

THE BAPTIST.
A. H. GRAVES, Editor and Proprietor.
Office, 27 South Court Square,
MEMPHIS, TENNESSEE.
\$2.00 Per Annum, in Advance.
Editorial Contributors:
J. B. BAKER, Ga.
J. H. CHAMBERLAIN, Ky.
J. H. FRANK, Tenn.
A. C. GAZDAR, Tenn.
Correspondents:
E. L. CAMPBELL, Ark.
C. E. HENDERSON, Cal.
Occasionals:
"Quilley," London, Eng.
"E. G. M.," University of Va.

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.
Vol. II. MEMPHIS, TENN., SATURDAY, JULY 4, 1868. No. 1.

No. Squares	1 Month	3 Months	6 Months	12 Months
1	\$5	\$12	\$20	\$35
2	8	18	30	50
3	12	25	45	75
4	15	32	55	95
5	18	40	65	110
6	22	48	80	130
7	25	55	90	150
8	30	65	110	180
9	35	75	130	210
10	40	85	150	240

Professional and Business Cards of three lines or less, will be classified and published at 25 cents per annum, each insertion; in reading column, 30 cents. Yearly and half-yearly advertising, quarterly in advance.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession 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 as Christ, the only medium of Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent 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) 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. 20-23; 2 Cor. vii. 6-19; Rev. iii. 23; Phillip. xxvii. 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 Pelobaptists 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 xviii. 17; Mark xvi. 16; John iii. 2, 3; Acts viii. 38; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.
Burial in the water or 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 traditions, 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, as 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 expressly prohibited, is positively forbidden, since the specification of no 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 authority to traffic with the ordinance or organization of his Church or Kingdom, as to take 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 Pelobaptist 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 the government of the apostolic churches was by democracy, (that is, vested in the people membership,) and all the churches independent of each other. All religious societies have legislative, executive and judicial powers, and are, in the hands of the clergy or a few as (1.) are anti-scriptural and anti-republican principles which no Christian can lawfully countenance, or republican freedom ought to support; (2.) are, in all the acts and ordinances of such societies, illegal, and ought not to be followed by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as general 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, or any other thing, can be called a church of Christ, or a branch of the church of Christ, for things equal to the same thing are equal to each other.
6. Protestant historians frankly admit that apostolic churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure doctrine of the gospel through all ages.—[See page 36.]

The Pulpit.

WITHSTANDING ERROR BY TRUTH.

[Sermon preached by Rev. Alvah Hovey, of Newton Theological Seminary, Mass., on the Anniversary of the American Baptist Publication Society, New York, May 24, 1868.]

It is natural, I think, for those who are identified in heart with Christ and his cause to feel a deep interest in the "signs of the times." They are wont to renew their survey of the field of Christian action, with increasing solicitude, year by year. They are anxious to learn whether the currents of human thought and belief are tending, to estimate their value and force, and to ascertain what position must be taken in order to guide or resist them effectually. And this habit of noting the aspects and changes of the religious world, so natural to every true servant of Christ, has been honored by the Savior's approval; for by reproaching, as he did, certain of the Jews, for not discerning the signs of the times, he taught the value of such discernment, and declared it attainable by man. It is indeed possible to indulge a morbid curiosity in this direction, seeking, by a study of the present and the past, to lift the veil which God wisely has spread over the future, a forgetting, in view of the giant forms of evil which now rule the world, that arm which is able to control and subdue them all; but this morbid curiosity—a sinful distrust—need not follow a proper study of the character and bearing of religious events. I shall, therefore, briefly survey a few tendencies of thought and feeling which are manifesting themselves in the world to-day, and which concern us as a body of Christians, no less truly, though, perhaps, less obviously, than they do others. This survey should, of course, be made from a position furnished by the Word of God; and accordingly I have chosen, for my point of observation, a sentence in the letter of Paul to the Ephesians, vi. 13:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."

The entire paragraph in which this exhortation occurs is singularly earnest and animated. Its words ring in the ear and stir the heart like the voice of a trumpet. Christians are addressed as soldiers, and their life is represented as a warfare, a struggle. This struggle is not, however, against human foes, who can be met with carnal weapons, but against spirits of darkness, who tempt, and blind, and pervert the hearts of men; against superhuman foes, who mock at any but spiritual weapons. It is thus, as the apostle felt, a momentous conflict, but one from which no true soldier of Christ should ask to be relieved before the time; it is a mortal strife, issuing in life, or death eternal, but one in which the faithful never perish—obedience, courage, watchfulness, endurance, the great qualities of a good soldier in every kind of warfare, are certain pledges of success in this.

But the words of Paul remind us of a fact in military life which I wish especially to employ in this discourse, namely: That the soldier has a double service to render, defensive as well as offensive. He must hold as well as take, resist as well as attack, stand as well as advance. And sometimes it is harder to retain a position than to seize it. Sometimes a commanding height may be suddenly taken, which if held insures the victory at last, but which must be held against the whole force of the enemy, hurled with desperate fury, shock after shock, upon the repelling band. So it was with the English army at Waterloo; it conquered by standing and withstanding. And so it often is in the Christian's warfare; having taken a strong position, he must defend it with unwavering firmness, and unsleeping vigilance, or it will soon be lost. In the evil day which, alas, is ever returning through his life-long conflict, he must withstand the assaults of the great adversary, refusing to yield up to him an inch of the ground which belongs to his Lord. And it is this part of the Christian's warfare I now propose to discuss. Others may summon you with more inspiring voice to aggressive service, and you will listen, I doubt not, to their call; but I am solicitous to whisper in your ear the duty of taking to yourselves the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand. Addressing myself to you as Christians and as Baptists, I would fain urge you to maintain the apostolic faith and practice which you have made your stronghold.

I. Against the ritualistic spirit of the day.

And by the ritualistic spirit of the day I mean, in part, the disposition which is revealed in many quarters to multiply forms in worship, to represent by sensible objects or acts the spiritual verities of religion, to clothe the ministers of Christ with emblematic robes, multifarious, many-colored, and unknown to the primitive church, and to insist on posture and liturgy, intoning and incense as essential to the proper service of God in his house. That such a spirit has been manifested in great power, is well known, and however difficult it may be to determine just what part, if any, of the public worship of God should be free, spontaneous and variable, and just what part, if any, prescribed and uniform, it must, I think, be acknowledged that the path of safety in this matter, will be as near the simple worship of the first age, while the path chosen by ritualism will take us to human wisdom instead of Divine, to Hildebrand instead of God.

But I mean also by the ritualistic spirit, a more dangerous tendency than the one now described—a disposition to rely upon a sort of sacramental grace. For it will be found, I suppose, that a deep craving for ritual worship rarely exists without a measure of confidence in it as being somehow the channel of special grace from God, of a mystic influence which reaches the heart more secretly and surely than is otherwise possible, of a saving and transforming virtue, similar to that which is supposed to be imparted by baptism and the Lord's Supper. An incident will illustrate my thought. A few years since I was gravely informed by a distinguished theologian, of Berlin, that the labors of Oncken and his associates were useless, and worse than useless, in the empire of Prussia, because, as he distinctly affirmed, the spiritual welfare of the people was already secured by the established church, and because some of the most earnest Christians were leaving their mother church to swell the Baptist ranks. When I ventured to inquire how the spiritual welfare of the people was made sure by the established religion, while hardly one in twenty was found in the house of God on the Sabbath, and hardly one in a hundred gave any other evidence of piety, he replied, without the least hesitation, that all the people were baptized in infancy, and that nearly all were in due time admitted to the Lord's Supper; hence they were on their way to heaven. Unable to share his confidence in the salvation of men hereafter who practically scorned the Savior here I undertook to explain to him our doctrine of believers' baptism; but he rejected it at once, declaring himself unable to see any good reason for baptism in case regeneration had been already effected, and pronouncing their ordinance a medium of the new birth, a useless form.

Now, the ritualistic spirit springs from such a feeling and belief as was avowed by this German professor. It will flourish on no other soil. It will prevail where the ritual act is supposed to convey a kind of sacramental grace, but not elsewhere. If it is imagined that ritual words, and acts, and vestments, are charged, by reason of their priestly origin and use, with some peculiar virtue, akin to that which emanated from Jesus when a woman of the crowd moved by faith touched the hem of his garment, they will be eagerly desired, and the worship of God will be deemed empty and vain without them; but apart from this imagination, which has been a fruitful source of error in the religious world, they will be looked upon as non-essentials in worship. And if looked upon as non-essentials, they will be desired as grateful to taste and sentiment, or deplored as tending to formality and superstition.

If this be a just view of the ritualistic spirit, we are called upon to beware of its influence and withstand its progress. Subtle, insinuating, plausible, it is an ally of Rome and a foe of Protestantism; for the principal ceremonies which it craves symbolize doctrines rejected by the reformers, and, what is more to the purpose, by the sacred writers themselves. It should, therefore, be promptly discountenanced, lest before we are aware it succeed in corrupting the purity of our faith, and so in dislodging us from the Scriptural post which we are called to hold. *Obsta principibus*, "withstand the first approaches of evil," is an admonition which the Christian soldier should never forget. But I must direct your attention to another point, and urge you to maintain the apostolic faith and practice which you have made your stronghold.

