; the only cure for timidity is to plunge into a dreaded duty before the palsy of fear has had time to weaken the knees. Opposite the names of scores on every church-roll it might be written "unfit for service;" and nothing short of a powerful revival will clear the hospital of its useless occupants. Do not wait for others to move. Friend! "rise, take up thy bed and walk!"—*Theo. L. Cuyler, in Independent.*

EUROPEAN NEWS.

Although the rumor of an early sale of the Grand Duchy of Luxembourg by Holland to France is contradicted, still it by no means follows as a matter of course that the transfer is abandoned. That the people of the Duchy are friendly to France and detest Bismarck and his centralizing ideas is certain. The posting in the streets of placards hostile to Prussia and favoring an alliance with France, is conclusive evidence of the feelings of the masses. Luxembourg was transferred to Holland in 1814, after having been governed in turn by the Kings of Spain, France and Austria. The inhabitants being principally German, the Duchy was attached to the confederation, the city of Luxembourg made a Federal fortress, and garrisoned by the troops of Prussia. At the close of the recent war between Prussia and Austria, Bismarck refused to act definitely in the case of Luxembourg. Negotiations upon the question of embodying this province with the North German Confederation were postponed. In the meantime, however, that wily statesman has been urging Holland to force Luxembourg into the confederation, or, failing in that, to dispose of the Duchy to Prussia. These propositions on the part of Bismarck have never been made public, but the tone of the press of Holland on the subject showed that the attempted incorporation of Luxembourg with Prussia was as distasteful to the people of Holland as it was to those of the first named province.

Bismarck having failed in securing the prize, the next step was to prevent it from falling into the possession of his rival, Napoleon. There is no love between France and Prussia. They are jealous of each other. Their interests clash. Each nation aspires to the position of leader of the great powers. Bismarck evidently proved false to the promises made to France before the commencement of the late German war, and hence Napoleon will not trust him. It is now a game of diplomatic skill between these statesmen. Napoleon doubtless urged the King of Holland to sell the Duchy of Luxembourg to France, without allowing France to know anything of the affair until the transfer was made. If the sale has been arrested, Bismarck's agents have succeeded in unearthing the transaction, and the protestations, and perhaps threats, of Prussia have forced Holland to pause, at least for the present.

But this is not the end of the matter. France has accepted the situation as announced by Bismarck, and her policy now is to strengthen herself on the borders of Germany, and arouse the national feeling on the question of Prussia and her anti-French assumption. Notwithstanding Napoleon's speech from the throne, the relations between St. Cloud and Berlin are not over friendly. The question of the restoration of the North Schleswig districts to Denmark is agitating the French people as well as the government, and the greatest indignation is manifested at the want of good faith shown by Prussia towards helpless Denmark in a matter in which she bound herself by the treaty of Prague to act with justice and equity. The French papers declare that Bismarck is not to be trusted, that he has acted in an unfair manner since the conclusion of the war, and that at the present time all his efforts are directed to forming such an alliance in Central Europe as will enable him to wage war upon France. Engineer officers of the Prussian army are reported to be examing all the available posts on the French frontier, and diplomatic agents are working industriously in all the small courts to undermine French influence, and effect a diversion in favor of the policy and designs of Prussia. On the other hand, it can plainly be seen that the policy of Napoleon becomes more warlike every day, and the Marshal, now Minister of War, is a ready and willing echo of the sentiments of the war party. Gen. Goudrecourt, the new governor of the military school of St. Cyr, seems to be working in concert with the Court party. In his instructions to the pupils, he frequently urges upon them the necessity of learning German, and at the same time he does all in his power to fan their hatred and excite their national pride against Prussia. Peace may be preserved between the gladiators until the termination of the grand Exposition, but war must come. The Luxembourg affair, whether in the end a victory for Napoleon or a triumph for Bismarck, is but the forerunner of a struggle between these two powers which may light up all Europe with the flames of war.—*Philad. Age.*

MAKE YOUR WILL.

A few years ago, a christian gentleman in Chicago, who had accumulated a fine property, was lying very ill. When the announcement was made to him that he could live but a short time, and when it was already too late to attend to business matters, he exclaimed, "O must I die, and my will is not made." It was his intention, after having made abundant provision for his family, to have appropriated $10,000 for benevolent purposes; and only desiring a consultation with his pastor in order to determine upon the division of the same, but inexorable death cut short his time and with it his generous plan. The property then, of course, went through the process of administration, and the cause of benevolence was lost what was designed for it.

Should not other christian men learn a lesson from this incident, and whilst in health secure by will the ultimate accomplishment of their benevolent designs.

FAMILY RELIGION.

The family is the cradle of religion. The *altar* was the family *altar*, the first form of worship was *family worship*. More than once the worship of the true God was limited to a single family, and for centuries it was perpetuated through the families of Abraham and his descendents.

The family is a peculiar institution; it is a *church* and a *state* in miniature. Like political governments, every well organized family has its ruler or head; it has its code of laws, which all its subjects ought to obey. It has its discipline and its penalties. Like the *church*, every religious family has its sanctuary and means of grace. It has its set times for devotion; its seasons of prayer and praise. It has its marriage rites and burial service, and the authority for *household* baptism. Not alone does the father execute the office of a patriarch or a priest, for the mother in the absence of other religious influence, has not unfrequently ministered at this holy altar.

A colporteur who was sympathizing with a woman who lived at a great distance from sanctuary privileges was surprised to hear her say, she was not destitute of the means of grace. "I have," said she, "a Bible and a family of three children. I read and pray with them morning and evening; I read a sermon on the Sabbath, and we sing and pray; on the evening of the monthly concert, we do the same, lifting up our hearts and voices with others over the world; I feel that I am not destitute of the means of grace."

The immense moral and religious power of the family is but imperfectly realized; seldom appreciated. It may be said to be the mighty engine for good or evil in the world. In many families, there is an opportunity of exhibiting the "beauty of holiness," in almost every relation of life; where almost every divine precept is obeyed or disobeyed. Here are husbands and wives; parents and children, brothers and sisters; the hoary head of age and helpless infancy; the master and servant; the maid and her mistress; the rich and the poor. For every one of these relations there is a positive duty; to each one who sustains them there is a divine command.

What an opportunity to live religion. Where should "the light so shine as to glorify our Father in heaven," if not here? *Here* the mask is dropped; here the real character is exhibited; here we are "living epistles, known and read" by each other. Here our honesty is acknowledged, or hypocrisy detected; here motives are weighed, and *principles* stand out in bold relief. Here, the child is educated for manhood, his principles and prejudices receiving their coloring from his first impressions. None are keener observers than little children; even the little infant will watch narrowly the mother's face, the lights and shadows of which, like a key-note, strike a corresponding chord in its little heart.

How necessary then, that in the family, religion should be exhibited not only in its purity, but in that attractiveness which true piety implies. Who can calculate the extent of influence upon a little child, which a person exerts who is

The Baptist.

EDITORIAL CONTRIBUTORS.

OPEN COMMUNION.

A Bro. Sawtelle, who migrated some years ago to the Pacific coast, has lately produced some commotion by seceding from the Baptist Church of which he was pastor, and organizing an "open communion" church. His friends on the Atlantic slope have been still further exercised by his publishing a pamphlet in advocacy of his views. This pamphlet we have not seen, and of course we cannot tell whether he brings forth "things new," or confines himself to the "old." We think it a matter of very little consequence which course he pursues. The great body of the Baptists who have been unmoved by the argument of Hall and the practice of Spurgeon, are not likely to be affected by the writings of the Californian, backed, as he is, by the Christian Union Club of Brooklyn.

The Baptist argument syllogistically expressed, is as follows:

Ut.—No unbaptized person has the right to partake of the Lord's supper.

Est.—But every person who has not been properly immersed is unbaptized.

Rest.—Therefore, no person who has not been properly immersed, has the right to partake of the Lord's supper.

These premises being admitted, the conclusion is inevitable. Accordingly, opponents of the Baptists have been driven to deny one or the other of the premises.

Pedobaptists generally, if not universally, admit the major premise, or rather contend for it as earnestly as we do; but they maintain that immersion is not essential to baptism—that is, they deny the minor premise of the above syllogism, and hold that persons not immersed at all, are baptized. With all these the ground of contest is not *communion*, but *baptism*. For, if anything else than immersion is baptism, Baptists are both logically and scripturally bound to abandon immersion and every tenet that depends upon the proposition that only immersion is baptism. Show us the proof and we surrender at discretion. But until the proof is exhibited, we stand immovable as the rock on which the church is built.

Open communion Baptists, on the other hand, from Hall to Spurgeon, throwing in, if need be, Mr. Sawtelle for good measure—open communion Baptists, alone of all the segment of Christendom, assail the major premise and maintain that baptism is not necessary for a participation in the supper.

In this cross-fire of our antagonists, nothing really is left for us Baptists to do. For when the open Communion Baptist assails us on the right, he equally fires into the camp of his Pedobaptist ally. And when the Pedobaptist bombards us from the left, his bombshells scatter his open communion confederates. While we, sitting quietly in our Gibraltar of Truth, witness in security the explosion of the fireworks by which our adversaries are destroying their own fortifications.

But the most amusing part of the show is to see how demurely our antagonists smile upon each other in their opposite assault upon us. Be it so. We, in our turn, smile upon them both, for after all their noise and tumult we look out and see that our fortifications are all unharmed. The missiles which were to destroy us have either not reached us or gone beyond us. If our adversaries are content, we are well pleased. If they are dissatisfied, we are content. Strong on our rock, we regard neither the storm around nor the flood beneath; for neither can reach or shake us, so great is the power of truth. N. M. C.

"THOU GOD SEEST ME."

The Holy Scriptures assure us that "the eyes of the Lord are in every place, beholding the evil and the good, and that He is of too pure eyes to behold sin with the least degree of allowance. Behold, He charges the angels with folly, and the heavens are unclean in His sight—He *inhabiteth eternity*. If we ascend into heaven He is there, or, if we go to the uttermost parts of the earth, there shall He find us out; or, if we descend into the deep, His right hand shall hold us. He is *omnipresent* and *omniscient*. and is at once cognizant of all the events—everything—in heaven, earth and hell. There is nothing hid from His presence, but all things are open and manifest to Him with whom we have to do. The dark places of the earth are full of the habitations of cruelty, where the most loathsome and sickening crimes are practiced without restraint; but God sees and knows all; and the day for the judgment of the whole world is appointed, when every man's work shall be manifest, and all shall be judged according to the deeds done in the body, whether they be good or evil. In our towns, cities and communities there are innumerable haunts of vice and sin—places of darkness and crime, where the souls of men and of women are destroyed. But in all the drunken and foolish revels of these wicked places, there is an unseen but ever present hand taking notes, and the deeds of darkness and crime are going upon the record of eternity, and will stand for the condemnation of all such offenders in the great day of judgment.

Our attention need not, however, be confined to any particular place or class of crime—for "the whole world lieth in wickedness before God." He looks upon our race, and beholds the wild confusion and strife of a disorganized and ruined world—all dead in trespasses and in sin—nothing lovely—nothing desirable or commendable in any of the children of men; and such must all ever remain who are not born again from above—"created anew in Christ Jesus unto good works."

But, let us consider the subject in its more practical sense. "Thou God *seest me!*" What an awful assurance to the wicked! but how blessed to the righteous! At this very time, at all times. *God sees me!* Oh! what does He see in me? Do I love Him, and rejoice to know that His eyes are upon me? Do I love His word, His people, His ordinances, His services? Is His yoke easy and His burden light to me? Do I hate sin because it is the abominable thing He hates? and because of what it brought upon earth and man, and cost heaven in the sacrifice of God's only begotten Son? Let us all ponder these solemn questions in our hearts, and see how we stand in the sight of the ever present and All-wise God. The question is not how we appear to ourselves, or to the world, but to God. The whited sepulchres were beautiful without, but within were full of corruption and dead men's bones. So it may be with some of us—some whose eyes may fall upon these words. Oh! how awful the thought! Appearances may all be well enough—professions long and loud—*externals* all right; but, oh! how is it with the heart? This is the vital, all important question! Is thy heart right with God? "A broken and contrite heart" is worth more to God for sacrifice than all the victims upon Jewish altars slain. He demands all the heart—a perfect, pure heart is precious in His sight—more precious and acceptable than all the pomp and show of the great cathedral with all its ordinances and rituals, or any outward service if it were possible for the children of men to render Him, for without the pure and perfect heart, the performance of all the ceremonies of religion would be of no value or avail in in His sight.

"O for an humble, contrite heart,
Believing, true, and clean,
Which neither life nor death can part,
From Him that dwells within!"

Be it ours, by constant and fervent communion with God, to seek and obtain purity of heart, that we may perfect holiness in our lives. And let the men of business, and the lovers of pleasure, ever remember that the eyes of the Lord are upon them, and that for all the thoughts, words and actions of life, we all shall give account in the day of judgment. And may God, the Holy Spirit, cleanse and purify our hearts and lives, that we may be acceptable in the sight of our Maker and Redeemer. A. B. M.

THE TRUTH OF HISTORY.

A politician, soured by defeat, once said: "All history is false." There is sometimes a marked difference between historians and philosophical speculators, and common men are liable to be bewildered between the two. History, for instances, declares that Richard the Third was hunchbacked, cruel, and a tyrant; but a certain critic has denied all this, and maintains that he was a handsome gentleman, a generous prince, and a wise ruler. History teaches that Capt. John Smith was the founder of Virginia, and the adoptive father of the Indian princess Pochahontas, the savior of his life. On the contrary, a Boston *litterateur* affirms that this is all a lie of Smith's own making; and of course Smith can't deny what is printed in the *North American Review*. Latest of all, the historians from Horace Greeley to Pollard affirm that a war lately prevailed between the Confederate States (lately so called); but a judge in Texas, heavy with ermine, has decided that there never was any Confederate Government at all. That decision closes the question. Jeff. Davis was a myth; the war was a dream.

A MINISTER AT THE PLOW.—One of the best preachers of the South plows from nine to ten hours a day—not from choice, but from necessity. Of course; no man plows all day for mere amusement. With one "thorn in the flesh," we are tempted to envy a man that can plow ten hours a day, and we honor the minister that does. Honor, eternal honor to the minister of Jesus that plows to give his children earthly bread and his churches the bread from heaven. But the earthly bread thus obtained is, indeed, a bread from heaven. How much better thus to imitate Paul making his tents, than to be whining over the lack of "ministerial consecration" and bewailing the "degeneracy of the churches."

THE TWO PICTURES.

The *Religious Herald* copies the following from the annual report of the London Missionary Society:

"Sixty years ago there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolater in those islands of Eastern and Western Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war songs are forgotten. They are gathered together in peaceful village communities. They live under recognized codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath a very large proportion of the population attend the worship of God."

Per contra, from the New York *Examiner* we cull the following:

"Honolulu, we grieve to record the fact, is in a decline. Her indigenous population is rapidly wasting away, under the combined influences of opium and general habits of unthrift. There is, probably, no way of help for these poor wretches, for idleness seems to be a natural law among them, and the habit of opium-eating is one that may be set down as incurable. We fear that the native population of the islands is surely doomed to pass away, and leaving nothing behind but the memory of wretchedness and bad habits."

The general landscape drawn in London is very beautiful; the particulars pictured in New York is very sad. But we fear that the New York limner is the more faithful artist, and that the vices of civilization have destroyed more of the bodies of the islanders than the gospel has saved of their souls. Facts are sometimes sad as well as stubborn things.

SCRAPS.

DON'T PLAY WITH EDGED TOOLS.—Rev. J. T. Tichenor, of Alabama, having said something in jest about his being dubbed D. D. for the part he took in the battle of Shiloh, a Boston paper seriously records it as a fact. In another generation, some of the New England scholars who undertake to make or mar history, will search the Hubbian paper, and enlighten posterity by assuring them that in the South the qualification for a Doctorate of Divinity was to kill a Yankee, and posterity will believe it.

GRAND AND PETTY LARCENY.—The venerable W. C. Bryant announces on the testimony of Mr. Terry, our Secretary of Legation at Madrid, that "Yankee Doodle" is an old Spanish tune, for hundreds of years known and popular in the Basque Provinces. Truly, the thieving propensity of our ancestors was great. They stole land from the Indians, and negroes from Africa, and now it appears that they stole our national air from the Spaniards. The sins of the father have been inherited by the children and visited upon them.

FOUND HIS LEVEL, BUT COULD NOT REACH IT.—Barnum, the discoverer of Joyce Heth and the inventor of the Fejee mermaid, wanted to go to Congress. He could not reach his level, however, for he was not elected. The democratic wags say that though he has a big museum in New York, he can have no *show* in Connecticut. Query: Would it be rising or falling, for Barnum to get into Congress?

WHERE ARE THEY?—Rev. J. H. Gilmore, of Rochester, N. Y., is reported to have said, in a sermon: "Ignoring altogether those brethren who have fallen out by the way, we may estimate the 'baptized believers' of the United States at *two millions*." We do not know to whom the preacher refers as *brethren who have fallen out by the way*, and are quite certain that his estimate is six or seven hundred thousand too large. We must see his bill of particulars before we can endorse this glorification story.

Since writing the above we have seen a table published by an organ of the American Baptist Publishing society, which puts the number of Baptists at a little over *a million seven hundred thousand*. But to make up this number, it takes in three hundred thousand "disciples or Campbellites." Omitting these, as they must be omitted in any fair enumeration of Baptists, it leaves our number as we estimated it above, *two millions, minus six or seven hundred thousand*. Numbers are of less value than truth.

CHURCH AND STATE.—It is said that a recent act of Congress requires the Chaplain of West Point to organize a bible class among the cadets, and to devote his whole attention to their religious welfare. We can but admire the anxiety of Congress for the spiritual condition of the future Grants and Shermans of the nation, but doubt the success of the expedient. For, as Dr. Fuller makes General Scott say: "*Quis custodiet custodes?*" That is, by a liberal translation, *Who will teach the Chaplain?*—as he will doubtless be of the *Boynton* pattern.

HOW THEY PREACH IN NEW YORK.—One Rev. Frothingham, presiding in Gotham, lately said: "Every man is born of a mother, and every mother is a woman." Very *frothy*, that. But the gospel therein is very attenuated. Plain people understand without logic, that "*man is born of a woman.*"

CORRECTION.—We are glad to be informed that Dr. W. L. Broaddus never invited Elder Hopson to preach for him. We should be still more glad if the authorized parties would publish the minutes of *that* Convention. But we fear this will never be. But would it not be *nice* to see that *creed* so far as it went, and then see what it was that stopped the "reconstruction" proposed?

N. M. C.

UNFORSAKEN.

"Yet have I not seen the righteous forsaken."

Though years are piled on years,
And white the snow-hairs glisten on the head,
And eyes once bright grow dim with weeping tears,
Safe is the path you tread.

Though old—so very old—
Though young, with heart and energies untried—
Whiche'er it be, there is a Friend to fold
The weak ones to His side.

The dangers throng about,
The poisoned arrow flieth here and there:
It matters not, for, lo! within, without,
You have the shield of prayer.

And God's almighty arms
Gather you close, and keep you safe and warm
From fear's strong whirlwind, and the night's alarms,
And the o'erhanging storm.

He bringeth you to feed
Where pastures are the greenest; and His streams
Make pleasant music in the flower-clad mead;
He gives you happy dreams.

He never will forsake.
Blessings shall blossom, mercies fall in showers,
And He will keep you for His great love's sake
Through the approaching hours.

Therefore go down the year
Singing your merry songs in glad content,
Foster no murmuring, have no fear
Until God's cruse be spent.

And that shall never be;
So, pilgrim, take your staff and press along
Toward the golden city of the free,
And finish there your song.

MARIANNE FARNINGHAM.

THE MADISON AVENUE LECTURES.

If any one desires in a discourse a perfect blaze of earnestness, and a positiveness that is adamantine, the expression and the doctrine of the tenth of these lectures will satisfy him. Its author, Dr. Sarles, of Brooklyn, is a man of singular power with the pen. There is no man so much a Baptist that he can find here any falling short of the most advanced ground. While some decline to invite to the communion, deeming that too rigid a process, the Doctor treats it as too lax. Forbidding all the disqualified, is his conception of keeping, that is guarding the Supper. He is very strong on the baptism of the twelve by John. His analysis of the commission is masterly. The lecture, as a whole, seems quite unanswerable. One query: What may "the past existences of faith" be? Foot of page 219.

In the eleventh lecture, by Rev. T. D. Anderson, D. D., there is, perhaps, the finest and profoundest conception displayed in the whole volume, of the remoter meanings of baptism and the Eucharist. His setting forth of their doctrinal import, and especially their related meaning in that respect, must commend itself strongly to those who appreciate depth and delicacy in their somewhat rare combination in the treatment of such topics. Were it not that such thought is very difficult to clothe in popular speech, it might seem just to complain of the style of the lecture as too ornate and over technical. To the few, it may be enough to say that the two ordinances doctrinally represent justification and sanctification, and that, too, in their order and sequence. May it not be better, sometimes, for the sake of the many, to waive elegance of style, and say that our coming into Christ for justification is symbolized by baptism, because the element, water, receives us; as Christ's coming into us for sanctification is symbolized by the communion, wherein we receive the elements? And that if there be unseemliness in bringing the unwashed to the table, on the mere purification theory of baptismal symbolism, much more, to those holding the resurrection theory, must bringing the dead be so?

Church polity is discussed in a very interesting manner, though with occasional obscurity of style, by President Samson, of Columbian College. This critical view of the subject is of much value; particularly with reference to the terms employed, and the terms avoided, in the New Testament, in describing church officials. Some of the historic deductions seem rather questionable. Giving us Aristotle's ideal of the family "organized in part for the protection of the dependent, but *more for the cultivation of virtue in the superior*." The lecturer names enlarging forms of government, in which masses were seen deriving from "the common nature of mankind the necessity of family and of civil relations." But does it not sound strangely to hear the sentenced we have italicised followed by the declaration that New Testament writers "quote these as models for the organization of the church?" The clause beginning at the foot of page 264, "those, who, in the opinion of," very singularly has no gramatical consequent in what follows. Has our publication society such sore need of a proof reader? It might improve the lecture to omit, for other reasons, the paragraph, as a whole, in which all these quotations occur.

The subject of church worship, is admirably discussed by Rev. Dr. Caldwell, of Providence. With thought wondrously fresh, when there is a peculiar liability to be hackneyed, the diction is crisp and pleasing, and occasionally of great power. This is, on the whole, one of the most charming lectures of the conrse. Were its sentiments generally appreciated by our churches, the millennium would not be far off. There are few individual christians who would not find their ideas and hearts enlarged by the perusal of this lofty and spiritual dissertation.

Rev. R. J. W. Buckland, pastor of the Calvary Baptist Church, New York, has the honor of contributing to this course a lecture marked with more labor in its preparation then any other of the eighteen. It undertakes, first, to show that Baptists have, in the proper sense, a history; then, to "give, in briefest outline, that history;" a stupendous task for a single hour's discourse. He has done his work faithfully and well. Every Baptist might grow stronger in his convictions and hopes from its perusal, and especially those who are almost disposed, one would think, observing their course, to beg every opposer's pardon for being Baptists at all. Our weak-kneed brethren should be prevailed upon to study this lesture, not merely read it. If they will digest its contents, they will assent to these manly words, near the close: "There is not, there cannot be, any middle ground between the Baptist faith and the faith of Rome. The spiritual power af the Reformation lay wholly in those Scriptural principles which it held in common with us. Its elements of decay and formalism were in those principles which we reject."

Dr. Hague, of Boston, in showing the Rise of Sectarianism in Christendom, has done the cause of truth a signal service. The shallow reasoning of many would-be teachers respecting what they deem sectarianism, are in strong contrast with this calm, wise, mature investigation of a most important subject, one in which there is less accurate knowledge, or even opinion, than almost any other topic of this course of lectures. That the great family of Christian sects took rise in the germ of Phariseeism, first rooted among the Christians of Antioch, in Syria, is clearly shown. Without attempting any "fine writing," Dr. H. has given us matter which is all the stronger for its plain yet comely dress.

There is much to give serious pause in the weighty words of Dr. Jeter, on the "Mission of Baptists." That its pungent, direct, and implied reproofs are needed, there is but too much reason to believe. The idea that men may be Baptists as they may be Presbyterians or Episcopalians, adapting their style of religion to the people met with, instead of moulding them to it, will not do, and Dr. Jeter shows it. To tone down our views, and the presentation of them, so as to give no offence to co-religionists, and stir no "contempt and wrath" in worldlings, is simply to become, not merely a denomination among denominations, but a *sect among sects*, with no sufficient reason left for a separate existence. We cannot so fulfil our mission. It is doubtful if any man of note amongst us has ever, in so prominent a way, shown the self-destructive quality of efforts to make Baptist churches succeed through taste and fashion. Other bodies may flourish on the gospel Carlyle speaks of with such biting sarcasm: "By taste ye are saved;" but ours can never compete with them on any such basis. The moment we attempt to preach the gospel to the rich especially; rather, the moment we cease to regard our mission as being distinctively to the poor, we begin to sink. All honor to the venerable Richmond pastor for maintaining this in time, place and manner, as he has done.

Prof. Robinson treats the relation of the church and the bible with astonishing breadth of thought. Of necessity, his lecture is almost purely a piece of reasoning. The subject, in its nature, precludes appeal to authority. Scarcely anything of textual argument or scriptural proof occurs in it. It is a discussion far out of the range of ordinary pulpit topics. It is the only one of the entire course over which discussion has arisen. That discussion gave it a celebrity which will cause many eagerly to seek it in this rich and beautiful volume. It is due to Dr. Robinson, and to the denomination, to say that it was not anything in the lecture, as furnished by him for the press, which received censure or awakened concern among any of his brethren, but something dropping from his lips in the glow of extemporaneous delivery, and which, of course, must be interpreted by the whole drift of his excellent teaching and the report of the lecture as given by his own pen.

We have, probably, no writer in our denomination the peer of W. R. Williams, D. D. It was eminently fit that his lecture should close this excellent series. The topic was every way worthy of his pen, "Church in its Relation to State." In the strongest contrast, for popular address, with the venerated theologian who immediately preceded him, he is also, as a writer, his opposite in a degree, in combining great breadth and loftiness of conception with precision of detail. No Baptist can read appreciatively this wonderful discourse without regret that we have not greatly multipled offerings to our denominational literature from Dr. Williams' pen, which is in the highest and best sense, that of "ready writer."

And with this highly finished production closes one of the most valuable contributions in book form yet made to our denominational literature. Every Baptist should read and circulate it. He who can read it without ardently desiring the diffusion of such books, is hardly a Baptist at all. L. N. C.

MARIETTA, OHIO.

THE HEART THE MUDDY POOL.

The heart of man is like a pool of standing water. Look at it on a summer's day, when not a breeze ripples on the surface, not a bird flies over to cast its light shadow on its face. It is so clear, so bright, you may see your own image reflected there.

Now cast a stone to the bottom, and watch the effect. The dark mud is rising all around, dark weeds are floating up which you never saw before; the whole pool is in a state of motion, and hardly a drop of water has escaped the foul pollution.

Look at your own heart when all outward things go well. No vexing, crossing care mars its tranquil calm, and you think you see the image of Jesus reflected there. It is so long since sin has molested you that you think it has left you quite, and that all is pure within.

Now let a sudden offence come, an unkind, undeserved rebuke; let pride be touched, or self-will roused, and presently all is lost. Like the waves of an angry sea, the poor mind is tossed from thought to thought, and finds no rest. The mud is raised from the bottom, and no corner of that wretched heart is free from its polluting influence. All gentle, soothing thoughts are gone, and one by one the dark weeds are floating on the surface.

But do not give it up, it is not all lost. Do you remember the sea of Galilee, and One who had power to calm its troubled waters? Go to him; he has done greater things than these. Go to him in earnest, persevering prayer, and wait the result in faith. Again shall his image be reflected there; again shall the sunshine of his love sparkle over the scene. But learn, O man, from thy misery this lesson; for therefore was it sent. There is no moment in which thy foe may not spring upon thee: therefore watch and be sober. He lieth coiled up in the darkest corner of thy heart; but the Mighty One will give thee strength against him; therefore look to him.

RULES FOR MINISTERS.