II. Against the liberalistic spirit of the day.

I cannot persuade myself to call the spirit of which I am now to speak, truly liberal; for, unless I am wholly mistaken, it is intolerant of genuine faith, and swift to denounce everything positive in religion. It may, therefore, be as well to call it liberalistic, reserving the more honorable term for a higher use. The spirit in question seem to require that mere opinion should not degenerate into belief, nor interest into earnestness. Truth, it feels, should be thankful for patronage and not clamorous for allegiance. The church should be broad, catholic, indulgent, welcoming all, excluding none. Religion itself should be conceived of as an inspiration, a hidden life, independent of creed, unfettered by law, and nourished equally well by views of God and duty the most conflicting. Elliott and Colenso, though one honors what the other despises, and one builds up what the other tears down, must be recognized as serving acceptably the same cause and the same Lord. The discipline of God's house must be neglected, the certainty of religious truth denied, and the sovereign authority of Christ slighted, for the sake of visible union. For what is the wheat to the chaff? saith this spirit. To maintain the faith once delivered to the saints, to keep the ordinances as they were committed to the church, to obey Christ promptly and exactly, as the soldier obeys his captain, is pronounced rigid, unchristian, illiberal, and unworthy of this enlightened age. Let there be outward fellowship, though there be inward strife! Let the house be one though divided against itself! Now it may be granted that such language is honestly used by a certain class of men. I do not doubt it. But they are men who have not felt the awful power of religious truth nor fully realized how sacred it is; they are men who have never been brought face to face with holiness and sin, with God as sovereign and their own hearts as rebellious; they are men who have rather speculated about religion, that felt a deep hunger of soul for it, and a deep joy in it. They can hardly say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," or appreciate his solemn charge to Timothy, "Hold fast the form of sound words which thou hast heard of me," and "Keep by the Holy Ghost, that good thing which was committed unto thee;" much less can they approve the language of Christ, "Every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." For all this is too positive and exclusive; they cannot understand or sanction it.

If there is another class of men, having deeper religious experience and more serious views of truth, who yet make their boast of liberalism, I must leave the enigma of their course unsolved. And this may be done without offense; for my subject permits me to deal with great currents of thought, paying little regard to the motives which actuate particular men. But what I think myself bound to say of the liberalistic spirit is this: That it proposes union at the sacrifice of principle; and much as I deplore in itself, the separation of Christians into distinct bodies having no ecclesiastical fellowship, I am certain that a visible unity purchased by the general prevalence of this spirit would be a victory of indifference over faith, and a great disaster to the cause of God. "Truth before peace" was the motto of our Baptist fathers, and it will be to the end of time the motto of all who know the sacredness of truth and are loyal soldiers of him who is King in the realm of truth. Perhaps I ought to go further, and say, "truth before peace, and truth in order to peace," will be their watchword, for there can be no deep and abiding peace, no union fitly denominated Christian, which is not rooted and grounded in the truth. Not by ignoring the laws of Christ, but by obeying them; not by perverting the ordinances of his house, but by keeping them; not by surrendering the mountain passes of revealed doctrine, but by holding them; not by admitting laxer principles of order and discipline, but by rejecting them; not by leveling downward to the low plane of worldly prudence, but by leveling upward to the high plane of conscientious obedience,

spirit of millennial fidelity and love be gained, and Christians of every name see eye to eye, and walk by the same rule. The time will surely come, the day will surely dawn, for already the streaks of morning light appear in the eastern sky, when firmness in defense of principle will not be deemed exclusive, nor obedience to the revealed will of Christ uncharitable.

But even charity, in the current meaning of the word, is not the royal grace described by the apostle in his first letter to the Corinthians; and we have all regretted the mistake which the translators of our version made in substituting "charity" for "love" in that magnificent passage. Far be it from me to undervalue the habit of "thinking no evil," of putting a favorable construction on the conduct of others; but this is only one exercise of love—an amiable one, to be sure, yet only one of fourteen enumerated by the apostle; and among the fourteen stands this also: "Rejoiceth not in iniquity, but rejoiceth in the truth." How simple this negation! yet it conceals a most energetic positive, an unquenchable hostility to wrong-doing. For holy love can never be neutral, never be indifferent in the presence of sin. Love is of God and shares his joy in moral good, and displeasure with moral evil. Having perfect sympathy with right and truth, it has none whatever with falsehood and wrong. Love raises high the standard of duty, enforces the utmost claims of religion, and demands veritable obedience to the word of Christ. Let us not then expect her to indorse the liberalism which is so boastful at the present time; for she will never consent to put man above God, nor man-teaching above Divine, nor will she ever ask us to make little of conscience and much of sentiment, little of duty and much of feeling. For true love is loyal to God, giving him always the first place, to which there is no second, and urging others to do the same. True love is honest to man, warning him against disobedience and pressing him to submit without reserve to the will of Christ. It does not ask what will please the world, but what will benefit it, what will subdue it. For it must not be forgotten by the Christian, even when he hears the myriad voices of liberalism, and observes the mighty sweep of the liberalistic wave, that Satan is still prince of this world, and the widest currents of human thought and feeling are under his control. What, then, do the soldiers of Christ need but simply courage and fidelity? A mind and heart to inquire after the orders which prescribe their duty, and a purpose to obey the rightful authority wherever it bids them go or stand? I count it an honor, dear brethren, to be numbered with a people who have in large measure this mind and heart, this courage and fidelity; and I trust the Savior will give us grace to maintain our position in faith and practice to the end; withstanding in the panoply of God the liberalistic spirit which is marshaling its hosts against the friends of truth. It is also, let me now add, your duty to maintain your position.

III. Against the naturalistic spirit of the day.

You will not, I am sure, believe me capable of saying a word against nature, or against those studies which make us familiar with her marvellous processes. "The heavens declare the glory of God and the firmament showeth his handiwork." "Fire and hail, snow and vapor, stormy wind fulfilling his word, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls," do all, as I joyfully confess, praise the Lord; and a knowledge of them will lead the Christian to bow with deeper and more grateful adoration before the only wise God. Nevertheless, science is not religion, the study of nature is not love of Christ. For even the wisest of men who "spake of trees," from the cedar tree that is in Lebanon unto the hyssop that springeth out of the wall, wandered far away from God and as far from true peace. And there is a naturalistic spirit at the present day which may be described in the terrible words of Paul, as "changing the truth of God into a lie and worshipping and serving the creature more than the Creator, who is blessed forever;" a spirit which finds no personal God revealed by nature, which denies the possibility of miracles, and which sneers at the New Testament as "a volume of cunningly devised fables." Of course this description is applied to its boldest expression, yet I believe, to its innermost nature. For the spirit or tendency in question is

radically secular and superficial; it canonizes the five senses and extols the properties of matter; it bows to the steam engine and telegraph wire, and preaches the gospel by a material civilization, but it is blind to the properties of spirit, and deaf to the witness of conscience; it will hear nothing of a first cause, a supreme will, a wise purpose running through the ages. The interior, invisible, imponderable self which gives to man his real worth, flashing from his eye, moving in his arm, sounding in his voice, and making him the lord of nature, it is compelled to recognize; but further than this it is unwilling to go. Of a self higher than man, invisible, supernatural, holy, it has no desire to speak or to think. But if it is ever led to refer to such a personality, it is sure to interpose countless ages between the same and man. God is represented as afar off; eons ago he disappeared from the theater of action, and he will never return to plague or comfort a universe which is able, spider-like, to spin its own thread or weave its own shroud. Christ, then, was a mere man; there was no miracle in his birth, none in his life, none after his death. He was simply a Jew of Galilee, somewhat remarkable for his intelligence and piety; but still a Jew, the product of his age and nation.

The gospels cannot be true when they represent him as more than this; for nature is supreme within her broad domain, and God, if there be a God, cannot be supposed to distrust her movement. Now to every one who has any just view of the life and person of Christ, as set before us by the Evangelist, or any adequate sense of what it is to produce such a life-picture, by mere force of imagination, or any deep experience of God's grace in the heart, the spirit which has been characterized, must seem at once to be evil and irrational; but it makes up in boldness for what it lacks in worth; though negative in doctrine, it is positive in tone; as so-called by some of the positive philosophers, it seems to say in the words of another, that "it is but asserting roundly without evidence, and concluding positively without doubts, and the business is done." And so it prevails in the earth, like the waters of a second deluge it rises from height to height and advances from point to point with great rapidity, filling the hearts of some with joy and of others with dread; it enters every province of human thought, feeling and faith; it is in religion, in morals, in philosophy, in social life, in all forms of literature; it pervades the mental atmosphere of the time, and is inhaled at every breath; it intoxicates, bewilders, stupefies the moral nature, and many perish. This language may seem to you extravagant, and I would fain believe it is, but there is no little reason to think it substantially correct. Yet it must not be forgotten that the prevalence and power of the naturalistic spirit are due in part to the truth which it represents. The properties and processes of nature, which it declares to be the sum of all knowledge, are deeply interesting and instructive; but wonderful as they are, taken by themselves, and worthy of careful study, they are charged with new meaning and beauty when contemplated as the products of Divine skill and read as the language of God to men. And the sin of naturalism is not this, that it finds truth in the material world, but rather this, that it refuses to find the truth of God, or better still, that it "changes the truth of God into a lie," by making nature testify of itself and not him, and thus worships and serves the creature more than the Creator, who is "blessed forever;" and it deserves finally to be noted, that in actual life the forces of extreme liberalism and extreme naturalism blend into one, by their common hostility to the reign of Christ. High views of nature and low views of religion meet and coalesce.