Never make an apology in the pulpit; you will lessen yourself by so doing. Don't make long introductions to your sermons; a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, thirdly, lastly, and in conclusion. Never defend yourself in the pulpit against any evil thing said of you. You are set for the defense of the gospel, and not of your own reputation. Keep your account with God and not with men, and he will defend you. Don't preach long sermons; they do no good, but often harm. Every moment you detain your hearers after they become weary, you damage them and yourself also. But the length of a sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, or breadth, must necessarily be a long one. Or a sermon which does not interest the hearers will always be a long one. As long as you can hold the fixed attention of your hearers it will be safe to go on; but when you can neither gain nor retain such attention, close as soon as possible. Give your hearers as many thoughts in as few words as you possibly can. Never shun to declare all the counsel of God, for you may safely preach a whole gospel everywhere.

THE LAST CAUTION.

Dr. Sartes in his Madison Avenue lecture says, "*The venerable and excellent Pengilly is now the pastor of a Pedobaptist church.*"

Thirty years ago, Pengilly's Scripture Guide to Baptism was the favorite manual of Baptists, and to this day it is one of the best. But the author, through the adoption of the one error of open communion, has destroyed the church of which he was chosen to be the pastor and pillar. Make open communion the rule of your churches and you destroy all Baptist churches and leave the ordinances which Christ instituted without a witness on earth. Who will be a party to this great wrong? N. M. C.

Real prayer is sure to bestir affection both towards God and man.

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS TENN., JUNE 1 1867.

EDITORIAL TELEGRAMS.

Report of Northern Anniversaries.—We give up several columns of the paper this week to the report of A. C. C. From this year the action of our Northern brethren will largely influence us of the South, and possibly more than that of our own Convention. They will enter the Southern field either in conjunction with the Boards of our Convention or alone and in antagonism to them. There is one organization represented here that will enter the field alone, and in opposition to all the best interests of our denomination, our society and our country—it is the "Exeter Hall" wing of the anti-slavery party, whose seat is Boston, and its style "The National Theological Institute," a notice of which we will give another week.

Eld. B. Hull is authorized to act as agent in the counties of Williamson, Giles, Murray, Lawrence and Marshall, Tennessee, for the collection of claims, and obtaining subscribers for the BAPTIST and LADIES' REPOSITORY.

Eld. George B. Moore is authorized to act as agent in Campbell, Carrol, Coweta, and Heard counties, Georgia, in collecting old claims and obtaining new subscribers for the BAPTIST and LADIES' REPOSITORY.

SPECIAL NOTICES.

St. Louis Home Life Insurance Company.—An advertisement will be found in another column of this company, and a word in regard to Life Insurance, in general, may not be out of place. The propriety and duty of providing for our children when we have passed away cannot, of course, be questioned. If a man has two or five hundred dollars which he can spare from his current expenses, proper thought and foresight will lead him to invest that amount in something which will be secure, and which promises such enhancement in value as will give food and shelter to his family, should he be suddenly cut off. Suppose he invest it in a lot, or piece of wild land, or in bonds, with the deliberate purpose never to sell or use it, but hold it as a sacred trust to be divided among his heirs at his death. He does this too on the ground that in process of time the property will increase to tenfold or twentyfold its present value. All this is wise and prudent and shows the true and unselfish heart. Now Life Insurance is no more than that. It is simply an investment not to be touched during his lifetime—a possession for his family when they have lost his support. And now we say there is no investment more sure, more profitable and accompanied with less trouble in investing and realizing than a Life Policy in a good Insurance office. There is no question of title, no fear of litigation, no heavy taxation, no sudden depreciation, no probate court to settle claims, and none of the numerous difficulties which so often defeat the purposes of the head of a family in securing something for his children. When a man insures his life for five thousand dollars he knows that this amount, in case of his death, is sure. His widow or children at once receive the amount, and bless his memory for that deep affection which looked to their comfort when he should have passed away. Of course we speak of one whose means are limited. Yet, whatever may be a man's circumstances, the question of investment is still the same. The St. Louis Mutual Insurance Company is an old and reliable office, and we can recommend it to the confidence of the public.

Shurtleff College, Upper Alton, Illinois.—The commencement of this college will occur on Thursday, June 13th. The Board of Instruction now numbers twelve men—all Baptists. There have been in attendance during the year two hundred and four students from sixteen States and three foreign countries. In the Theological Department thirty-one, in the Collegiate thirty-one, in the Academic and Preparatory one hundred and forty-two. There are in all sixty-two "ministerial" students. The session of 1867-8 will begin Thursday, September 5th.

Two Threads not Necessary.—The *Christian Advocate and Journal* says: "While we abate none of the well deserved praises we have given to the others, we must in justice express our confidence in the merits of the Wilcox & Gibbs Sewing Machine. We consider that a great desideratum has been supplied by it, in proving, beyond doubt, that two threads are not, as was supposed, necessary to a good instrument.

Spectacles Doomed.—If the Eye Sharpener is what its proprietor claims, and those who have used it declare it to be, then spectacles are doomed; and what a blessing to have our young eyes again. Ordinary dimness of vision is caused by the flattening of the cornea of the eye. It is said that J. Q. Adams preserved his young eyes to the last by rubbing them daily towards the bridge of the nose with thumb and finger. It is upon this principle the Eye Sharpener operates, i. e. to restore the convexity o. the lens of the eye. By reference to an article in this number, our readers will see what is claimed for Foote's Eye Sharpener, and the testimony of those who have used it. Knowing the principle upon which the instrument operates to be correct, we have made such arrangements with the proprietor so that we can offer it as a premium for subscribers to this paper, before having tested it. Any one sending us four subscribers and $16, we will send, post paid, one Eye Sharpener. Price $5 in New York.

To Every Minister in the Union who will indicate his *wish to receive our paper*, and willingness to raise during the year *five* subscribers, it shall be sent *gratis*—and for each additional subscriber, we will pay him premiums as offered, or twenty per cent. on all money, in books on our list, sent, postpaid. No minister in the land need be without THE BAPTIST.

Any Baptist, brother or sister, can have this paper on the same terms—procure five subscribers.

Books, Books.—Good Baptist religious, moral, entertaining books. See the list, and send for one by mail. Don't starve the mind. Give it food.

THE JUSTIFICATION OF ABRAHAM.

The great and glorious doctrine of justification by faith is assailed with sophism and sarcasms in thousands of pulpits every Sabbath day throughout the West. It is the duty of every servant of Christ to acquaint himself fully with all the Scripture facts which bear directly or collaterally on this most important doctrine. At present we briefly state the facts in regard to Abraham's justification, from which Paul deduces his conclusions in Romans and Gallatians.

In Genesis xv: 6, it is written: "And he believed in the Lord; and he counted it to him for righteousness." "The targums read in the Word of the Lord"—the essential Word of the Lord, in Christ the Lord his righteousness; and God counted it to him for righteousness. Paul, in Rom. x: 1, draws the conclusion, from the fact here recorded, that justification is by faith. For Abram was at this time seventy-five years old. Eleven years after that, Hagar bare Ishmael to Abram. (Gen. xvi: 16.) Now Abraham was ninety-nine years old when he was circumcised (xvii: 24); so that twenty-four years had transpired between the time that Abraham was justified by faith and the time that circumcision was instituted. Further, Abraham was one hundred years old when his son Isaac was born unto him (Gen. xxi: 5); some twenty-five years after his coming into the land of Canaan, and his justification by faith. It is said by Josephus that Isaac was twenty-five years old when Abraham was called upon to offer him as a sacrifice. But supposing he was but fifteen, here were forty years between the period of *Abram's* justification by faith and *Abraham's* justification by works.

From all this we learn:

1. That Abraham was justified by *faith*, and not by any works whatever. Not by circumcision, for it took place some *twenty-four* years anterior to his circumcision. Not by his obedience in offering up Isaac, for he was justified before God some forty years before that trial of his faith. *Abraham* was justified by faith, without *the deeds of law.* THIS IS CERTAIN.

2. This fact is recorded as an example of God's justification under the gospel dispensation. "And the Scripture foreseeing that God would justify the heathen *through faith*, PREACHED THE GOSPEL BEFORE UNTO ABRAHAM." Justification through faith in Christ is *the gospel.* This is now preached to the Gentiles, to us, to all men; justification by faith, without the deeds of law of any kind. The Scripture, or Eternal Word, foreseeing this gracious design of Jehovah, preached before this same doctrine to Abraham. Salvation is obtained now, as then, and in every age, through the same medium—*faith in the Messiah.*

3. So, then, they which be of faith are blessed with faithful Abraham—as he was blessed. They are counted righteous. They are justified, as he was, through faith, without the deeds of law. For law, any law, either of circumcision, of sacrifice, or baptism, "is not of faith; but the man that doeth them shall live in them." And if the things done include every requirement of the Almighty, and the discharge of every obligation, without a single transgression of heart or of life, the doer will be saved by works. But this is impossible; for no man is justified by the law in the sight of God, as is evident from the declaration, "The just shall live by faith." The hope of justification, or pardon, grounded on acts of obedience to any law—moral, ceremonial, or positive—under the gospel, is *to believe a lie.*

4. James does not contradict the teachings of the Spirit, as revealed in Genesis, Romans and Gallatians. This he would do if he apprehended that pardon or justification before God is of works. He therefore speaks of a professed faith, not a real one. "What doth it profit, my brethren, though a man say he hath faith, and have not works?" Such a man's faith is false. It is like the faith which devils have. It is like the professed, hypocritical love for the poor, which sends them away naked and starving. It is dead, worthless—nothing. It is alone, unaccompanied by penitence, a sense of dependence, gratitude, love, joy, or corresponding outward acts. True, living faith, is never alone. It has that which proves its vitality, its genuineness. It bears fruit—the fruits of the Spirit. Abraham had true testifying faith. That faith was counted unto him for righteousness. So it is with every one who exercises like faith—they are blessed with faithful Abraham. But Abraham's faith was not dead; hence, it proved its genuineness by its fruits. His faith justified him in the sight of God; his works, the fruit of it, justified him in the sight of men. And in this sense was "Abraham, our father, justified by works," when he offered up his son Isaac upon the altar, some forty years after he was really justified before God by faith without works. "Then," when he offered up Isaac, "the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness." The genuineness of his faith, and the truth of his being justified through it, were proved, evinced, demonstrated, in his obedience to God's commands.

We are justified, not by or through works, not by the deeds of law, not by or through baptism. "It is, therefore, of faith, that it might be by grace to the end that the promise might be sure to all the seed."

*

TWO AFFECTING DEATHS.

There lived in the city of New York, a wealthy and popular young merchant. He had been greatly favored in trade, and was at an early age, a wealthy and prominent merchant of the great commercial emporium. He built a magnificent residence where he gave the most splendid entertainments to his friends who often greeted him with their presence. The time was thus spent in joyous mirth and festivity until he was taken ill, and then wealth and friends could not comfort him, or avail for his relief. All the gaudy display of the criminal scenes through which he had passed, now mocked him; and how empty and vain were all the pleasures he once enjoyed.

He suffered on until the vitals of life were surely and rapidly giving way. Medical science and skill were exhausted, all to no purpose. The symptoms became more and more alarming. A minister was sent for—prayers were offered; but it was too late. The young man felt that his day of grace was gone, that there was no mercy for him, and looking upon the man of God, and then upon his friends and comrades, who were in the room, exclaimed, "WEALTH, LUXURY AND DEATH!" and died in terrible agony, with the bitterest remorse preying upon his soul.

There lived in an obscure place of the same city, a poor widow and her frail daughter. They lived in the humblest and most scanty style, being able by constant application to sewing to procure but a bare subsistence. They had none of the luxuries, or even the comforts of life—yet, they were not sad, for the Spirit of the Lord was in their hearts, and the light of His countenance made their humble home a place of joy, peace and happiness, unknown in the palaces of the rich and great. That fragile daughter was taken ill—no anxious messengers waited and watched the symptoms of this case. The newspapers heralded not her dangerous illness, as in the case of the wealthy and prominent young man. But the same minister of Jesus found his way to the poor, lonely sufferer. He found her speedily passing away, rapidly nearing the heaven to which her spirit had long aspired. She was calm, resigned and happy. She asked the man of God to sing for her one of the songs of Zion, but he not being able to sing, went for his sisters; and they came to cheer her last moments with "sweet seraphic music." She said—

"O sing to me of Heaven.
When I am called to die;
Sing songs of holy ecstacy,
To waft my soul on high

This beautiful hymn and others were sung, she joining in every sentiment, which applied directly to her case. Her countenance glowed with the radiance of heaven, and her smile was indescribably sweet and lovely. She thanked the minister and his sisters for coming, and for the sweet music upon which her soul had feasted. And then sang these words in a sweet, soft, musical voice, and fell asleep in Jesus:

"Tis religion that can give.
Sweetest pleasures while we live;
Tis religion must supply.
Solid comfort when we die.

What a contrast in the deaths of these two persons! Reader, these are not fancy sketches. The affecting incidents actually occurred; and were related to us by the man of God who witnessed them. O, let us be warned by them, and prepare to meet God! "*Seek first the kingdom of God and his righteousness.*"

M.

FAIRS.

The propriety of this mode of raising money for religious purposes has ever appeared to me questionable, if not entirely wrong. The fair, or festival, in itself, as a joyous social gathering, where the young and the old, the gay and the grave mingle in innocent and elevating contact, where strangers are introduced to circles of religious society, with which it might take years to become acquainted otherwise. City society of course, is now meant. Here men are harnessed to the yokes of business drudgery, and have no time or opportunity for social intercourse. Young men come strangers to the city, and may remain for months on the verge of society, with access to no home scenes, and thus cut off from social influences. Now, where the object is to develop social intercourse and social power, where the presence and influence of religious fathers and mothers is felt, and the religious character is seen in the midst of festivity, still showing forth in pure consistent piety, there can be no sound objection to such gatherings; and the presence of Jesus at the marriage of Cana proves that they are not inconsistent with the most earnest devotion.