He who finds in the Scriptures no evidence of their supernatural inspiration will cry, all hail to him who finds in the animal races no evidence of their supernatural origin. This is a fact to be deeply considered; for it is plain that the two great currents of thought and feeling, which I have separated, are virtually one in their anti-Christian bearing. They both seek to sap the foundations of revealed religion, and to prove that the only sources of knowledge are strictly human and earthly. They are confederates and allies, by virtue of a common aim and a common spirit; hence the wisdom and firmness which are needed to withstand it; for it has been finally said, by one of the greatest living poets,

CONSTITUTION OF THE BAPTIST CHURCH

Church of Christ is His kingdom; its constitution is divine... church officers by degrees assumed new powers; new rites were introduced...

THE WATERY WAR: OR, A POETICAL DESCRIPTION OF THE EXISTING CONTROVERSY BETWEEN PEDOBAPTISTS AND BAPTISTS, ON THE SUBJECTS AND MODE OF BAPTISM.

BY JOHN OF ENON. And so they wrap it up.—Mica. So Christendom is doomed to feel The fiery strife of flint and steel...

Who take the Bible in their hand, Who feel resolved no more to trample Beneath the feet of the Lord's example...

Whom all their reasoning cannot keep, To please the man, (a) but not his God, They will immerse him in the flood...

Who stream away to ponds and rivers; And when th' indecorous rite is o'er, Come drench'd and shivering from the shore...

But since we have resolved to stray, Pray leave us to our chosen way. But should you choose to write a man...

Mr. Dow, in his Pedobaptist Catechism, p. 28, has the remarkable answer to the following question: Q. What is the whole amount of evidence in favor of immersion...

WATER, MOTHER.

Mother, watch the little feet
Clanking o'er the garden wall,
Bounding through the busy street,
Ringing cellar, shed and hall,
Never mind the moments lost;
Never mind the time it cost;—
Little feet will go astray—
Guide them, mother, while you may.

SPIRITISM.

Outline of the Lecture on Spiritualism, delivered in the First Baptist Church, Memphis, Sabbath Evening, March 21, 1868, by A. R. GARDNER.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters cover the great deep"—that the leopard and the kid shall lie down together, that peace and good will shall reign throughout the whole world, and man's inhumanity, and cruelty, and wickedness cease forever.

"Softly tade the twilight hours," etc., After which the speaker said: This is the most solemn hour of my life. There are men in this house whose immortal destinies may be determined by the manner in which the subject shall be treated.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world."

"The doctrine of my text is, that God will send strong delusions upon the worldly, the sinner, the ungodly, and leave them to believe a lie, because they reject and will not believe his truth. Of these delusions, Spiritualism—commonly called Spiritualism—is one of the chief."

use of electrical and magnetical appliances and contrivances; they are such as no human agency can perform, and such as demand supernatural powers, the agency of spirits, good or bad—angels of light, or demons of darkness. He who denies these facts, is either himself deceived, or else utterly ignorant of Satan's devices.

I. WHAT IS SPIRITISM—improperly called "Spiritualism?" It is that system which teaches that the living may and do, under certain circumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four millions of believers in this country—and, as a religion, not a half score years of age.

Its converts are not of the ignorant, the vicious, and the unlearned alone, but scholars and philosophers, statesmen, and men of all the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our churches openly or secretly believe it.

How may we account for its rapid spread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond.

The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and even devout minds this has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation.

It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whether we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the spirit-world, and long to rend it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it.

2. It meets the cravings of the bereaved.

It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whether we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the spirit-world, and long to rend it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it.

nize evidence? Nay, is he not in the very state to be duped? And in nine cases out of ten he is duped. He comes out from the experiment a confirmed believer.

Such, in thousands of cases, is the origin of the belief in Spiritualism. Culture and good judgment, and strength of intellect are seldom sufficient, under such circumstances, to hold the person back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and the wish has power to blind or pervert the judgment. He is incapable of sound reasoning."

If you ask us why God has not met this craving in his Word—why so many questions are left unanswered that so intimately concern us and our future, we can only refer you to our subject this morning, "Faith." This grand aim of revelation is to educate us to a life of faith. Here it is God's purpose that his children should not see, but trust—that they should walk by faith and not by sight. "Beloved, none are we the sons of God, and it both now yet appear what we shall be."

Spiritism comes to us as a new religion, attested by miracles, and as such deserves our candid examination. Each one of its spirit manifestations is a distinct miracle, being supernatural—i. e., contrary to the established constitution of things, or a deviation from the known laws of nature.

II. THE MIRACLES OR MANIFESTATIONS OF SPIRITISM. These may be arranged under four heads—

1. Those connected with the material objects. Under this head may be enumerated, the moving of furniture, the suspending of material objects in the air. Persons have been lifted up and carried bodily from one room to another, raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the unsophisticated and uninitiated. It is "taken up" in the cabins in the West and successfully performed.

2. Those manifestations that exhibit mind in connection with, and controlling material objects. Under this head may be enumerated—the tipping or rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by writing, speaking and hearing, through living mediums. These instances, again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and Hon. N. P. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal friend. We must say, when we consider the circumstances, no miracle was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and pronounced mentally the following question: "Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief? To which I received the following answer: "I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an explanation."

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet, so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet, rested a few moments, and then moved back to its original position. Then again it moved as far the other way, and returned to the place it started from. One side of the table was raised and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual."

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force, took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try together to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone, and raised it without difficulty. After this, the following conversation ensued: "Q. Can you raise the table entirely from the floor? A. Yes."

"Q. Will you raise me with it? A. Yes. Get me the square table." "The square table was of cherry, with four

legs—a large sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course added to the weight to be raised—namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!"

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner bell. He directed a drawer to be put under the square table. I put a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as beating time to a march. The bells continued to ring and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it."

"I was then directed to put the guitar on the drawer, we were all seated as before, with our hands and arms resting on the table. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds becoming soft and sweet, and low, began to recede, and grew fainter and fainter, till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume, as when they commenced. I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the soul like these prophetic strains drawn out by an invisible hand from the spirit world."

"I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out. Get the pencil and sharpen it. I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the draw. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, discovered pencil marks on each side of the outer sheets, but no writing. Then was received the following communication: "The power is not enough to write a sentence. This will show you that I can write. You meet on Friday, precisely at seven. I will write a short sentence. JOHN C. CALHOUN."

"We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, and said: "My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it. He replied, 'You will know the writing.' He then said, 'Have your mind on the spirit of John C. Calhoun.'"

"I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged, and on examining, I found on the outside sheets these words: 'I'm with you still.'"

"I afterward showed the 'sentence' to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robt. B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own; and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun."

"Gen. Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing 'Jm.' for 'I am,' and that he has numerous letters from him where the abbreviation is thus used."

"We add the testimony of Rev. D. F. Goddard, Boston: "This is to certify that, during a long investigation of the modern phenomena which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no nice machinery affixed for the purposes of deception, without any contact whatever of earthly kind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify. I have also received from a medium, who never saw me before, and knew nothing of my family, the fac simile of his handwriting; and this when I was not expecting such handwriting, and could not have possibly imitated it, without a copy, in the labor of three months. D. F. GODDARD."

"These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—i. e., these manifestations are yearly more distinct, unmistakable and convincing. We cannot but be long the spirits get audibly, and will deliver their own mediums—

they will hold converse with the living as "friend talketh with friend."

By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by TRICKERY?

Unbelievers, generally, say they are all feats of legerdemain, sleight of hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not whereof they affirm. Ministers need not think they can exterminate the system and annihilate faith in it by a theological sneer.

"Alas! Leviathan is not so tamed." They but play into the hands of its teachers and multiply its converts by such an unaided course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickster can make an uneducated boy compose in elegant Greek, or Latin verse which neither operator nor medium can read—but Greek and Latin scholars can; or write pages in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to VENTRILOQUISM.

But Ventrioloquism is only a peculiar management of the voice, etc. This is by all abandoned. Electricity and galvanism, the "odde force," and the power of the human will, have all been brought forward, etc.

But, while galvanism and electricity, in skillful hands, and with machines and batteries, to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a mantle and dashed through a \$100 pier glass at the opposite end of the room—and no one in the room—nor a door to be locked repeatedly on the inside, while no one was in the room, nor pull one's clothes off by shreds, nor pull one off their knees praying; nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up; or cause persons to be pushed about and thrown upon the floor and injured, when nobody but the sufferer was in the room or near the house; or while the doors of the room, and drawers, too, remained locked, to pull out all the clothes and strew them about over the floors, or dress them up in fantastic shapes, etc.

Neither galvanism, nor electricity, separately or combined, is an adequate cause to so affect a person, rude, uneducated, as to enable him to rise up in a public assembly and speak intelligibly, scientifically, and philosophically, for an hour on subjects that he is ignorant of, and after sitting down, know nothing of what has been said, etc.

All these things, and thousands of others, even more marvelous, have been done and are doing all over the land, and daily in this city—effects that cannot be accounted for by human or natural means. They are and must be done by spirits or powers from the other world. I am a believer in Spiritualism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. THE DOCTRINE OF SPIRITISM.

It is a distinct religion, and inculcates a religious belief touching the present and future. Spiritists profess to believe that after death the spirits of all men enter into the invisible world, (which is all around us), with the same moral character they possessed here. If wicked and vile, they enter the second sphere. For the information of the uninitiated we will explain: They teach that there are seven spheres—six above this—and that within each sphere there are six circles, one above the other. The character and affinities formed here determine the spirit's sphere after death, by a kind of moral gravitation. The wicked and vile, heavy with moral impurity and lusts, are confined to the second sphere, which commences sixty miles above the earth, dark, dismal and inhospitable. Here they remain undeveloped until they have atoned for the sins committed in the flesh. This is the purgatory of spirits—here the vile spirit undergoes a purgation of mental suffering, and not of fire. So soon as repentance has been brought about the progress upward begins.

"Those who are good persons on earth, at their death enter into a higher sphere. Here they enjoy the society of the good. The spirits in the higher spheres can hold intercourse with the good even in the sphere above them. "All of these spirits both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits do so to do good, and their desire is to improve mortals in the right way, and to correct many erroneous views which people in the flesh, fall into by their implicity. In the statements of the Bible, these spirits say, is wrong. "See uttering the above sentence, a prominent spirit of this city called on us, and declared—'You, etc. have thus far treated our system with candor and fairness. We can expect nothing from you—but those who deny facts, play into our hands and multiply our numbers.'"

in many of its statements. It is (as we have seen) to correct these errors, if possible. Hence, their great desire to enter the bodies of living human beings, so as to communicate those truths to the world. It is not every one that they can control, or fit for their service, so as to communicate by them. But they can prepare them for these communications by a process of training, that may continue for a longer or shorter period of time. These persons are called mediums."

But we are commanded to try the spirits whether they be of God—angelic, sent from God or by the Holy Spirit, to instruct the race. The Bible gives us two infallible tests, which all who receive the Bible will admit: 1. If these spirits, through their mediums, deny the divinity and atonement only through the sufferings of Christ, they are not of God. 2. If they speak not according to the Bible, the law and the testimony of God, they are spirits of Antichrist. Let us examine their creed.

TOUCHING GOD. Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said a spirit when questioned as to God:

"The sun which you behold is the God of heaven and earth."

"What do you mean by that?" "Spirits know no other, and God has never been seen in any other form."

Some teach that "God is a spirit, and the world is his body." This is bald Atheism.

TOUCHING THE DEVIL AND HELL. They regard the former as a myth, and the latter as a pious scare-crow.

TOUCHING THE BIBLE. We quote from a book entitled "Spiritual Manifestations in the City of Philadelphia, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who revere Christianity, but believe that the communicating spirits are holy, happy or friendly ones. The question was asked of the Apostle Paul:

"What think you of the Bible now, since your entrance into the spirit world?" The answer was given in the following language:

Genesis—"About as true as any fictitious work now in print," p. 10. Exodus—"As good a book as could have been expected at the day," p. 10. Leviticus—"Not directly from God, as man supposes," p. 12.

Numbers—"Such an absurdity as that [the facts stated in chap. 1st.] ought to be cast into the lowest depths of the infernal regions," p. 13.

Joshua—"Almost the whole book is false," p. 13. Judges—"About the same as the others; and it needs no argument to show that it is void of inspiration," p. 14.

Ruth—"Without inspiration, the same as the others," p. 15.

Samuel—"A part of it is correct," p. 15.

Kings—"Multitudes of mistakes—not correct—no inspiration," pp. 16, 17.

Ezra—"By a person bearing its name, without inspiration," p. 17.

Job—"Written through mediums—would have been correct, had it not been that men destroyed its purity," pp. 18, 19.

Psalms—"Written in the same way, and some of them correct," p. 19.

The rest of the books of the Old Testament are said to be "somewhat correct in the main," p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, MEXE, MEXE, TRKEL, UPHARSIN," p. 21.

In passing through the Gospels, Epistles and the Apocalypse, this vile spirit exclaims, "Not correct," "mistake," "fiction," "contrary to the will of God." And to cap the whole, "Such, O man, are the principles the books you call the Bible, are conveying to the inhabitants of the earth. O horrible!" p. 22.

"The Old Testament, which Christ declared wrong and wicked, you are still calling the Word of God. Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible," pp. 23, 24.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spiritists all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Punitan's devil.

The doctrine of Spiritualism respecting the future is a mixture of Hindooism and Mahometanism, based on Universalism.

Here are samples of the revelations published by this First Circle.

To a Baptist preacher from his sister in the spirit-world: "My Dear Brother: You have been a believer in a dark and gloomy creed. There is no misery in any department of the spirit-home—progression is onward and upward—joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion: This cannot be done. Communications from us can never agree with their principal teachings. [True.] We believe in the God of anger. There is no such being. All is guided by infinite wisdom, love and goodness. These extracts purport to give the spirit and marrow of this communication. A son purports to write to his mother, and

WATER, MOTHER.

Mother, watch the little feet... Climbing o'er the garden wall, Bounding through the busy street, Haunting cellar, shed and hall, Never mind the moments lost; Never mind the time it cost; Little feet will go astray— Guide them, mother, while you may.

SPIRITISM.

Outline of the Lectures on Spiritualism, delivered in the First Baptist Church, Memphis, Sabbath Evening, March 21, 1868, by J. E. Galt.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters cover the great deep"—that the leopard and the kid shall lie down together, that peace and good will shall reign throughout the whole world, and man's inhumanity, and cruelty, and wickedness cease forever.

"Softly tade the twilight hours," etc. After which the speaker said: This is the most solemn hour of my life. There are men in this house whose immortal destinies may be determined by the manner in which the subject shall be treated.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world."

"Hereby know ye the spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 1-3.

He then spoke, substantially, as follows: The doctrine of my text is, that God will send strong delusions upon the worldly, the sinner, the ungodly, and leave them to believe a lie, because they reject and will not believe his truth.

Of these delusions, Spiritualism—commonly called Spiritualism—is one of the chief. It was shown on last Sabbath evening that Spiritualism was introduced into this country a few years ago by the Misses Fox. It has spread rapidly, and has its votaries in almost every city and hamlet in this broad land of ours.

It has at length assumed the phase of a new religion, and styles itself "Free Christianity," but should be called "Free Religion," as it denies the teachings of the Bible, and its future awards, and thus opens up a broad-gauge road to ruin, along which thousands of deluded victims are hurried by astonishing, awful rapidity.

use of electrical and magnetical appliances and contrivances; they are such as no human agency can perform, and such as demand supernatural powers, and agency of spirits, good or bad—angels of light, or demons of darkness. He who denies these facts, is either himself deceived, or else utterly ignorant of Satan's devices.

I. WHAT IS SPIRITISM—improperly called "Spiritualism?" It is that system which teaches that the living may and do, under certain circumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four millions of believers in this country—and, as a religion, not a half score years of age.

Its converts are not of the ignorant, the vicious, and the unlearned alone, but scholars and philosophers, statesmen, and men of all the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our churches openly or secretly believe it.

How may we account for its rapid spread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being.

It has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them.

How did John Foster chafe, agonize, almost rebel under this limitation of our knowledge on a subject in which our interest is so intense and personal? That "dark frontier," how did he walk out to its very verge and stand there gazing in the darkness in which nothing could be seen, and uttering questions to which there was no response, till, wearied with the fruitless effort, he turned away troubled and disappointed.

Few could record their mental processes as John Foster did his, but many thousands have gone through the same. Now Spiritualism comes to meet this craving, to kindle lights in this darkness, and to send back answers to these deep questionings. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come.

It supplements, or rather displaces the meagre revelations of Scripture by a fuller, and what is regarded a more authentic revelation.

Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving is met.

2. It meets the cravings of the bereaved.

It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whither we are going.

But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the spirit-world, and long to rend it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it.

O this search for the dead—this going out of the soul in unutterable questionings and longings after the departed—thousands of the bereaved every day know what that is. Now to such Spiritualism comes and offers to meet that agonizing want. It says to the bereaved parent, "You can be put in direct communication with your child. You may send messages to him, and receive messages from him. You may know just where he is, what are his employments, his society, his wishes in regard to you and those he has left behind; in fine, you may know all about him!"

This is what the parent, above all things, wishes. He is incredulous at first, but the bare possibility of such intercourse is too precious to be neglected. He resolves to make the experiment. And now, with a heart broken with sorrow, longing for the very knowledge which is promised, having agonized for it in vain, he enters on the experiment. Is he in a state to scrutinize evidence? Nay, is he not in the very state to be duped? And in nine cases out of ten he is duped.

He comes out from the experiment a confirmed believer. Such, in thousands of cases, is the origin of the belief in Spiritualism. Culture and good judgment, and strength of intellect are seldom sufficient, under such circumstances, to hold the person back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and the wish has power to blind or pervert the judgment. He is incapable of sound reasoning.