Bnt the sad fact is, that fairs and festivals seldom stop at this. The object is to raise money, and the temptations rise on every hand to accomplish this object by the most questionable means. Hence, lotteries, raffling, chance-taking—gambling, in a word—is so frequently resorted to. And even the more legitimate way of making presents by contributions or votes is still an exciting appeal to the ambition or friendship of parties, leaving out altogether the matter of duty and the sentiments of religious benevolence. Taking into view all that has come under the observation of the writer, in fairs the most unexceptionable—those in which nothing has occurred to bring reproach or of which to be ashamed—he is forced to the conclusion that they ought to be abandoned forever by the churches, and left to more worldly and fashionable societies.

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THE PHARISEE AND THE PUBLICAN.

The Pharisee did not pray. He commenced irreverently, "God, I thank thee."

He did not confess himself a sinner. He thanked God that he was not.

He did not ask for mercy. He felt no need of pardon.

He was one who did religion, never prayed for it. I fast, I give tithes. I am not as this publican, who needs mercy.

There are thousands in this region who, like the Pharisee, never pray—from the pulpit at least; their worship is merely, "God, I thank thee."

There are thousands in this region who tell God and man that they do religion—not in fasting and paying tithes, but in baptism—and ridicule any poor publican who cries aloud to God to have mercy on him.

There are thousands in this region who, like the Pharisee, with all their doing of religion, are unjustified and unpardoned; and who, unless they repent and seek mercy, as the publican did, *will be lost.*

*

DID JESUS SING?

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, some three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe of Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and, after Mr. L. had concluded the narrative, she looked up in his face, and asked: "Did Jesus sing?"

Who has ever thought of that? If you will look at Matt. 25: 30, you will there find almost conclusive proof that Jesus sang with his disciples.

ITEMS.

BEAUTIFUL SENTIMENT.—When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment:—"Little babe, thou enterest the world weeping, while all around smile, contrive so to live, that you may depart in smiles while all around you weep."

The Catholic Church borrowed the rite of *infant baptism* as well as anointing with chrism from the heathen and protestants borrowed it from Rome.

SUICIDE.—The *Christian Era* says: "We question whether the leading Baptists churches of England have any right to be called Baptist. They are a conglomeration of Baptists, Pedobaptists and all sorts. Mr. Brock's church is so made up. So is the church of Mr. Lewis." So open communion tends to make an end of the Baptist denomination—and the writer could have added, that pulpit communion also tends to do the same thing—as its friends in the East now frankly admit; and they boast that they will bring about the same state of things in this country as we to-day see in England. It is sad to think that there are so many of our ministers in high places, who are, whether *willingly* or unwillingly, we say not, using all their efforts to liberalize Baptist churches, and make them popular with the sects and schisms of Rome, hoping to become more popular themselves with the world.

THEODOSIA ERNEST IN ENGLAND.—A new edition of this capital Baptist book has just appeared in London, where it has had something of the popularity it has enjoyed in this country.

Bro. Dayton, "though dead, yet speaketh," and we believe that his "Theodosia" will become the "Pilgrim's Progress" of this age, and be read in every land where Baptists dwell. The history of that charming book deserves to be written, and the life of its author.

THE pulpit is an unseemly place to vent our discontent and passions in. Beware of this strange fire. The man of God must be gentle and meek, and he should teach with meekness and wisdom. The oil makes the nail drive without splitting the board. The word never enters the heart more kindly than when it falls most gently.

SYMBOLIC LANGUAGE & PROPHECY.

BY J. H. PRELIGH.

Time being, of necessity, a main component in prophecy very much of its explication depends on a true rendering, or at least a near approximation of its chronology. For some cause, inexplicable it may be at present to man, division of time by seven stands conspicuous in the inspired Word, the sacred Scriptures, God's revelation to man of earth's and man's creation, of it and his early history and of the future of both. In the figurative language of many of the prophecies this numeral holds an especial and a prominent place in symbols of and application to events as well as time.

With this in view, and treading humbly in the path of suggestion, rather attempting the more difficult one of exposition, I shall offer some lucubrations of my own mind on different passages of Scripture. In the present number, I propose to inquire somewhat of

THE TIMES OF THE GENTILES.

In our Lord's prophecy given to his disciples on Mount Olivet, shortly before His crucifixion, in answer to their anxious inquiries of "When shall these things be," &c. He says, "Jerusalem shall be trodden down by the Gentiles until the *times of the Gentiles* BE FULFILLED."

What are those "times"? When do they commence, when end? By what peculiar or especial principle or quality are they characterised?

As the Jews were called and designated as the Chosen People—as they were to be governed by the laws given immediately to them by the Most High—as *obedience* to that code was to be their living principle as long as they were *faithful*, as Abraham was to God's requirements: so were the Gentiles contradistinguished as such from the chosen people, to be under a distinct principle or rule, and that the opposite to the governing one of the FAITHFUL, whether of Jew or Gentile, for at the coming of our Savior, He proclaimed the gospel was, "to the Jew first and then to the Gentile." God's law, obedience to it, was the rule and principle for the chosen people. The reverse and adverse must be the rule of and for the Gentile. Human reason, intellect, mind, arrogant in its fancied greatness and self-sustenation, is especially that, but as our Redeemer said, "I come not to call the righteous, but sinners to repentance," so before His advent was this arrogant spirit rebuked, and the Gentile shewn that "the Lord God Omnipotent reigneth." Dependence on God, obedience to his law, characterized the chosen people; self-dependence and the arrogance of human intellect characterized the Gentile, and so it may be, that it is symboled forth by the image of Nebuchadnezzar's dream.

Enlarged greatly above natural size, emblematic of time greatly extended, on the same principle though on a reverse scale, that an animal symbolizing a kingdom being in miniature, or on a greatly lessened scale, the time will be expressed diminutively, as days for years. This symbol of a gigantic man is explained by Daniel, as coveting a vast space of time and shadowing forth the rise and fall of four successive great empires or kinds of governments, reaching from the then present Babylon represented by Nebuchadnezzar, the golden head, on and down through the Medo-Persian, Grecian and Roman empires, to the time of the final crushing of the latter power after going through its various changes.* The space of time over which the metallic image predominates is, in various ways, so given that it is considered to lead through two thousand three hundred and twenty years, and within itself to embrace the two great epochs of prophecy, the last half of which is especially designated as the *Latter Times*—the three-and-a-half times of Daniel—and what by analogical reasoning is, as its counterpart, spoken of by writers on prophecy as the *former times*, though not so called by the Prophets, which from Nebuchadnezzar to the commencement of the latter times, as shown by Daniel, is equivalent to the *latter times.* The image then covers a space of a dual period of three-and-a-half times, being a full and complete period of seven times—reaching from the uprising of Babylonish, or synonymously, the grand development of arrogant intellectual power in man, to its terrible downfall and the restoration over the earth of God's government simultaneously with the restoration of his chosen people.

The vision of the Tree, as interpreted by Daniel to Nebuchadnezzar, was personal to that monarch, showing forth his grandeur and brilliancy of power, as contrasted with the condition of the great masses of men who sought and found shelter under his protection, but taken in connection with the vision of the metallic image, and bearing in mind that in the account of the creation it is declared that "God created man in his own image, in the image of God created he him," may we not be justified in believing that, through Nebuchadnezzar as the type, the vision of the tree may have relation to time, co-even and co-equal with the metallic image? As God bestowed upon his creature man his own image, breathed upon him the breath of life, and gave him dominion over all other created beings, so, in the progress of man's history, God in his own chosen time saw proper to develop to man's comprehension another phase of his existence; to raise up, seemingly as if it was the work of man's intellect and power, a vast fabric of authority and might of the one over the many; this not in the likeness of God, not as a living soul, but compounded of various material substances, "of the earth earthy"—that this thinking, sentient being, now, might in the course of ages through which it was to run and to a great extent prevail, be able to contrast the effect of the creatures arrogance and assumption and "fantastic tricks before high heaven," with the God ordained relation of the dependence of love and truth on the part of the creature or the Creator—of arrogant assumption with the simple, pure and holy obedience of love.

The decree to hew down the tree and cut off the branches, but "nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the *tender grass* of the field, and let it be *wet with the fear of heaven*,† and let his portion be with the *beasts* of the field till *seven times* pass over him," seems to have an allegorical meaning for greater than that merely personal to Nebuchadnezzar, and to be in some degree connected with the vision of the image, and as to *time*, explanatory thereto. For as the image pictured forth the great kingdoms, or special forms of government that were to rule the earth during the period that reason grovelling without aid from on high, the power of man or human intellect in its arrogance as relying on itself, boasting of its greatness, and denying God's power as did its great prototype Nebuchadnezzar, when he said as he looked exultingly forth from his palace upon the grand view of beauty and glory below him, "Is not this great Babylon that *I* have builded for the power of the kingdom by the might of *my* power and for the honor of MY majesty"—these kingdoms continuing "till the stone cut out of the mountain without hands brake in pieces the iron, and the brass, the clay, the silver, and the gold"—so the *seven times* in which Nebuchadnezzar was to have his portion with the *beasts* represents the period those beasts or kingdoms were to prevail. And as Nebuchadnezzar, the representative, head of all—the head of gold of the image—was restored "when he lifted his eyes unto Heaven, and understanding, returned unto him, and he blessed the Most High and praised and honored Him that liveth forever," humbling himself and exalting the King of Heaven, so, when the *actual* seven times so prefigured by Nebuchadnezzar's chastisement as a beast without understanding are completed, shall man be restored, and understanding be given unto them, and their eyes be lifted to heaven, and the voices of the nations bless and praise and honor God for his wonderful goodness, that the stone cut out of the mountain, the Savior and Redeemer, shall have broken in pieces the evil powers that so long prevailed. Then will the times of the Gentiles be fulfilled.

Cynchronising with the period when the times of the Gentiles shall be fulfilled, the restoration of Israel, the chosen people, will be accomplished; then will the gospel which was first to the Jews and then to the Gentiles, be the light of all peoples. Then will the kingdom of God be seen on earth, and Jerusalem no more be trodden down by the Gentiles, for all living will then be in one fold; all will be the children of God, and peace will arise in the words of our Christ. "all that thou hast given to me have I kept;" "all mine are thine and thine are mine, and I am glorified in them;" "the glory which thou givest me I have given them; that they may be one as we are one;" "that the love wherewith thou hast loved me may be in them."

*This image of a gigantic man employed to represent many kingdoms, extending through a great space of time, typifies, in view of the theory here set forth, a principle characterizing those kingdoms, that principle humanism, or man intellectually grand in his self-dependence, arrogant in his self-reliance, usurping to himself as it were the creation of certain moral laws of his being, that legitimately can only proceed from the All-Wise—in short, GENTILEISM.

†Taking these expressions in the larger sense that is predicated, if we take the application of the whole vision to Nebuchadnezzar as typified rather than merely personal, we may regard the stump of the root in tender grass, wet with the dew of heaven, to mean principles of truth which, though cast down even into the earth and trampled upon, shall, protected by bands of iron and brass or elements of eternal justice, nourished by the mercy of God, as exemplifying how carefully truth and right are guarded, however crushed and despoiled they may seem, and are preserved and prepared for the great final triumph and the time of the end, as the type Nebuchadnezzar was, after his typhical seven times expired, restored to full majesty and power, and then employed all to praise and glorify God, so when the real seven times that those typified have come to their fullness—when the times of the Gentiles are fulfilled—and truth so long "crushed to earth will rise again," all living shall be imbued with it, the Jew first and then the Gentile, and bright on every face shall beam the consciousness that "God's eternal years are His."

UNION UNIVERSITY.

[illegible] meeting of part of the Theological Class of Union University, Murfreesboro,' Tenn., held in Memphis, May 11th, 1867, the following preamble and resolutions were passed;

Whereas, We, a portion of the Theological Class of Union University, Murfreesboro', Tenn., call to memory the days of prosperity of the above University in which it was sending forth both literary and theological students, as so many bright rays of God's living providence to our country and the kingdom of our Lord; *and whereas*, news is now brought to us that the faculty has been dispersed, the house left destitute of students, libraries, furniture, and all that pertains to such an institution; *and whereas*, information has been brought to us, that it has entered into the hearts of the trustees and some of the friends of said University to re-organize our once beloved school, and restore all of its losses so far as their ability may permit. Therefore, be it—

Resolved, That we deeply sympathise with their effort, and earnestly pray our Heavenly Father that he will direct the minds of the trustees that they may have wisdom, and obtain the means to carry out their laudable design, and that we will assist both by our means and influence so far as is practicable.

Resolved, That we earnestly solicit our much beloved brother, Prof. D. H. Self, to accept the election of the trustees immediately. And,

Resolved, That this preamble and resolutions be published in THE BAPTIST.

Other Baptist papers will please copy.

J. W. LIPSEY, *Chairman.*

ELDER J. L. CROSS.

AN OUTLINE OF A SERMON.

This earnest and devoted man of God, so well known throughout this section of country as an active, zealous and useful minister of the gospel, preached one of his ablest and most effective sermons at the First Baptist Church in this city on last Sabbath. We can give but a brief outline of this sermon, but hope the points we give, which are so strikiyg and forcible will interest and profit the readers of the BAPTIST:

"And kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts 7: 60.

Bro. Cross commenced his discourse by observing, that in those days when men were converted to Chrisiianity they considered themselves and all they possessed as belonging to the Lord; and they had all things in common—which was the happiest period of the churches. *Selfishness*, the great enemy to our happiness, and to the cause of Christ, originated the necessity for the office of deacons. He here dwelt briefly upon the character and work of Stephen, and proceeded to give a graphic description of his controversy with the enemies of the gospel—his noble defense—and the terrible rage of the multitude—and the stoning to death of the first Christian martyr, who burdened his last breath with this prayer, "*Lord, lay not this sin to their charge.*"

These last words of the devoted Stephen are a beautiful exemplification of the true spirit of Christianity. Love and mercy are here sweetly blended and mingled in the dying prayer of the sainted martyr. The same spirit is breathed in the announcement of the angels, at the birth of Christ, shouting and singing, "Glory to God in the highest, and on earth peace, and good will to men." It was also declared by Christ, and illustrated in his life. The combined powers of earth and hell were brought to bear to crush Him, and to destroy the doctrine He preached—to banish from the world this spirit, so foreign to the spirit of this world, and to which the world is so much opposed. They tried to bribe Him with the glory of the world—to deceive and entangle Him in his teachings by quotations from the Scriptures—and to arouse in Him passions, such as rankled in their own hearts, by derision and abuse; or to overcome Him by sufferings heaped upon Him; but all in vain. He bade Satan get behind Him. When he was reviled, He reviled not again, but went about doing good—preaching His own everlasting gospel—healing the sick—feeding the hungry—and sympathizing with the afflicted and bereaved. See Him weeping at the grave of Lazarus; and again weeping over Jerusalem, where the prophets had been stoned, and they that were sent unto them by the Lord, killed—and where He was to be crucified. And on the cross He said, "Father forgive them." All He ever did and suffered was for His enemies—for those who had killed the prophets, and would slay His innocent disoiples. Oh, was there ever such love as this? And now He commands us to love one another, to do good to them that hate us, and to pray for them that despitefully use and entreat us. This is the true test of our Christianity—"If any man have not the spirit of Christ, he is none of His." The true Christian reaches out the arms of His affection, and embraces the world.