If you ask us why God has not met this craving in his Word—why so many questions are left unanswered that so intimately concern us and our future, we can only refer you to our subject this morning, "Faith." This grand aim of revelation is to educate us to a life of faith. Here it is God's purpose that his children should not see, but trust—that they should walk by faith and not by sight. "Beloved, we are we the sons of God, and it doth not yet appear what we shall be."

Spiritism comes to us as a new religion, attested by miracles, and as such deserves our candid examination. Each one of its spirit manifestations is a distinct miracle, being supernatural—i. e., contrary to the established constitution of things, or a deviation from the known laws of nature.

II. THE MIRACLES OR MANIFESTATIONS OF SPIRITISM.

These may be arranged under four heads—

1. Those connected with the material objects. Under this head may be enumerated, the moving of furniture, the suspending of material objects in the air. Persons have been lifted up and carried bodily from one room to another, raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the unsophisticated and uninitiated. It is "taken up" in the cabins in the West and successfully performed.

2. Those manifestations that exhibit mind in connection with, and controlling material objects. Under this head may be enumerated—the tipping or rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by writing, speaking and healing, through living mediums. These instances, again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and Hon. N. P. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal friend. We must say, when we consider the circumstances, no miracle was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded mentally the following question: 'Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief? To which I received the following answer: 'I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an explanation.'"

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet, so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet, rested a few moments, and then moved back to its original position. Then again it moved as far the other way, and returned to the place it started from. One side of the table was raised and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual."

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force, took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone, and raised it without difficulty. After this, the following conversation ensued: 'Q. Can you raise the table entirely from the floor?' A. Yes.

"Q. Will you raise me with it? A. Yes. Get me the square table."

"The square table was of cherry, with four legs—a large sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course added to the weight to be raised—namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!"

"At a subsequent meeting, Calhoun directed me to bring three bells and a gaiter. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner bell. He directed a drawer to be put under the square table. I put a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as beating time to a march. The bells continued to ring and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it."

"I was then directed to put the guitar on the drawer, we were all seated as before, with our hands and arms resting on the table. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds became soft and sweet, and low, began to recede, and grew fainter and fainter, till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gathering volume, as when they commenced. I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the soul like these prophetic strains drawn out by an invisible hand from the spirit world."

"I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out, 'Get the pencil and sharpen it.' I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheets, but no writing. Then was received the following communication: 'The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence.'"

"We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, and said: 'My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it. He replied, 'You will know the writing.' He then said, 'Have your mind on the spirit of John C. Calhoun.'"

"I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged, and on examining, I found on the outside sheets these words: 'I'm with you still.'"

"I afterward showed the sentence to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robt. B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as I am; and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun."

"Gen. Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing 'I'm for I am,' and that he has numerous letters from him where the abbreviation is thus used."

We add the testimony of Rev. D. F. Goddard, Boston:

"This is to certify that, during a long investigation of the modern phenomena which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no nice machinery added for the purposes of deception, without any contact whatever of earthly kind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify. I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name, and perfect fac simile of his handwriting; and this when I was not expecting such handwriting, and could not have possibly imitated it, without a copy, in the labor of three months. D. F. GODDARD."

These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—i. e., these manifestations are yearly more distinct, unmistakable and convincing. What can predict that ere long the spirits of audibly, will deliver their own mediums—and not depend

they will hold converse with the living as "friend talketh with friend." By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by TRICKERY? Unbelievers, generally, say they are all feats of legerdemain, sleight of hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not whereof they affirm. Ministers need not think they can exterminate the system and annihilate faith in it by a theological sneer.

"Alas! Leviathan is not so tame!" They but play into the hands of its teachers and multiply its converts by such an uncalculated course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickster can make an uneducated boy compose in elegant Greek, or Latin verse which neither operator nor medium can read—but Greek and Latin scholars can; or write pages in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to VENTRILOQUISM.

But Ventriloquism is only a peculiar management of the voice, etc. This is by all abandoned. Electricity and galvanism, the "odic force," and the power of the human will, have all been brought forward, etc.

But, while galvanism and electricity, in skillful hands, and with machines and batteries, to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a mantle and dashed through a \$1000 pier glass at the opposite end of the room—and no one in the room—nor a door to be locked repeatedly on the inside, while no one was in the room, nor pull one's clothes off by shreds, nor pull one off their knees praying; nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up; or cause persons to be pushed about and thrown upon the floor and injured, when nobody but the sufferer was in the room or near the house; or while the doors of the room, and drawers, too, remained locked, to pull out all the clothes and strew them about over the floors, or dress them up in fantastic shapes, etc.

Neither galvanism, nor electricity, separately or combined, is an adequate cause to so affect a person, rude, uneducated, as to enable him to rise up in a public assembly and speak intelligibly, scientifically, and philosophically, for an hour on subjects that he is ignorant of, and after sitting down, know nothing of what has been said, etc.

All these things, and thousands of others, even more marvelous, have been done and are doing all over the land, and daily in this city—effects that cannot be accounted for by human or natural means. They are and must be done by spirits or powers from the other world. I am a believer in Spiritualism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. THE DOCTRINE OF SPIRITISM.

It is a distinct religion, and inculcates a religious belief touching the present and future. Spiritists profess to believe that after death the spirits of all men enter into the invisible world, (which is all around us), with the same moral character they possessed here. If wicked and vile, they enter the second sphere. For the information of the uninitiated we will explain: They teach that there are seven spheres—six above this—and that within each sphere there are six circles, one above the other. The character and affinities formed here determine the spirit's sphere after death, by a kind of moral gravitation. The wicked and vile, heavy with moral impurity and lusts, are confined to the second sphere, which commences sixty miles above the earth, dark, dismal and inhospitable. Here they remain undeveloped until they have atoned for the sins committed in the flesh. This is the purgatory of spirits—here the vile spirit undergoes a purgation of mental suffering, and not of fire. So soon as repentance has been brought about the progress upward begins.

"Those who are good persons on earth, at their death enter into a higher sphere. Here they enjoy the society of the good. The spirits in the higher spheres can hold intercourse with the good even in the sphere above them."

"All of these spirits, both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits, desiring to do good, and their desire is to justly many erroneous the right way, and to correct the wrong, fall into the views which prevail in the statements of the spirits, and these spirits say, is wrong."

"I am uttering the above sentence, a prominent spirit of this city called on us, and declared: 'You, sir, have thus far treated our system with candor and fairness. We can expect nothing from you—but those who deny that we play into our hands and multiply our numbers'."

in many of its statements. It is their object to correct these errors, if possible. Hence their great desire to enter the bodies of living human beings, so as to communicate those things to the world. It is not every one that they can control, or fit for their service, so as to communicate by them. But they can prepare them for these communications by a process of training, that may continue for a longer or shorter period of time. These persons are called mediums."

But we are commanded to try the spirits whether they be of God—angelic, sent from God or by the Holy Spirit, to instruct the race. The Bible gives us two infallible tests, which all who receive the Bible will admit: 1. If these spirits, through their mediums, deny the divinity and atonement only through the sufferings of Christ, they are not of God. 2. If they speak not according to the Bible, the law and the testimony of God, they are spirits of Antichrist. Let us examine their creed.

TOUCHING GOD.

Their God is not the God of the Bible—not possessed of the attributes the Bible gives, him. Said a spirit when questioned as to God: "The sun which you behold is the God of heaven and earth."

"What do you mean by that?" "Spirits know no other, and God has never been seen in any other form."

Some teach that "God is a spirit, and the world is his body." This is bald Atheism.

TOUCHING THE DEVIL AND HELL.

They regard the former as a myth, and the latter as a pious scare-crow.

CONCERNING CHRIST.

They deny the Christ of the Bible, or that he ever made an atonement for sins; that he ever came in the flesh for such a purpose. This of itself is sufficient to convict them of being the spirits of Antichrist.

TOUCHING THE BIBLE.

We quote from a book entitled "Spiritual Manifestations in the City of Philadelphia, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who revere Christianity, but believe that the communicating spirits are holy, happy or friendly ones. The question was asked of the Apostle Paul:

"What think you of the Bible now, since your entrance into the spirit world?" The answer was given in the following language:

Genesis—"About as true as any fictitious work now in print," p. 10.

Exodus—"As good a book as could have been expected at that day," p. 10.

Leviticus—"Not directly from God, as man supposes, p. 12.

Numbers—"Such an absurdity as that [the facts stated in chap. 15.] ought to be cast into the lowest depths of the infernal regions," p. 13.

Joshua—"Almost the whole book is false," p. 13.

Judges—"About the same as the others; and it needs no argument to show that it is void of inspiration," p. 14.

Ruth—"Without inspiration, the same as the others," p. 15.

Samuel—"A part of it is correct," p. 15.

Kings—"Multitudes of mistakes—not correct—no inspiration," pp. 16, 17.

Ezra—"By a person bearing its name, without inspiration," p. 17.

Job—"Written through mediums—would have been correct, had it not been that men destroyed its purity," pp. 13, 19.

Psalms—"Written in the same way, and some of them correct," p. 19.