This spirit of love, forbearance and forgiveness is the great element of strength to our holy religion, the sure and unfailing means of victory and eternal rewards. The preacher said, "You may fetter and crush men and nations, but the fires of opposition and revenge still burn within their hearts like the fires of the volcano, and will burst forth again with redoubled energy and fury." But, subdued by love and mercy, the whole man is conquered; a foe becomes a friend, an enemy a devoted brother.

This spirit is destined to conquer the world. It will ultimately triumph over all opposition and reign supreme. It is o beautiful and lovely spirit, and has in it the elements of the sweetest happiness. Its universal reign would change earth to heaven; and the spirits of just men made perfect, and the pure and sinless angels would be our companions forever.

The blessedness of Stephen's death. He triumphed when he fell, and was welcomed to his reward in heaven What a glorious death! And who does not say, "Let me die the death of the righteous, and let my last end be like his." Well, if we would have triumphant deaths, we must lead holy lives—as a man lives, he will die, and remain forever. *Live right* and all will be well.

Such is a brief and imperfect outline of our brother's sermon. It was one of the ablest and most effective we ever heard him preach.

A. B. M.

Scientific.

More About the Open Polar Sea.

The French claim some stock in the Forth Pole interests. Of an expedition a French paper says: The expedition is the conception of M. Gustave Lambert, member of the French Geographical Society, and a professor of hydrography. M. Lambert is not a closet philosopher. He has already made a preliminary reconnoisance of the Arctic basin. By special authorization from the Marine Bureau, he took passage, in 1864, on a Havre whaler, and on the 12th of July the vessel passed through Behring's Straits, with the wind abeam and the weather all that could be wished. The explorers, taking a Northern course, sailed along the coast for about ten miles from Cape East, the most eastern part of Asia. Opposite and above the island of Diomed, which divides the straits, they could indistinctly see Cape Prince-de-Gallis, the most western part of this continent. M. Lambert spent three months in this region, and thought out his plan. He agrees with Dr. Peterman in fully believing in the existence of great currents, running from north to south, in the very high latitudes. He differs from him in thinking the route by the west coast of Nova Zembla less practicable than that between the one hundred and sixty fifth and one hundred and eightieth meridians. This last meridian passes directly by the cape north of Captain Cook. His preference for this route is founded upon the appearance of the currents and of the icebergs. He says that it may be possible to penetrate to the sea by this route one year, and impossible the next. Let him once get his vessel over the Pole, and he will be happy to test the merits of Dr. Peterman's route on the return voyage. M. Lambert appeals at once to the pride and cupidity of French capitalists. Hitherto but one Frenchman, M. Bellot, has distinguished himself in Arctic exploration, and he was connected with an English expedition. The whales, thinks M. Lambert, steadily pursued northward, have taken refuge in the Polar sea as an impregnable citadel. "Our route," he says, with elegant play of fancy, "is staked out by these monsters of the deep."

Fossil Ivory.

New Siberia and the Isle of Lakon are, for the most part, only an agglomeration of sand, ice, and elephant's teeth. At every tempest the sea casts ashore fresh heaps of mammoth tusks, and the inhabitants are able to drive a profitable trade in the fossil ivory thrown up by the waves. During the summer innumerable fishermen's barks direct their course to these isles of bones, and in winter immense caravans take the same route, all the convoys, drawn by dogs, returning laden with the tusks of the mammoth, weighing each from 150 lbs. to 200 lbs. The fossil ivory thus obtained from the from the frozen North is imported into China and Europe, where it is employed for the same same purposes as ordinary ivory, which is furnished, as we know, by the elephant and hippopotamus of Africa and Asia. The isle of bones has served as a quarry for this valuable material for export to China upwards of five hundred years, and it has been exported to Europe for upwards of one hundred years; but the supply from these strange mines remains undiminished.

New Electrical Light—Wonderful Discovery.

Mr. W. H. Wilde, of Liverpool, has brought out a new discovery in electricity during the past year, which is described as exceedingly brilliant and important. He has found a method of producing electricity in quantities and of an intensity hitherto unknown, by the action of feeble electrical currents upon powerful magnets. His apparatus consists of six permanent magnets weighing only a pound each, a 10-electro magnetic machine, having an electro magnet, weighing three pounds, (which accumulates and retains the developed electricity on the same principle as an insulated submarine cable or the Leyden jar,) and an armature revolving within an iron cylinder at the rate of 1,500 turns a minute. The cylinder is about a foot long, and has a bore of two and a half inches; the armature which plays within it, not touching the sides, is coiled about with insulated copper wire. It is from the armature, when the different parts of the apparatus have been connected and put into operation, that the electricity is evolved and the effects are produced.

This machinery evolves a light which rivals the sun in its dazzling luminousness, and surpasses that orb in taking photographs. At a distance of a quarter of a mile it throws shadows from the flames of street lamps upon a wall. Two photographers in England have set up the machine in their shops, and now do all the copying and enlarging by the new electric light at night. The heating power of the flame is so intense that it melts seven feet of No. 16 iron wire, and to a red heat twenty-one feet of the same wire in an instant. The cost of the apparatus is small, the waste of the materials trifling, and the expense of working light. For lighting streets, lighthouses, and for illuminating public buildings, the new discovery is far superior to gas, and there are probably various other purposes besides those already indicated, to which it may be devoted, if its properties are truthfully described.

CALVARY.—Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The cross is foolishness to human reason, and a stumbling block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no mercy-seat in the universe but at His feet.—*Dr. Hoge.*

Correspondence.

THE NORTHERN ANNIVERSARIES.

CHICAGO, May 27, 1867.

DEAR BAPTIST:

Nothing occurred to obstruct the passage or disturb the equanimity of your editor and reporter on their way to this "Empress City of the West" till we had reached Centralia, Ill. There a sleeping car was attached. Tired and heavy from loss of sleep the previous night, we early betook ourselves to rest. We forgot to *watch*. A thief who, no doubt, had marked your editor as a man of business, and noted that he had, on leaving Memphis, treated himself to a pair of fine boots, made it convenient to keep watch, and before the morning to relieve said editor of both boots and money. So when the train reached Chicago at 6 a.m., Thursday, the 23d inst., the BAPTIST had an editor in town, not with a "pocket full of rocks," as the boys used to say, but minus boots and money. Just think of it. Our editor in Chicago without boots! That was bad, but it was not the first nor the only tight place he was ever in. This was not *very* convenient, you may know, but it was not so bad after all as the notices of some of the city press, which I think were gotten up to tease Bro. G., would make it appear. The *Tribune* has it that Bro. G. was robbed of boots and money, but saved a manuscript address which he had on his person, and was enabled to deliver portions of it at the meeting. Other papers state that Bro. G. walked to the Tremont House in his stocking-feet.

Now, the truth of the matter is, he brought no manuscript sermons with him. He remarked to the writer before we had reached the depot in Memphis that he had forgotten all his notes. Nor did he speak or read in the church in the *morning*, as reported; and he certainly did not walk to the hotel in his stockings, "not as anybody knows," but was provided with a pair of shoes on the cars.

We reported at the Tremont House, where were found the "head-centre committee of entertainment," and a number of friends and acquaintances. Breakfast over, boots, &c., provided, we had only to report our names to the committee, when we were *invited* to the hospitalities of L. J. Swift, Esq., secretary of the Second church of this city, who we find to be a courteous Christian gentleman, pleased to have the opportunity to entertain what he facetiously calls his "*rebel brethren.*"

Already a vast crowd had collected in the city. Homes had been provided for more than 3,000, but so rapidly did they come, and in such crowds, that about 300 have had to take up their abode in the church edifice. Below you will find a statement from the Chicago *Post:*

"The interest in these anniversaries continues unabated—rather increasing. The city is filled with Baptist clergymen. At certain periods of the day the street cars seem to be monopolized by men of the most varied appearance, as far as features, dress and culture are concerned, but all with an unmistakable clerical cast of countenance. A very large share of our citizens have clergymen for their guests. Probably there has never been a time when so many "spare chambers" in the city were occupied by clergymen. Black coats and white cravats may be seen every morning issuing from the front doors of half the residences in some blocks. Indeed, the city—that is, the hospitable portion of the city—is absolutely crowded with guests. The committee of the church has endeavored to furnish quarters for all who applied, but in not a few cases the quarters furnished are not a little suggestive of army life. The First Baptist church has been made a great barrack. There is a kitchen connected with the church, and this has been made into a great clerical restaurant. It has not been found difficult to provide food. It is comparatively easy to buy and cook provisions for even a thousand people; but even the wealthy and liberal Baptist churches of the city cannot "see their way clear" to procure beds and chamber furniture for a thousand men and women. They done what they could. When there were no more houses at command, it was determined to turn the magnificent audience room of the First Baptist church into a great dormitory for the brethren. But, unfortunately, many of the brethren had brought sisters with them. To provide for these the church parlor was made a sleeping-room. In both of these rooms, the soft cushioned seats served both as bedsteads and mattresses, bedclothing and blankets were brought in by accommodating citizens, and the church has thus served as a great barrack—a large number both of men and women eating and sleeping there. For them the anniversaries have proved very like a camp meeting. It is said that they find their beds not uncomfortable, except for their narrowness. They sleep very well, as long as they can keep on them, but the occasional growling of those who are unfortunate enough to roll off upon the floor, makes the dormitory a little too noisy for the slumbers of nervous people.

At about 11 a.m. we reached the First Baptist Church, a spacious building, which we found filled to its utmost capacity. This edifice seats about two thousand, but it was with difficulty that we could get seats. The President of the American Home Missionary Society, Hon. J. M. Hoyt, of Cleveland, Ohio, was delivering the opening address, in which he reviewed the history of the Society, the work done and to be done. We had seen Bro. Hoyt in 1858, at his home, where we enjoyed the hospitality of his family for several days. He was then a lawyer and a minister. Since then we presume he has been a M. C., as we notice he is written "Hon." As a presiding officer he is kind and courteous, but not as well posted in parliamentary questions as we have known men to be.

Rev. Dr. Baccus, corresponding Secretary, then read the report of the E. Board of the American Home Mission Society. The report is elaborate and full of interest, and illustrates great industry on the part of the Secretaries. The growth of this work, during the past five years, will be seen by reading downward the columns of the following tabular statement:

For the year ending	Receipts	Missionaries	Baptisms	Sermons Preached
March 31, 1863	[illegible]	[illegible]	[illegible]	7,208
1864	[illegible]	[illegible]	[illegible]	12,225
1865	[illegible]	[illegible]	[illegible]	17,268
1866	119,870 [illegible]	[illegible]	[illegible]	[illegible]
1867	[illegible]	[illegible]	[illegible]	31,679

For the year ending	Families religiously visited	Additions to the Church	Prayer Meetings attended	Churches Organized	Meeting houses erected	Children in Sabbath Schools
March 31, 1863	12,218	764	[illegible]	17	4	5060
1864	[illegible]	1343	[illegible]	[illegible]	12	11,510
1865	10,171	[illegible]	[illegible]	[illegible]	11	22,021
1866	56,768	[illegible]	[illegible]	[illegible]	19	[illegible]
1867	[illegible]	11,191	[illegible]	172	31	38,713

Average annual increase of re[illegible] the past four years, $30,163 81

Average annual increase of mission[illegible] employed for the past four years .... [illegible]

of baptisms 1685

Of sermons preached 6117

Of religious visits 17,221

Of membership 2581

Of missionary prayer meetings .... [illegible]

Of missionary S. S. children .... [illegible]

Since the organization of the Soc[illegible] churches have been organized by its missionaries [illegible] persons have been baptized.

The report was accepted.

Pending the discussion of the report, Rev. Dr. Colver, formerly of Chicago, but recently appointed by the "National Institute," a theological school established by Baptists of New England, for the special education of colored ministers in the South; said that the people of the South were opposed to the education of the colored people, and would spurn any man who would attempt it. Bro. Graves arose and said, the speaker had done the South injustice. In their behalf he desired to read an extract from the report of the Southern Baptist Convention. Many voices were heard crying, "read, read." He then read the resolutions of the Southern Convention on the subject of education of the colored people, and proposed co-operation with the Northern Baptists in this great work. The resolutions were listened to with marked attention, and responded to with almost unanimous applause. Dr. Colver responded, that while the resolutions of Southern assemblies might be as represented, the spirit of the people was exactly the reverse. (A voice, "That's so.")

Bro. Graves said the temper of the South was growing better, and no action should be taken by this body to interrupt the return of harmony and good will. Rev. Dr. Fish, of Newark, N. J., said he would give Bro. Graves the hand of fellowship on that. He had never had the pleasure of seeing him before. He saw that he was not all horns and hoofs. Here the speaker and Bro. Graves shook hands, calling out the applause of the Assembly.

At the evening session, several speeches were made by brethren from different extremes of the country, showing the rapid growth and expansion of the Baptist principles and influence in this country. The most noticable of the addresses of the evening, was the one by the Rev. John Stocks, of Davenport, England. He spoke of the reciprocal interests of this country and his own. He regretted to say that by far the largest portion of the churches in England were open communion. He remained faithful to the old order of things as they did in America. [Applause.] Here he could breathe freely. He hoped they would retain their faithfulness. Departure from the old practice had in England lost them much. All over the continent the strict communion churches had increased four times as fast as the English churches. He confessed to a brother in private, that false notions of Christian liberality and general affiliation on the part of the English Baptists with Pedobaptists had led to this open communion and denominational weakness.