The rest of the books of the Old Testament are said to be "somewhat correct in the main," p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, 'MEX, MEX, TREL, URUARIS,' p. 21.

In passing through the Gospels, Epistles and the Apocalypse, this vile spirit exclaims, "Not correct, mistake," "fiction," "contrary to the will of God." And to cap the whole, "Such, O man, are the principles the books you call the Bible, are conveying to the inhabitants of the earth. O horrible!" p. 22.

"The Old Testament, which Christ declared wrong and wicked, you are still calling the Word of God. Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible," pp. 23, 24.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spiritists all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Puritan's devil.

The doctrine of Spiritualism respecting the future is a mixture of Hinduism and Mahomedism, based on Universalism.

Here are samples of the revelations published by this First Circle:

To a Baptist preacher from his sister in the spirit-world: "My dear brother: You have been a believer in a dark and gloomy creed. There is no misery in any department of the spirit-home, of progression is onward and upward! Joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. This cannot be done. Communications from us can never agree with their principal teachings. [True.] We believe in the God of anger. There is no such being. All is guided by infinite wisdom, love and goodness." These extracts purport to give the spirit and marrow of this communication.

A son purports to write to his mother, and

My Dear Mother: Pin not your faith on creeds and doctrines of faith. God is love. He loves all his intelligent creation, and this is sufficient to lead all who yield to his holy influence into the presence of the Great Creator.

rounds the planet on which we mortals reside—their purpose being to watch our lives, to influence our conduct, and to defeat the great object of Christ's mission, etc. Hence Satan is termed "the Prince of the powers of the air;" and we read of "spiritual wickedness in high places—in the heavenly regions," etc.

same apostles were walking the streets of Jerusalem, and proclaiming the unsearchable riches of the gospel. An angel had opened the doors and brought them forth, and the doors in the morning were found locked and guarded, as at the first.

by visions, and frightful appearance of horrid and unearthly things, so that he preferred strangling and death to life. From this history we learn that, if God permit, Satan has power to control the winds and the electric fluid so as to overthrow dwellings, destroy property to any conceivable amount; to take away the lives of men and animals; to afflict the bodies of men with horrible disease; to terrify the mind with horrible delusions; to disturb the hours of sleep by harassing the mind with terrifying dreams, thus making life a burden, and forcing the unhappy sufferer to long for death, so as to be free from such torment.

name of your wife, clearly and unmistakably inscribed. You are overwhelmed with the evidence given you. Do you doubt this? I have the facts from the very best citizens of this city, whose veracity is unquestionable, who have told me that they have seen it, and who took such precautions that they could not possibly have been mistaken. But let me tell you, if you go, it will not be the spirit of your departed wife with which you communicate, but it will be a demon, an angel of darkness, an emissary of the devil, counterfeiting that wife's appearance, her style of conversation, and perhaps, too, her very handwriting.

he came out the same hour"—as in consequence of this, Paul was arrested by the magistrates, and in instance of the damsel's master, the hopes of their gains had been taken away; and there the apostles, after having their clothes torn off and after being beaten, were thrown into prison.

ception, to far more to follow with impunity. It is more to so surely violations. God is a hell, a hell where rest broken down away over unnumbered, and held, were, a prediction, a portion of the houses of inmates are trying to prosper the most of the devil.

Correspondence.

MISSISSIPPI CORRESPONDENCE.

DEAR BRO. GRAVES: Our Baptist State Convention closed its annual session on Monday night last. The meeting was held with the church at Meridian. Bro. Gen. M. P. Lowry was elected President, Judge J. B. McLellan Secretary, and R. Randolph Treasurer. Subsequently six Vice Presidents and a Board of Directors were duly chosen. The meeting was harmonious and pleasant, and I trust it will be productive of great good. It is estimated that our membership, white and black, in the State, is from fifty to sixty thousand. A change in our Constitution allows the Associations to be represented in our meeting at the ratio of one for every one hundred members, without a money basis. Individual churches may send one representative, where the associational delegation is not full. I think this plan will bring the Associations throughout the State into closer affiliation with the Convention, "a consummation most devoutly to be wished for." If we can get all the Associations in the State to represent themselves in the Convention, we can then obtain an accurate knowledge of the statistics of the churches, and be the better able to show what is being done in the work of missions, Sabbath schools, etc., throughout the State, besides a more hearty cooperation in the great plans of the Convention will be secured.

The principal interests sought to be promoted by the Convention at its last meeting, are State Missions, in connection with the Board of Domestic Missions at Marion, the Orphans' Home located at Lauderdale Springs, and the Mississippi College, located at Clinton, near Jackson. The cause of missions is receiving a new impulse in our State. Eld. M. P. Lowry is employed as General State Evangelist, and is doing good service. The Orphans' Home is in a prosperous condition. It is a glorious success. More than two hundred of the hapless orphans of deceased Confederate soldiers have enjoyed its protection and blessings. They were taken from the hovels of poverty and want, and are now well clad, well fed, and well cared for in every regard. They study half the time, and work half the time, allowing sufficient time for recreation out of study and work hours. They are making vast improvement in intelligence, manners, morals, etc. What an inestimable blessing such an institution is to such a class of children! If the fallen fathers of these children could speak from their gory graves, they would doubtless bless the Orphans' Home. But it is purely a benevolent institution; and the humane and philanthropic are relied on to sustain it. I would beg any who may read this letter to send, if possible, a donation to the Home. Send to Prof. S. S. Granberry, Lauderdale Station, Miss. All donations whether of money or provisions will be very acceptable, and will be properly acknowledged. Do not wait for an agent to visit you, friends, in behalf of this noble charity. Send us money, or corn, or meat, or lard, or sugar, or coffee, or molasses, or flour, or anything necessary for the sustenance of these dear children. It ought not to be overlooked that there are now hundreds of children knocking at the gates of the Home, whom we have not been able to admit as yet for want of adequate supplies. Many of these are just as needy, and just as deserving of our commiseration and support as any that have been admitted. It gives us great pain to be compelled to deny them admittance; but we have no alternative until our friends supply the means for their support. I should like to see provision made for the support of at least one thousand of these poor sufferers at the Home before another winter shall have come.

The Mississippi College is in a bad condition, and is in danger of passing out of the hands of the denomination, unless something can be done speedily to relieve it from existing embarrassments. This, I trust, will be done. The College before the war was well endowed, and prosperous. Its present embarrassments are wholly the result of the late devastating war. We must save it, if possible.

But I am making my letter too long. Adieu for the present. Yours, very fraternally, THOS. C. TEASDALE. Columbus, Miss., June 11, 1868.

MISSOURI CORRESPONDENCE.

DEAR BRO. GRAVES:—I can at length fulfill my promise to let you know something of the results of my efforts to establish a new Baptist interest in this metropolis of the Great West. My field of labor is in the southern part of the city, embracing about one-third of it, with a population of 80,000, who have access to no other American Protestant place of worship. A large majority of these are foreigners, but there are among them American and English speaking families enough to make sev-

eral churches, exclusive of the Romanists, who are very numerous. As might be expected, the most of the foreign population, coming from countries where popery is the prevailing religion, are Romanists and infidels. They are not easily reached by the gospel, yet facts prove that they are not beyond its saving power. Especially is this true of their children, many of whom have been gathered into our Sunday schools, though some of them are of Romish parents.

On the 9th of May, we organized a church to be known as the "Park Avenue Baptist Church, of St. Louis," consisting of sixteen from other churches, and nineteen whom I had recently baptized. Of these latter, four had been Methodists and one a Roman Catholic. I have since baptized five more, making our whole number forty. With the aid of the Home Mission Society, New York, and of the Baptist General Association of Missouri, my salary has been secured for the present year, and through the kindness of the "Church Extension Union" we have the free use of their neat and commodious house of worship. Though as yet unblest with wealth, they are a band of united, devoted, working Christians, who, with intelligent views of the great mission of the church, will spare no pains to make it a complete success.

Our public recognition as a church took place on the 24th ult., conducted by a council of ministers representing all the Baptist churches of the city, and one in the country, with Rev. J. M. Robinson, the Corresponding Secretary of the General Association. This makes the sixth white Baptist church of St. Louis. The other churches are all in a healthy and growing condition, having, all of them, been blessed with large accessions since the beginning of the year. One of them, the German church, will soon have the misfortune of losing their excellent pastor, Rev. J. S. Gubelmann, who, I learn, has accepted a call to the pastorate of the First German Baptist Church of Philadelphia.

I am happy to say that the spirit of disunion among brethren in this State, engendered during the war, is fast yielding to the promptings of brotherly love, and will ere long give place to a general, hearty organic union and co-operation of all the churches, for the more rapid extension of the Redeemer's kingdom and the maintenance of his uncorrupted truth. Thank God, that this is true of our beloved denomination throughout the whole country. Blessed are the peace-makers.

Yours, fraternally, J. M. C. BREAKER. St. Louis, Mo., June 12, 1868.

A GERMAN TRUST SONG.