At 10 A.M., Friday, the welcoming address of the Society was delivered by Rev. Dr. Everts, pastor of the First Church of this city. We heard only a few of the closing remarks, but from the reports we have seen of it in the city papers, can say it is characteristic of Dr. E. It was received with applause and enthusiasm by the large audience, and responded to in a becoming manner by the president.

The committee on education recommend that the Board transfer the day schools for colored persons to the American Freedmen's Union Commission, with special instructions. Rev. Dr. Corey, of New York, suggested that the meeting ought to know something more of the association alluded to before committing any work to them. He would like to know its location, officers, &c. Rev. Mr. Kennedy, of New York, said he had the honor of standing before them in a double capacity, as a Baptist minister, and as Secretary of the New York Board of the Freedmen's Commission. It was a national organization. Chief Justice Chase was its president, and the schools were open to both black and white. Some assertions made yesterday were mistakes. There were two parties in the South. The one which recognizes the manhood of the freedmen was on the increase. Every day he received letters from planters, who, overcoming old prejudices, offered to welcome sch. of teachers and build school houses for them. The speaker went on at length vindicating his position as a Baptist minister in working with and for this organization. But there was decided opposition on the part of the most prominent Baptists to handing this work over to outsiders. Our brethren have in this, as in many things of late, shown that they are alive to the interests of our own denomination, and to the evils that inevitably result from our leaving to others the work which Providence has placed in our own hands. The resolution to transfer secular education into the hands of outsiders was lost by a large vote, which we hail as one of the favorable indications of a healthy reaction among the Baptists of the North.

In the afternoon session of Saturday, the report on church edifice was read by Rev. Dr. Hague, of Boston. That recommended that the edifice fund be increased from thirty thousand dollars to five hundred thousand dollars, and the plan of the executive board to let weak churches have money as a loan, to be paid with seven per cent. interest when able, was endorsed by the committee. Extended remarks were made by various and distinguished brethren. All were agreed that a large edifice fund is a great necessity, and that one half a million of dollars were not too much. Some objected to the item of interest as not being in accordance with the spirit of the gospel. Rev. Dr. Taylor, of New York, said it was a fact, that they already had two hundred applications upon the terms proposed by the committee. He thought that this fact ought to meet all objections. Bro. Doane, of Iowa, said the amount ought to be one million dollars, instead of five hundred thousand dollars, and he was ready to be one of one hundred to give each five thousand dollars. Rev. Dr. Taylor, of New York, said he wanted to get ten men to join Bro. Doane, and he would guarantee ten men from his own church. The resolutions were unanimously adopted.

A session was held at seven in the evening in which the mission work of the South was referred to in a special manner. Rev. Mr. Chaplin, of New Orleans, gave a candid and fair statement of the condition of things among the colored people of that city. He was very hopeful as the moral and intellectual wellbeing of the freedmen. He did not apprehend that the negroes of Louisiana are in much danger of being Catholic. Catholicism is losing its hold upon them. They are rapidly becoming Baptists. They greatly need education, and the word of God. They have capacities to learn. They are a power in the world.

Bro. Robert, pastor of the Baptist church in Little Rock, gave an account of things in that city. He differed from the brother from New Orleans. He had great reason to dread the influence of the Catholics among the negroes. He had to meet the same opposition in his congregation. He had opposition from all quarters. But the Federal and Southern soldiers are living and working together in harmony and peace in Little Rock. The debt of his church was $2,000, and he would be happy to see that cancelled. A collection was then taken up for that church which amounted to $500.

Rev. Mr. Gains, of South Carolina, said he labored under great embarrassment in addressing a Chicago audience. South Carolinians are much like the boy that was run over by the calf, they had little to say. He then gave a hopeful account of the political and religious status of South Carolina, and closed by asking aid for the churches in that State.

Rev. Mr. Dixon, colored, said he represented four million of colored men freed by stern war. To-day an honor was conferred upon him and his people. He was made a member of the executive board of the H. M. society. He thanked the audience for their courtesy in listening to a colored man.

As Mr. Dixon was taking his seat, the Rev. Mr. Stocks, of England, took him by the hand and said that, with the permission of the audience, he, as the representative from England, would take the colored man by the hand and publicly claim him as a man and a brother. The action was recognized with enthusiasm by the assembly.

A motion was made to appoint delegates to the Southern Convention to be held at Baltimore in May next. The motion was met with some opposition, in which some feeling against Southern Baptists was developed. One delegate thought it would be a shame to recognize Southern Baptists, &c. He was proceeding further in his remarks when he was interrupted by hisses from all parts of the church, which called out some demonstrations on the part of the few who endorsed the speaker's views. The resolution was adopted.

One of the most striking features of these meetings is the common habit of manifesting interest or disapprobation by the outbursts of applause or of hisses when anything is said that suits or displeases the audience. This we have never seen anywhere else, and though we have seen much of it since we have been in Chicago, yet we have not seen enough of it to make us love it, or to convince us that it comports with the dignity and sanctity of our religion. We commend to these our brethren in this particular the language of Paul: "Be not conformed to this world."

A. C. C.

VIRGINIA CORRESPONDENCE

I had greatly feared that some mishap had befallen THE BAPTIST, not having seen it since number two, but to-day (May 24th) the remaining issues came to hand up to number six. It is then fairly before the public, and if there is a larger, or better, or cheaper religious paper in the South, I know not where to look for it.

I must thank the editor for publishing the letters by which I had sought admission into that unique convention of "Baptists and Disciples," held last year in Richmond. It was meet that the Baptists, and Campbellites, too, in the South and West should be made acquainted with what had been done, by one on the spot, to endeavor to gain information in reference to the proposed union. But I have now done with that subject, and if I were disposed to add any thing on the merits of the question, it could not be otherwise than frigid and tame in the track of such articles as were furnished by "N. M. C." The first Baptist and Campbellite council was held in Richmond, in the year 1866, and I shrewdly suspect that it will become a precedent for another.

The colored people—yes, I see that their case was up before the Southern Baptist Convention. The question of knowing what to do with them, is one encompassed with great difficulties. They could be easily managed if not interferred with by others. I have had much to do with that class of our population during my ministry, and have never had much trouble with them. But now the case is different. They do not yet understand that they are free to live if they will work, but free to starve if they decline working. I have more than two thousand connected with the congregations of my churches, and could get on with them tolerably well, but for the incendiary speeches of politicians and mischief makers. But they must be cared for by all means in our power.

I hope some provision can be made for them through the domestic mission board at Marion, Ala., for however some of us may differ about boards, that organization has always been a success among our Southern churches, and during and since the war, has proved to be a greater blessing than ever. May God put it into the hearts of monied men to contribute liberally for sending the gospel to the poor in the South.

J. WALKER.

Charlotte Court House, Va., May 23, 1867.

LONDON CORRESPONDENCE.

(Continued from last paper.)

You are probably aware that it is the custom each year in the early spring for all the ministers that have been sent out from the "Pastor's College" to hold a conference under the presidency of "Pastor Spurgeon" himself. Mr. Spurgeon prefers this designation to the "Rev. C. H. Spurgeon." These meetings are always spirited affairs. Spurgeon's church always engages to pay the traveling expenses of those of the ministers who are too poor to afford the outlay, and also to entertain all of them, rich or poor, free of cost during their stay in London. They come from all parts of England, Scotland and Ireland, and the Principality of Wales. This year they met on the Tuesday, the 19th of March. Although their headquarters is at Metropolitan Tabernacle they hold meetings in different chapels in and immediately around the metropolis. They commenced their sittings this year at Upton Chapel, Lambeth road. The ground floor of the building was well filled with ministers and students. Mr. Spurgeon selected for his opening address the subject of *enthusiasm*. He illustrated his subject by showing what enthusiasm had enabled men of all ages to do in all departments of work. It was this spirit that nerved the mediæval artists in executing those grand and lasting works of art which had made their names famous. It was an intense devotion to science and discovery that enabled medical men and explorers to die for the sake of giving the world more knowledge. The same enthusiasm that had modeled stone as if it were clay, that forced the earth to yield up her hidden secrets, and had induced men to lay down their lives for the sake of discovery, was required by them all. He was sometimes tempted to think that the Christian church was what Dr. Watts had described it to be, viz: "majestically slow." She once seemed to tread on the mountain tops; but now she systematically kept in the valleys and loved the sequestered vales, leaving the jutting crags for the most imprudent young men. Yet he would venture to ask, Where does the Holy Ghost dwell, and in what form does its influence develop itself? There was only one safe answer to this question, and that would be with the incarnation of enthusiasm, if he might use such an expression. All church history, by whom written it did not signify, showed that the Holy Ghost was in the church working with power whenever there was enthusiasm among its members. It was indeed cause and effect—the Holy Ghost producing enthusiasm. His (Mr. Spurgeon's) notion of what an apostle was, was that he was a man of fire. After the apostolic age, and during the next two or three centuries, the way in which the church put out the fires of Diocletian was by fire. Their own fire encountered the world's fire, and overcame it. Christianity then was a thing accounted to be most respectable. Consistency largely prevailed: in nine cases out of ten Christians made themselves beggars for conscience. It was an age of enthusiasm, when the world was in earnest, and as earnestly learnt Christians as they were in earnest about teaching their persecutors. During the dark ages, the most prominent and useful men were the enthusiastic men. The few preachers of those days were all daring, forcible men who felt they had a call, and followed it with little light and much ignorance. Then they came to the Reformation days, when Luther and Calvin, though in different ways, manifested extraordinary enthusiasm. This enthusiasm caught everywhere, and all Christians had it in some measure, even to the traveling pedlars who surreptitiously circulated the word of God. Whitfield and Wesley were moved by the same spirit; the former, indeed, was described as a lion. Both attended enthusiastic meetings; men and women would meet for prayer and praise at such places as the Tabernacle, Moorfields, at five o'clock in the morning. He thought that people then must have loved their religion to get up in time for a five o'clock morning service. Mr. Spurgeon proceeded to say that he considered energy was the first thing required in Christian oratory, if not the last, and that action was about the twentieth thing wanted. He then showed wherein lay the power of enthusiasm. Did it did not lie very much in themselves? He would ever wish to have his own soul on fire for his Master, just as much as a passionate man had the flames of hell within him when he was in a bad temper. Enthusiasm dignified a minister's work.

The work itself was of a dignified character. They were fellow-laborers with God, laboring for souls. Without enthusiasm their work would be dead and dull, but with it everything was worth doing and was well done. He further believed that enthusiasm would overcome many difficulties which lay in a minister's pathway. It was deplorable that so many ministers in the denomination were so badly paid; but until the wrong were rectified they could only bear with it by their enthusiasm in the work. Preaching the gospel without enthusiasm would make people indifferent to religion if not atheists. They could have no conversions without enthusiasm. He might say that enthusiasm had all sorts of virtues, and, for himself, he could see no weakness in it. With it one talent would equal ten, and with ten they might equal one hundred. By fire he meant the fire which flashed out of a man, and he would say, let the world call them fanatics and say they were mad, and they would bite the world to prove it. (Laughter.) Lastly, Mr. Spurgeon showed how the theme of the minister required enthusiasm; his sin would bring out what was in a man, and make his soul come out at every pore of his body.

The Rev. James A. Spurgeon, who had been announced to read a paper, stated that after his brother's earnest address, he thought it would be like mixing water with wine to refer to another subject. He preferred, therefore, to offer a few remarks on the topic that had engaged their attention. Mr. Spurgeon then proceed to point out how the enthusiasm which was of a real useful character could only be gained, and concluded by urging the brethren to seek for more communion with God.

Public dinners and public suppers are among the invariable, if not necessary concomitants of these meetings. At the "annual supper," given entirely by one individual, Mr. T. Phillips, Samuel Morley, Esq., presided. Mr. Morley is an Independent or Congregationalist, but with us the former is the more common designation. He is one of the most benevolent and most devoted men of this age or country. I wish indeed that his were not so *singular* a case. He is a man of between fifty and sixty, and is the head of one of our largest firms in the wholesale linen drapery line [dry goods, ED. BAP.] and it is understood that his income from his business amounts to £40,000 per annum, which would represent in your currency, two hundred thousand dollars, I believe, or thereabouts. It is said that two-thirds of this he gives away for charitable and religious purposes. At all events, his donations to these objects are constant and of princely munificence. Well, so much for the man. In his address at the meeting which preceded the supper, he took occasion to give his views about the union of Baptists and Congregationalists, especially in the rural districts where there was often to be seen "a poor congregation church on one side of a village street, and a still more poor and miserable Baptist church on the other side," [laughter]. In these cases he thought the two should meet together [cries of "No, no."]. Afterwards, Mr. Spurgeon adverted to this suggestion in these terms: "I hope we shall never see the day when Baptists will cease to be Baptists, or when Independents will cease to be Independents. I hold that though we are bound to love our mother-in-law, we are not bound to live with them, [great laughter]. There was one thing the chairman had overlooked: the denomination of which Mr. Morley was so good a member, had gone with us so far as to become Independent; and as they had gone so far, he hoped they would go yet further and become Baptists likewise." And there was another hearty laugh.

At these meetings they discuss various practical measures for carrying on their good work, and report their several successes or discouragements connected with their past year's efforts. I will here transcribe the remarks of one of the speakers respecting the difficulties of reaching a certain—and alas! too numerous—class of our population in London and the great cities. This will incidentally also, furnish your readers with an insight into a certain phase of our social life that may have its interest for them.

Mr. Orsman, who is pastor of a church in a densely crowded part of London, said:

"As it is generally said that the demand for religious accommodation regulates the supply, let us take one parish on the borders of which I labor and about which I can speak with safety. It St. Luke's parish the population is nearly 60,000, for which the State has provided four churches, two of which are unmistakably Popish in their practices, and an additional one, avowedly Puseyite, is in course of erection by the Ecclesiastical Commissioners. The *Nonconformist* gives as the accommodation afforded by the Dissenting chapels and mission rooms in the district an equal amount as the parish churches, hence 13,000 sittings are provided for 60,000 people; thus leaving the enormous number of 47,000 persons totally unprovided for. It is therefore clear that if the supply is so meagre, the demand is still more so, and I am able to show that the balance represents an amount of ungodliness and heathenism scarcely to be equalled. Though they are very ignorant, and the majority cannot read or write, yet they are cute in business, intelligent, and are conversant with the current topics of the day. They are an impressible people. Most of them have their Sunday enjoyments; some wend their way to the forest with their birds to catch birds, others are smoking, drinking, or sleeping at home all the afternoon, while the younger members of the family engage in 'pitch and toss.' And in the evening the "unreachable masses" wend their way to the 'Pig and Whistle,' others to the secret dancing saloon, and others to the skittle alley; meanwhile the courts are filled with the din and clamor of women and children, the latter enjoying themselves in ordinary outdoor games, though not always of a modest and childish character. I could take you to courts where out of forty families, not one person ever enters a place of worship, except on certain memorable occasions. Mr. Orsman proceeded to show that the difficulties which stand in the way of their reception of the gospel are legion. They have most peculiar notions of religion and religious people. Invite them to a place of worship, and they will stare at you with stupid wonder. 'Why, sir, you know it's nothing in my line; it don't do for the likes of us, yer know." Tell them that the gospel of Jesus Christ is intended for them, as well as the rich, and they will reply, "Well, sir, I ain't an edicated person, but I knows wots wot, and I knows that God never intended costermongers to be religious; why, don't yer see, it couldn't be done, no, not if old Nick was to become a coster.' 'Why, says a costermonger to a city missionary one day, 'why, I've heerd you only gets a quid (a sovereign) a week for going visiting, reading and such loike; now, why don't yer turn yer hand to a barrow, and speckerlate a bit; not as though there ain't too many already in the trade, still I can turn over three quid. Lor' bless yer, I don't want your sitivation, I wouldn't ave it at no price: why I should have to say to my old donkey, Sling your hook, put all my cowcumbers out to winegar, and send the missus and babbies to the workhouse, telling 'em to pray for me. On course, sir, if it'll put anything in your pocket, I don't mind 'bliging yer by coming one evening to yer meeting; but mind yer, I don't do it for nuffink. Bisness is bisness, my bisness is costering, yourn preaching. Another difficulty in the way of street vendors attending public worship arose from the pecuniary advantages they derived from Sunday trading. Their social habits, too, form another impediment in the way of the Christian minister. A large number may fairly be called the pauper class. They live on what they pick up, part by charity and part by stealing. These make their poverty a forcible excuse for absenting themselves from the house of God. Whilst, on the other hand, the exclusive gentility of most places of worship tends to prohibit them from seeking admission. Then there are the loose and vicious habits formed by many years with the grosser forms of sin, and the irreligious tendencies on every side present great obstacles to the servant of God. Then I dare not omit to state that self-righteousness prevails to an awful extent, engendered by two things: 1st. The false teaching of baptismal regeneration in the Established Church, and, 2ndly, from the fact that the majority of their customers on Sundays and their oppressors on week-days are members of the Established Church, and they argue thus: 'If it is no harm to buy, it certainly ain't no harm to sell.

I may explain that "costermongers" are fellows that peddle vegetables and fish, or such like things, on a hand-cart, or a cart drawn by a donkey. I take it that your civilization has hardly made you acquainted with just this type of traders. You are not yet so far advanced as that. Three pounds a week, however, is not a bad return for the capital and labor invested in a "speculation" of this sort.

Dr. Campbell, who had been for many years a man of mark among the Congregationalists, has just died, after a few days' illness. He edited simultaneously the *Christian Witness*, the *Christian's Penny Magazine*, monthlies, and the *British Standard*, a weekly. For some seventy-odd years he carried on these labors, simultaneously, and during a part of that time he was pastor of the congregation meeting at Whipple's Tabernacle, Moorfields. He was also the author of quite a number of works. At the time of his death he was engaged on an autobiography and a life of his renowned predecessor at the Tabernacle, George Whitfield. But both works, I believe, are left unfinished. He was more fortunate than some editors, for his appreciating readers and admirers raised him, toward the close of the last year, a handsome testimonial of some £3000, to enable him to retire from his hard labors. A subsequent matrimonial alliance allowed him to do this thing more effectually. He was not permitted, however, to have a very lengthy enjoyment of the *otium cum dignitate*. But we hope he is entered into a more glorious rest.

Spectator.

ARKANSAS CORRESPONDENCE.

LITTLE ROCK, May, 1867.

The colored Baptists in this city have recently built a commodious house of worship, seventy-five by forty feet in dimensions. The first service was preached in this house on Sabbath evening, May 5th, by Elder Wilson Brown, (colored), the pastor. We were present and enjoyed the sermon very much. We thought the pastor to be a man of some fifty years of age, and learned from him that he had been a Baptist in Little Rock a good portion of his life. In the course of his remarks, he insisted very much upon a strict adherence to the old ways. He quoted quite a number of Scriptures to prove that immersion was the Bible action for baptism, pressing the idea that he did not believe in "dividing the word," which was done he thought by administering the ordinance in more than one way.

Instrumental music in church he regarded as another departure from the "old ways." But yet he said his people were very proud; and if they only were able he though they would like to have an organ. Then he warned his members against all strange preachers; he thought many of them were wolves in sheep's clothing—that they often write their own credentials, and come among us pretending to care for souls, but really come for nothing but "our money." He referred to his experience as a Baptist in Little Rock. He had been there when there were only seven or eight colored Baptists in the city. Then members from other churches would come to Little Rock sometimes—attend "a meeting or so with us, and then go join the Methodists." "And if I ask 'em how is this? you Baptist; and join the Methodist?" "I don't understand that way." "Well, Bro. Brown, I don't see that the Baptists are doing much, and the Methodists are doing well." The preacher thought such persons were not worth much. As for his own part he never could be anything but a Baptist. "Once the Methodists had a big meeting going on, and we were all there; great excitement and heap of people joining them. They come at us to join them. They said we are all going the same road—all going to heaven. My brethren, (what few there were of them) all looked at me to see what Bro. Brown would do, and if I had joined them, I reckon there would not have been a Baptist among us again from that day to this."

The prospects of the church are very encouraging, and we feel that the cause is safe in the hands of Bro. Brown. He seems to understand the foundation principles of Baptist faith very well. What is better, he manifests such a love for the South, as makes him willing to receive instruction from those who have enjoyed better opportunities. Hence, Bro. Robert, pastor of the White church, has been requested to deliver a series of lectures before the colored church, giving the Scriptures and the reasons that support each article of our faith and practice. May the Lord long spare the life of the faithful old colored brother.

E. L. C.

MY SAVIOR.

I am not skilled to understand
What God hath willed, what God hath planned;
I only know at His right hand
Stands One who is my Savior.

I take God at His word and deed;
"Christ died to save me," this I read;
And in my heart I find a need
Of Him to be my Savior.

And had there been in all this wide,
Sad world, no other soul beside,
But only mine, yet he has died
That He might be its Savior.

One wounded spirit, sore oppressed,
One wearied soul, that found no rest
Until it found it on the breast
Of Him that was its Savior.

Then had He left His Father's throne,
The joy untold, the love unknown,
And for that soul had given His own,
That He might be its Savior.

And Oh, that He fulfilled may see
The travail of His soul in me
And with His work contented be,
As I with my dear Savior.

Yes, living, dying, let me bring
My strength, my solace from this spring—
That He who lives to be my King,
Once died to be my Savior.

"ASLEEP IN CHRIST."

How expressive are these few simple words! Doubtless they have suggested many serious thoughts to many serious minds: shall I be blamed for giving expressions to mine?

Death, that most solemn event in which every reader of this periodical is concerned, is represented to us under the figure of sleep. Throughout the Scriptures this figure is sustained. There are many passages to which we might refer, were we not sure they will be remembered by all who glance at these few lines. The reason why this figure is used is, that it is the most natural of all illustrations. In all ages of the world, in all countries, however different the language and idiom may be, this figure is employed as truly setting forth the character and nature of death. It is, so to speak, nature's spontaneous language; and, doubtless, for this very reason, is frequently to be found in the Word of God.

Sleep is representative of death, because, outwardly, to the observer, it has the same influence and the same effect. In either case we perceive the cessation of the workings of both body and mind. The faculties seem to loose their powers. The senses seem no longer at work. The limbs lie motionless. The eyes are closed, or have a vacant stare; the ear is deaf to the sweetest melody; the tongue cleaveth to the roof of the mouth. Nature sinks under an all but omnipotent influence. So exact is the resemblance, that, of the dying and the dead, it has often been said, "He sleepeth." And even to the subject himself, inwardly there is not often any greater difference of experience. There is the same weariness, drowsiness, sinking; the same approach of a something which robs him of his mental and physical energies, and lays him low in a state—short or long, though it be—of utter unconsciousness of being and suffering. Thus, in some instances, the dying may has been known to imagine the stealthy approach of his last and greatest enemy, nothing more than the drawing nigh of a gentle refreshing slumber.

But there are other things, surely, to be learned from the use of this figure of the apostle. Sleep is the hour of darkness. "They who sleep sleep in the night." Nor is it less so with regard to death. The Scriptures tell us that the hour of dissolution is generally a dark hour. It is a shadow, darkness, night. Job says, "Let darkness, and the shadow of death stain it," the day of his birth, iii. 5. He calls death "the land of darkness and the shadow of death; a land of darkness as darkness itself, and of the shadow of death without any order; and where the light is as darkness," x. 21, 22. He speaks of "the terrors of the shadow of death," xxiv. 17. The Psalmist refers to "the valley of the shadow of death." Ps. xxiii. 4, and our Lord himself said of death, "the night cometh when no man can work." John ix. 4. Nor is the illustration defective. Oh! in how many cases is the dying hour a season of the very "blackness of darkness!" Then does the sun set. Then draw nearer and nearer the shades of the evening, and closely following these shades, the thickest darkness proceeds to wrap up every thing in impenetrable gloom; and the cold dews of night set on all around.

Again, sleep is the cessation from the duties, labors, trials, pleasures of life. So when the night of death cometh no man shall work; John ix. 4. The day is for work; the hour of darkness for rest. The laborer, the man of business, the votary of pleasure, all feel, when the drowsiness of sleep overtakes them, that there is nothing more to be done or enjoyed. Whatsoever of the arduous toil remains, it cannot be prosecuted now. Whatever urgent transactions of life are unfinished, unfinished they must continue; and how many or great soever the pleasures yet to be enjoyed, the cup thereof has been filled, and there is no addition. Conscious omission, or neglect, or loss, may disturb the slumberer; or a sense of duty performed, and virtuous pleasure seized, may soften the pillow and cause dreams of delight, yet sleep, sleeps follows all. So, reader, even so, will it be in the hour of death. Then there will be no more work. The long day of life spent, the night forbids any farther action or exertion. Then the most weighty of all affairs must come to a stand. Whatever be wanting, nothing more can be supplied. If our work be accomplished, blessed shall we be. But if not—oh, who shall help us, who save? In vain the wretched soul shall, in an agony of grief, cry out, "Sun, stand thou still in Gibeon; and thou Moon in the valley of Ajalon, until I have fought the good fight, and finished my course." The sun shall not stand still and the moon shall not stay. The live-long day has been wasted in folly, vanity, sin; and, though but one single hour's delay would suffice to arrange the everlasting concerns of an immortal soul, and for it the miserable suppliant implore ever so earnestly, it shall be denied him, and he be hurried away.

Once more: sleep is the portion of all, and Scripture saith, "What man is there who liveth and shall not see death?" How universal is the power of both! Often have we, in the dead of night, stolen out into the open air, and given liberty to our thoughts. What a striking contrast meets us! Above all is light; below all dark. The heavenly bodies are speeding their course, and hastening to accomplish their duties; but earth is silent and still, and man is at rest. The activity of matter, the energy of mind avail nothing; the distinctions of rank, authority, wealth, and honor are vain. Who has wrought this change? Sleep, like a mighty giant, has stalked forth, and with a single effort has instantly subdued one-half the globe, and is hurrying on to conquer the other. No more of the stir, and turmoil, and bustle of life. No more of the conflicting passions of frenzied men. No more the deep operations of piercing intellect. Sleep has controled all; there is none who can resist. Even so universal is the power of death. Who can evade his icy touch? Who struggle in his dreaded grasp? Ah! how cruel, how unrelenting is this last enemy of the human race? No tenderness can melt him; no tears excite his pity; no power, arrest, or destruction delay his coming. With rapid strides he walks the earth. His footsteps can be traced. Dissolution attends him. Wherever he tarries, we see nought but a wide graveyard, crowded with trophies of his warfare, and monuments of his mighty power. How saddening, sickening, is the thought that such a merciless tyrant should be such a resistless conqueror. Is there none to spoil the spoiler? "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Praise, everlasting praise be to God that there is such a thing as "falling asleep in Christ." Happy, thrice happy they who die in the faith of Jesus, looking to him for salvation! They may enter on the long sleep; but their Redeemer, the Holy One of Israel, sleepeth not; he watches beside their pillow; and motionless though they be, angels commissioned from on high are hovering about them, ready to claim them as the property of their Lord, for they die in him! The night may set in never so darkly, but the Morning Star is hastening after it, and will shorten its hours. The valley of the shadow of death may be ever so gloomy, but the Son of Righteousness will shine forth, and light it up. Coldest dews may descend, but they cannot chill, for there is a principle of warmth within, the love of Christ which passeth knowledge. How the sun may set, life's day may close, it matters not; for the fight has been fought, the race has been run; Christ has been the author and the finisher of the Christian's faith. His work has been perfected. And now Death may do his will—he may slay his victim; he too shall die. The believer now dying, shall live forever; and conquered, shall himself be more than conqueror through Him who hath loved him!

Reader! will it be thus with you when you come to die? or will you be ALONE in that most trying hour; alone meet the last enemy; no friend, no Savior nigh? Ponder these things. The Lord have mercy on us all!

J. C. P.

CALCUTTA, Nov. 2, 1847.

$1000 FOR PRIZE ESSAYS

TO BE PUBLISHED IN

"The Baptist" in 1867.

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5. The articles not to exceed three columns of space in the paper.

6. The following brethren have been selected as arbiters: Elder S. H. FORD, LL.D., Elder A. B. MILLER, Dr. P. S. JONES,

Dr. J. W. KING, Referee.

Address all communications to J. R. GRAVES, editor and proprietor of *The Baptist*, MEMPHIS, TENN.

JUNE.