Just as God leads me, I would go; I would not ask to choose my way; Content with what he will bestow, Assured he will not let me stray. So as he leads my path I make, And step by step I gladly take, A child in him confiding. Just as God leads, I am content; I rest me calmly in his hands; That which he has decreed and sent, That which his will for me commands, I would that he should all fulfill, That I should do his gracious will In living or in dying. Just as God leads, I all resign; I trust me to my Father's will; When reason's rays deceptive shine, His counsel would I yet fulfill; That which his love ordained as right, Before he brought me to the light, My all to him resigning. Just as God leads me, I abide; In faith, in hope, in suffering true; His strength is ever by my side— Can aught my hold on him undo? I hold me firm in patience, knowing That God my life is still bestowing— The best in kindness sending. Just as God leads, I onward go, Oft amid thorns and briars seen; God does not yet his guidance show— But in the end it will be seen, How, by a loving Father's will, Faithful and true, he leads me still. —Lampertus, 1825.

TESTIMONIES FOR IMMERSION.

Calvin on Acts viii. 38. "Here we perceive how baptism was administered among the ancients, for they immersed the whole body under water." Again, "The word baptize signifies to immerse." Bloomfield on Rom. vi. 4. "There is here plainly a reference to the ancient mode of baptism by immersion." Macknight on Rom. vi. 4. "Jesus submitted to be baptized, that is, buried under the water, by John." Campbell's translation, Matt. iii. 16. "Jesus being baptized, no sooner rose out of the water than heaven was opened to him." Again note, "The word baptize, both in sacred authors and in classical, signifies to dip, to plunge, to immerse." Chalmers on Rom. vi. 3, 4. "We doubt not that baptism was administered in the apostles' days by an actual submerging of the whole body under water." Again, "The meaning of the word 'baptize' is immersion." Doddridge on Rom. vi. 4. "Buried with him in baptism," it seems the part of

candor to confess that here is an allusion to the manner of baptizing by immersion."

Wesley on Rom. vi. 4. "Buried with him"—alluding to the ancient manner of baptizing by immersion."

Bosquet, "To baptize signifies to plunge, as is granted by all the world." Again, "We are able to make it appear, by the acts of councils and by ancient rituals, that for thirteen hundred years baptism was administered by plunging."

Mosheim's Eccl. Hist. Cent. 1. "In this century baptism was administered by immersing the candidates wholly in the water."

Wesley's Journal for Georgia, page 11. "Mary Welsh, aged eleven days, was baptized according to the custom of the first church, by immersion."

Neander, Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of administration."

Baxter on Matt. iii. 6. "We grant that baptism, then, (in primitive times) was by washing the whole body."

Giesler says: "For the sake of the sick the rite of sprinkling was introduced."

George Whitfield: "It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by immersion, which is what our church allows."

Dr. Samuel Clarke: "We are buried with Christ by baptism, etc. In the primitive times the manner of baptizing was by immersion."

Archbishop Leighton: "The dipping into the water representing our dying with Christ, and the return thence, our rising with him."

Wm. Tyndale: "The plunging into the water signifies that we die and are buried with Christ."

Prof. Stewart: "It is, says Augusti, a thing made out, namely, the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no usage of the ancients which seems to me more clearly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this."

Says Robertson, Hist. Bap. p. 137: "Baptism was universally performed by immersion for the first 1300 years."

F. Brenner, a Catholic: "1300 years was baptism generally and ordinarily performed by the immersion of a man under water."

Bishop Smith: "We have only to go back six or eight hundred years, and immersion was the only mode, except in the case of the few baptized on their beds, at the real or supposed approach of death." "Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic."

Dr. Wall: "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health and in the public way of administering it. There had been some synods in some dioceses that had spoken of affusion without mentioning immersion at all; but for an office or liturgy of any church this is, I believe, the first in the world that prescribes aspersion absolutely. As for sprinkling, properly called, it seems it was at 1635, just then beginning and used by very few."

—Hist. Infant Bap., part 2, chap. ix.

"In this country (Scotland), however, sprinkling was never used in ordinary cases till after the reformation, during the persecution of Mary; many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing the forms of prayer and ministrations of the sacraments, approved by the famous and Godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and returning to their own country with Knox at their head, established sprinkling in Scotland." Ellinburg Encyclopedia.

"James the First, King of England, successor of Elizabeth, was from Scotland, and had been initiated into sprinkling by the Scotch divines who imported it from Geneva; and he favored its practice in England. In 1643, during the protectorate of Oliver Cromwell, when Presbyterianism was in the ascendant, the Westminster Assembly of divines debated the manner in which baptism should be directed in the formula, and decided by a vote of twenty-five to twenty-four that sprinkling alone should be mentioned without reference to immersion. The next year an act of Parliament was passed requiring the parents of all children in the realm to have them sprinkled."

—Robt's Hist. Bap. p. 137.

MINISTERIAL SUPPORT.—"The latest illustration of the maxim, 'No pay, no prayer,' has been afforded in a Western village, where a clergyman took his seat with the congregation, and refused to enter the pulpit until his salary was paid."

Paul and Silvanus, at the master, because he had been taken to prison. This of the moderns, there is one in a small matter. Christians have old intercourse with demons—a most damnable commandment, if I could myself) and own person, as demons through mediums. The origin.

ing medium, and godly and just ages. Go forth, as a "Soothsayer," you will find periods of the find it in the titution of Sa to lead them to and incantations are taught present day, as that the in filled with nation with the of the Sibyl, living rock in the leaves, arranged in wind, as the ming to con in all directions to re I those who out accom- panyed curses for their dis- many tem- which we noted than at Delphi, so that it the earth. in out by a by an old ing maiden, in Pythia, tripod was, set table, as the priestess ed to give oracles, and the whole le credence ions of the have been ose given ing under rit. the future ck veil be- that is de vent our ne. The evinced

the book of ent state at angels

ay, play? his blood. Heaven. Equiring under us nes, as the fit- the veil, proph- to pry inter- against the Canaan ened to ense, if amancy effort to e dead into the at will ture to tically is God nations o, too, people h— for thing- hair- whom and be ill he from court ally de-

tion, to insure a more certain, and a more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritism is sure to result in woe to an individual, so surely will it prove calamitous to nations. Go to the North, where Free-love, a hell-born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritualism; behold whole cities given up as it were, a prey to free-love, adultery, licentiousness, laxity of morals, the greater portion of them occupied entirely by houses of assignation, by mansions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where such a state of morals exists? No, verily. It is but a prelude to the greater calamity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with demons, their worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delusion is rapidly spreading in our very midst, and woe be unto this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to battle with this fatal delusion. "Resist the devil, and he will flee from you;" yield to him, serve him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it mere pastime to visit these mediums, but I warn you, men and women of this audience, against it—as the sin of Saul—as the sin of necromancy, for which heathen nations have been destroyed—as the worship of demons, for which you would be visited with everlasting condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its terrors?

WHAT MEANS THIS SUDDEN REVIVAL OF THESE SATANIC MANIFESTATIONS, KNOWN AS SPIRITUALISM, THAT IS SWEEPING WILDLY OVER THE LAND, IN OUR DAY? It is ominous, it means something fearful to the world, hopeful to the Christian. It is a sign of the last times. It means that the near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, to bind and cast him out, that he may deceive the nations no more. The multitude may mock and the wise may scoff at this, but the Bible declares it, and God's people will understand it. I stand here as a minister of Christ, to discharge my duty to this congregation and to this city; to warn you and entreat you, by the truth and mercies of God, the joys of heaven, and the terrors of hell, as you regard the morality and well being of society, to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ, our Savior, and the apostles. Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should arise false prophets, religious teachers, ministers, teaching new doctrines, and shall show great signs and wonders, inasmuch, if it were possible, they shall deceive the very elect; but they do not deceive the elect—true Christians. Ought not this to startle us?

The Apostle Paul declares, (1 Tim. iv. 1) "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry (free-love) and commanding to abstain from meats." (The devil, it seems is the author of Lent—so fashionable these days in our city.) What are some of these doctrines of demons? To deny the divinity and atonement of Christ. All Spiritists do this. To scoff at the Bible as God's word and truth, and all Spiritists do this; they teach the world to walk after their own lusts, forbidding to marry, and Free-loveism is the bastard offspring of Spiritualism. Look to the North—look at its apostles and noted ministers, here, and there, and everywhere. It is modest here now, it is gaining its footing and ground, but when once established and the number of its disciples multiplied, it will arise and disrupt the social relations, and fill this city with assemblies for assignation, multiply the houses of lust and death. I lift the warning voice to-night in the ear of this community. Some who have given little attention to the teachings of the Bible, touching the part Satan and his demons are to play in the last days of this dispensation, think I have admitted too much, in conceding that demons, or Satan himself, through mediums, human or

otherwise, can and does work miracles! Christ said the false teachers that would arise in the days preceding his second coming, should do great miracles and wonders. Scemion is the word translated miracle and sign, everywhere. If Foster is doing what our most prominent and voracious citizens testify who visit Washington or New York, he is doing great miracles and wonders, and deceiving many. If mediums in this city are doing what Spiritists and others affirm, they are doing miracles and wonders, and deceiving many. The art is seductive—they are seducing spirits. A leading Spiritist warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerous. I repeat this warning to all to-night. Unless you wish to place yourself under the enchantment and within the wiles of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them?