1. *Acts* xix. 1-6—Were the twelve disciples rebaptised?
2. *Mark* xi. 30—Was John's baptism christian.
3. 1 *Cor.* xi. 26—Will Christ's second coming and reign be personal?
4. Will Christ's second coming be Premillennial?

JULY.

1. *Matt.* vi. 10—(first clause). Is the Kingdom of God "—of Heaven—of Christ, the visible Church?
2. *Matt.* xi. 11-12—Especially, "He that is least in the Kingdom of Heaven is greater" etc.
3. Will all nations be converted before the Millennium or during the Millennium?
4. *Luke* xxi. 26—Escape what things, and how?

AUGUST.

1. *Mark* i. 4—The import of "baptism of repentance for the remission of sins."
2. *Matt.* iii. 15—The import of "For thus it becometh us to fulfill all righteousness" etc.
3. *Mal.* iv. 5-6—Will it be a personal return and ministry?
4. *Amos* ix. 14-15—Will the Jews—all the tribes—be returned to Palestine?

SEPTEMBER.

1. 1 *Cor.* xv. 29—Import of "Baptism for the Dead."
2. *John* xiii. 14—Did Christ enjoin the washing of feet as a Church ordinance?
3. *Matt.* xxiv. 34—The meaning of "generation" in this passage.
4. *Matt.* xxv. 1-14—The parable of the Ten Virgins.

OCTOBER.

1. *Matt.* xxviii. 19—Should we baptise in or "into" the three names?
2. *Matt.* xxvi. 29—Will Christ drink literal wine? If so, where?
3. *Psl.* xxviii. 29, and *Mark* v. 5—Will those promises be literally fulfilled?
4. 1 *Peter* iii. 18, and *Rev.* xxi. 1, and *Isa.* xxv 17—Are these "New Heavens" identical?

NOVEMBER.

1. *Matt.* iii. 11—"He shall baptise you with the Holy Ghost and with Fire."
2. *Matt.* vi. 15—Is it our duty to forgive an impenitent offender?
3. *Matt.* xxv. 34-46—Will this be a judgment of individuals, or the final judgment described in Revelation xx. 11-15?
4. 1 *Cor.* xv. 35-45—Does Paul here teach the resurrection of the literal body that was laid in the grave?

DECEMBER.

1. *Luke* xvii. 34-37—"The one shall be taken and the other left."
2. *Rev.* xx. 1-4—Will the "binding and loosing" of Satan be literal? and the effect of the two acts on the living.
3. *Rev.* xx. 4-7—Will this resurrection and reign be literal?

JANUARY.

1. *Rom.* xii. 1—Melchisedec—Was he human or divine?
2. *Rom.* xv. 8—Christ a minister of the Covenant of Circumcision.
3. *Isaiah* lxiii. 1—Did Christ tread the winepress on Calvary, or is he yet to tread it?
4. *Heb.* ii. 10—Did the Divinity of Christ participate in his sufferings?

FEBRUARY.

1. *Rom.* viii. 19-24—The deliverance of the Creature into the liberty of the Sons of God.
2. *Heb.* xi. 39-40—What "promise" the perfection alluded to?
3. 1 *Cor.* vi. 1—Are Christians justifiable in going to law with each other? If so under what circumstances?
4. *Rev.* xx. 12-15—Will the righteous be judged at the last judgment? Will there ever be a "general judgment?"

MARCH.

1. 2 *Cor.* v. 8—Do the spirits of departing saints go immediately to "Heaven"—the especial dwelling-place of the Father?
2. *Luke* xxiii. 42 and 2 *Cor.* xii. 4—"Paradise." Where?
3. 1 *Peter* iii. 18-20—"The Spirits in Prison."
4. The death of the soul: *Ezek.* xviii. 4, and *Matt.* x. 28.

APRIL.

1. *Rev.* xvi. 12—The river Euphrates; symbol of what?
2. *Rev.* xi. 3-13—The Two Witnesses; symbol of whom?
3. 2 *Thes.* ii. 3-4—The Man of Sin, or Anti-Christ. Is he a person? Has he appeared?
4. *Ezek.* xxxviii. 2-10—, and *Rev.* xx. 8—Are these battles of Gog and Magog identical?

Essay to be received for adjudication on or before the 10th day of August, 1867:

"Do the Scriptures authorize any organization to engage in the work of evangelizing the world save the Church?"

Essay to be delivered on or before the 1st of September, 1867:

"Have females and minors a scriptural right to vote in the administration of the government of the Church?"

P. S.—Will all religious papers confer an especial favor upon me, and perhaps upon many of their patrons, in inserting this article once?

J. R. G.

morose or peevish, or uncharitable, or [illegible] and gloomy, while they profess to be religious, in opposition to one who is cheerful, trustful, unselfish and kind? With the former, he associates religion as something hideous, calculated to produce unhappiness and gloom: while the latter conveys the impression of "Whatsoever things are pure, whatsoever things are lovely, or of good report." The teachings and precepts of the former are like writings in the sand, washed away by the tide; while the instruction and admonition of the latter are graven as in the rock.

Children suffer much from the inconsistency of other members of the same family. It is a sad mistake to require more of children than we ourselves perform; to be exacting of them, and lax with ourselves; to be rigid in governing, while destitute of self-government. The fountain cannot rise higher than the reservoir from which it flows; no more can precept go one step beyond practice as a means of good.

A little boy reads at school the well-known story of George Washington and his father's cherry tree; and as it fills him with delight, he takes his book home to read it to his father, to whom he imagines it will have the same interest; the father hears it read, and tells him that he must always speak the truth, and that some day he may be another George Washington. A few days after, this little boy commits a similar offence, and make a similar confession, but not with a like result; he is punished with severity, and will probably say to himself, if not to others, "*I wonder if fathers should not be like George Washington's father too?*"

However unconsciously it may be, every child is taking lessons each day, on some, if not many, *moral* subjects. Each day he hears or sees that which will tell on his whole future life; the germ of a principle which will never die, may have originated in a thoughtless remark, or a trifling act.

In the family all the moral virtues or their opposites, are inculcated by living examples. That little boy who was witness to a bargain where the father by false pretenses passed off an article known to be worthless, as valuable, has learned a lesson in dishonesty which, if followed, may bring him to the penitentiary or to death; or his conscience may be equally hardened if the same dishonest purpose is manifested in depreciating the worth of an article before it is purchased, and praising it afterwards. "It is naught, it is naught, sayeth the buyer, but when he goeth away, he boasteth." How many little ones stumble over these faults. Is it not often that they hear the remark, "I bought it for half its value?" and with a feeling of self-satisfaction, is not the remark made? The little girl upon whose ear the words have scarcely died away—"O dear, I wish people would stay at home," is astonished and perplexed to hear the *friendly greeting* with which her mistaken, misguided mother, receives the *unwelcome* guest.

Vile insincerity! if thou hast not gained a proselyte, it is because of thy hateful mien. That young person who is taught to lie, by saying, "Not at home," may justly say with Pilate, "What is truth?" The petty meanness, the faults, the sins, the secret violations of the Sabbath, so artfully concealed from the eye of man, may justly prompt the child who witnesses them, to say, Can God see?

Such is the process that is going on in a greater or less degree in every family. The influence of some "is a savor of life unto life," while that of others is of "death unto death."

To produce the former result, it is necessary to form a right estimate of the true dignity of the family. The untold influence it will will have, not only on the present, but on future generations; its *results*, which eternity can alone unfold; the value of the souls which compose it; and the happiness or misery, the weal or woe, for which it is responsible—these testify to its importance. In itself, a little rill, the influence of a single family may go on deepening and widening, until, like a mighty river, it may bless the world by its spirit of benevolence. To effect great results, it is not necessary that it be powerful in its beginning. It may be the inmates of the humblest cottage that exert the greatest influence.

On the morning of a Christian holiday, an aged man went into the street to beg. Soliciting alms of a group of lads at play, they all began to search their pockets for something to bestow upon one whose benign countenance and tender expressions had won their confidence. At this moment, a bright, intelligent little fellow whose parents had instilled other principles than benevolence, turned the scale against the suit of the poor old man.

"My father," said he, "has told me never to give anything to street-beggars; 'it encourages idleness;' so, boys, you may do as you please about giving; I shall keep my money." This appeal, coming as it did, from one who was a leader of the clan, and appealing as it did to each boy's selfishness, had the desired effect; every hand was withdrawn from the pocket more readily than it had been thrust in, and a general shout of "Look out for street beggars!" was raised, in which all joined save one. This was a poor orphan boy, who had three cents given him by his employer, to spend for Christmas; he lingered by the old man until his mates had fled, and then offered him the little coin.

"But you look," said the beggar, "as though you needed it yourself; keep it."

"No," said the noble boy, "my mother told me 'never to deny any one that asked a favor of me, if it was in my power to grant it,' and she is dead, sir; please take it; you may be an *angel*; she said such people were sometimes."

And an angel to him it proved. The beggar was not poor, but an eccentric aged man, who wished to find some worthy object on which to bestow his fortune. He had now found one with the principle instilled into his mind in his earliest years to do good. And now, that boy goes forth to bless the world, through the influence of that mother who lived and died in poverty, that rich little boy, through his father's means, to search and wither the kind feelings of others, as the simoom of the desert destroys every green herb.

The family is the theater where every human being begins to act his part in the grand drama of life. The tiny infant has commenced a life that will know no end; it is a lamp lighted, to burn "while immortality endures." And for that infant, God has a definite purpose, a life-plan drawn from "all eternity." It is astonishing how few have any comprehension of the meaning of life, of its divine appointments, of the work it is designed to accomplish, even in obscurity. To every work and enterprise there is a proper place assigned, to every mechanical *art*, to every department of science, to every agricultural, mercantile, or commercial pursuit, propriety and convenience lend their aid.

"To everything there is a purpose, and a time for everything," except the right training of immortal minds. In nothing is there such a misapplication of time and talent, such a lavish waste of opportunities, and golden moments for instruction, when the heart is tender and pliant.

The practical farmer cannot afford to let his acres lie waste, nor his flocks and herds suffer from want of proper food and attention; while he entirely overlooks the wants of his children, and is as ignorant of their true natures, as he is of the inhabitants of the farthest star. The millionaire cannot afford to let his money lay idle in his safe, but it must be constantly affording profit by usury; yet he has not a moment to spare in studying his child's temperment and tastes. The farmer must understand the chemistry of his soil, and studies to find the best means of increasing its fertility; he understands the rotation of crops, but the analysis of his child's mind he cares not to know. He has never dreamed that he is a complex being, requiring not only physical, but mental and moral aliment.

Parents, notwithstanding their affection for their children, are often slower to believe good of their children than evil. The children are born depraved, we believe, but that they out-grow this depravity until renewed by divine grace, we do not believe. That their children possess a *will*, which vies in strength with a *man's will*, they readily admit; but that it has hopes which may be disappointed, ambition which may be cramped, fine feelings which may be crushed, they are not equally ready to believe. Such narrow-minded people are those who bring out the strong will; they furnish the occasion for its development. They alone, who possess the key to a child's heart, can unlock it, and see the rich fund of fine feeling and manly virtues hidden there. True they are mixed with much that is evil, they may be buried in the rubbish of bad habits; but they are there, and they must be brought to light.

Within the human heart, unseen to mortal eyes, are love and hate, benevolence and avarice, hope and fears, ambition and recklessness, courage and timidity, faith and despair. Faith alone is the result of renewing grace, the others are brought out by circumstances.

Companions exert an important influence in bringing out different qualities. A child classed with an ambitious or idle scholar, will progress accordingly. If treated with cruelty, he will be far from the possession of kind feelings which acts of kindness draw out. "Paid him in his own coin," is a common remark; but who would be willing to place his child where he would receive or pay the coin of hard words, and angry blows. Yet this is the currency of the street, where very many children are turned out to be educated.

Too little as well as too much is expected of children. It is a great stretch of charity for some people to believe that children can be converted, when at the same time they will speak of bad children as candidates for the prison or gallows. Too little is expected of them in conversation; the child often proposes a question, which if answered, would lead to an interesting and profitable discussion.

The child thinks. He thinks upon great subjects; he picks up an idea, very likely an erroneous one; he asks you to tell him, but you think the subject above his comprehension, or you have not time or interest enough in the subject to attend to him. He retains his erroneous idea until years after he has gained the desired information. Erroneous ideas about God, and death, and heaven, almost any one can remember after he has arrived at mature years. Would you but condescend to converse with your little ones, rather than put them off with the time-worn excuse, "you cannot understand," would not those little ones hang upon your lips, and prefer your society to the unmeaning ribaldry of the street?

Everything about God, and especially the blessed Savior, should be taught by the fireside to children. They should be made familiar with them in such a way as to relieve the mind rather than to distress or distract with fear. Many Christians have "been all their lifetime subject to bondage through fear of death," merely from injudicious teaching, or rather avoiding teaching upon the subject by their parents when young.

Many persons have groped through the world in darkness, from the fact of having the dark side of everything held up before them by some gloomy, misanthropic person. Avoid such a dark murky atmosphere in the family, where are young and tender minds; a gloomy picture is daguerreotyped upon the mind which will ever be starting into life to annoy its possessor.

Let every dark cloud have its "silver lining." Let an overruling providence be taught—ever ready to dispense good, giving for every dark day, a light to follow it; for every loss a gain; for every trial a rest.

Let the Savior be set forth, as loving little children and delighting to bless them, and then may that love which casteth out fear, be in every heart, and every heart given to him, "in whom all the families of the earth are blessed."

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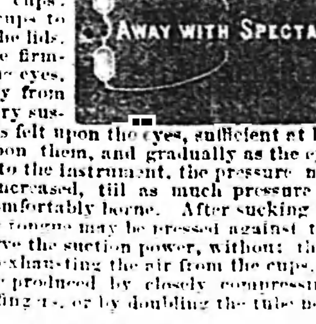

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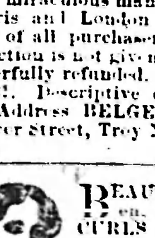
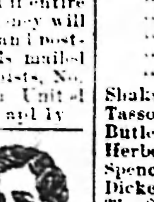

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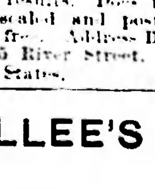

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