In the last revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please. Rev. xvi. 13, 14: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

and the Holy Spirit has said, by the mouth of Paul, "If any man or an angel from heaven preach another gospel than that preached by the apostles, let him be accursed."

Sweedeborg impresses upon us, in the most powerful manner, the danger of open intercourse with spirits. Not only is there danger of being taught all kinds of false doctrines, but of being led into evils of life, which will endanger the salvation of the soul. When a man's mind is laid open to spirits, they enter into the whole of his external memory. They know his character, his thoughts, his wishes, better than he does himself. They can make him think and believe what they please. They can confirm him in all his errors of opinion, and impress upon him the most incredible falsities.

The vast majority of spiritual communications are utter delusions, the information of the medium not extending a hair's breadth beyond the natural range of our spiritual forces.

THE VOICE.

We answer several inquiries in a few words. "What are some of the principal benefits of the brace we use?"

- 1. It braces the throat. 2. It braces the lungs. 3. It braces the stomach. 4. It braces the diaphragm. 5. It braces the abdominal and intercostal muscles—the muscles you speak with. 6. It holds up the bowels. 7. It prevents hernia. 8. It does more to cure it than anything else ever tried. 9. It supports and strengthens the back. 10. It causes the wearer to stand erect with his chest thrown out, as it should be, when he speaks. 11. It prevents prolapsus of the bowels, and will, without fail, recover and prevent that dreaded disease—the piles. It is the only scientific shoulder brace in use.

In proof that it does all this varied service: We never get hoarse from speaking with the brace on—we do with it off. Our throat and lungs never get sore—nor do we feel a faintness in the pit of the stomach, nor a letting down as though its floor had swagged or given way. Nor do we, after speaking four and five hours, feel a soreness of the abdominal muscles, or as if we had been cut in two with a sword—nor sharp cutting pains when speaking. Nor do we feel weak, exhausted or foreless the next day. The back never gives away. It is of service to one who rides much on horseback, or is troubled with a heavy abdomen, that drags down.

For spinal weakness, stooped shoulders, narrow chests, tendency to consumption, it is a simple and invaluable remedy, if used with the prescribed exercise of the lungs and throat.

We cannot write to all, but willing to confer the greatest benefit within our power upon the ministry of this age, we most unqualifiedly and urgently recommend the brace to every minister and public speaker, whether young or old, whether strong or weak. The young and sound should use it—when speaking—to keep young and sound. The old—to wear long. The weak and injured should use it to recover their usefulness, as we have done; and though now sound in muscle, lung and voice, we wear it to preserve a voice it has recovered from silence. No plantation in the South could purchase from us our brace, if we knew we could not get another. Part with a voice with which to preach Jesus to a dying world; a voice to stand before, and reach, and hold a multitude!—the gold of Ophir could not, nor the jewels of Golconda. You are young and strong, with the voice of a stentor; it is your boast: you have no fear; and yet such are the very first voices to fail—they are most likely to be abused. Put on a brace now, use it, even if you are not stooped, only when you preach, and you will retain that fine metallic voice and that elastic strength of youth unto gray hairs.

It is our purpose to devote a large portion of our contributions for Home Missions to the purchase of a lung brace for our useful ministers who are too poor to pay \$20 for one; and, were we able, we would put one upon every Baptist minister in the South. We know of no way in which we could do more for the cause of Christ with money. It is a satisfaction to us to know that we have saved very many useful ministers to the denomination in years past; and we now call upon every brother who has used one to testify whether he has found it a help or not.

THE EYES.

While we are advising, we once more recommend, more confidently than ever, the EYE SHARPENERS, (Foot's) not Steel Glasses. Eighteen months ago we used glasses; it was quite impossible for us to see the lines on our paper, or to read fine print by night. We used the Sharpeners for two weeks, and since then, for now more than a year, we have been seeing with our youthful eyes. It is the history of scores to our knowledge; but few like well to say, whereas I was once blind, etc. We will send a pair by mail, post-paid, for the price (Dr. Foot's charges for one \$4), or send one as a premium to any one who will procure us five subscribers to this paper.

ent, to insure a more certain, and a more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritism is sure to result in woe to an individual, so surely will it prove calamitous to nations. Go to the North, where Free-love, a hell-born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritualism; behold whole cities given up as it were, a prey to free-love, adultery, licentiousness, laxity of morals, the greater portion of them occupied entirely by houses of assignation, by mansions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where such a state of morals exists? No, verily. It is but a prelude to the greater calamity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with demons, their worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delusion is rapidly spreading in our very midst, and woe be unto this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to battle with this fatal delusion. "Resist the devil, and he will flee from you;" yield to him, serve him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it mere pastime to visit these mediums, but I warn you, men and women of this audience, against it—as the sin of Saul—as the sin of necromancy, for which heathen nations have been destroyed—as the worship of demons, for which you would be visited with everlasting condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its terrors?

WHAT MEANS THIS SUDDEN REVIVAL OF THESE SATANIC MANIFESTATIONS, KNOWN AS SPIRITUALISM, THAT IS SWEEPING WILDLY OVER THE LAND, IN OUR DAY? It is ominous, it means something fearful to the world, hopeful to the Christian. It is a sign of the last times. It means that the near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, to bind and cast him out, that he may deceive the nations no more. The multitude may mock and the wise may scoff at this, but the Bible declares it, and God's people will understand it. I stand here as a minister of Christ, to discharge my duty to this congregation and to this city; to warn you and entreat you, by the truth and mercies of God, the joys of heaven, and the terrors of hell, as you regard the morality and well being of society, to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ, our Savior, and the apostles. Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should arise false prophets, religious teachers, ministers, teaching new doctrines, and shall show great signs and wonders, inasmuch, if it were possible, they shall deceive the very elect; but they do not deceive the elect—true Christians. Ought not this to startle us?

The Apostle Paul declares, (1 Tim. iv. 1) "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry (free-love) and commanding to abstain from meats." (The devil, it seems is the author of Lent—so fashionable these days in our city.) What are some of these doctrines of demons? To deny the divinity and atonement of Christ. All Spiritists do this. To scoff at the Bible as God's word and truth, and all Spiritists do this; they teach the world to walk after their own lusts, forbidding to marry, and Free-loveism is the bastard offspring of Spiritualism. Look to the North—look at its apostles and noted ministers, here, and there, and everywhere. It is modest here now, it is gaining its footing and ground, but when once established and the number of its disciples multiplied, it will arise and disrupt the social relations, and fill this city with assemblies for assignation, multiply the houses of lust and death. I lift the warning voice to-night in the ear of this community. Some who have given little attention to the teachings of the Bible, touching the part Satan and his demons are to play in the last days of this dispensation, think I have admitted too much, in conceding that demons, or Satan himself, through mediums, human or

otherwise, can and does work miracles! Christ said the false teachers that would arise in the days preceding his second coming, should do great miracles and wonders. Scemion is the word translated miracle and sign, everywhere. If Foster is doing what our most prominent and voracious citizens testify who visit Washington or New York, he is doing great miracles and wonders, and deceiving many. If mediums in this city are doing what Spiritists and others affirm, they are doing miracles and wonders, and deceiving many. The art is seductive—they are seducing spirits. A leading Spiritist warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerous. I repeat this warning to all to-night. Unless you wish to place yourself under the enchantment and within the wiles of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them?

In the last revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please. Rev. xvi. 13, 14: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

ent, to insure a more certain, and a more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritism is sure to result in woe to an individual, so surely will it prove calamitous to nations. Go to the North, where Free-love, a hell-born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritualism; behold whole cities given up as it were, a prey to free-love, adultery, licentiousness, laxity of morals, the greater portion of them occupied entirely by houses of assignation, by mansions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where such a state of morals exists? No, verily. It is but a prelude to the greater calamity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with demons, their worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delusion is rapidly spreading in our very midst, and woe be unto this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to battle with this fatal delusion. "Resist the devil, and he will flee from you;" yield to him, serve him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it mere pastime to visit these mediums, but I warn you, men and women of this audience, against it—as the sin of Saul—as the sin of necromancy, for which heathen nations have been destroyed—as the worship of demons, for which you would be visited with everlasting condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its terrors?

WHAT MEANS THIS SUDDEN REVIVAL OF THESE SATANIC MANIFESTATIONS, KNOWN AS SPIRITUALISM, THAT IS SWEEPING WILDLY OVER THE LAND, IN OUR DAY? It is ominous, it means something fearful to the world, hopeful to the Christian. It is a sign of the last times. It means that the near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, to bind and cast him out, that he may deceive the nations no more. The multitude may mock and the wise may scoff at this, but the Bible declares it, and God's people will understand it. I stand here as a minister of Christ, to discharge my duty to this congregation and to this city; to warn you and entreat you, by the truth and mercies of God, the joys of heaven, and the terrors of hell, as you regard the morality and well being of society, to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ, our Savior, and the apostles. Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should arise false prophets, religious teachers, ministers, teaching new doctrines, and shall show great signs and wonders, inasmuch, if it were possible, they shall deceive the very elect; but they do not deceive the elect—true Christians. Ought not this to startle us?

The Apostle Paul declares, (1 Tim. iv. 1) "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry (free-love) and commanding to abstain from meats." (The devil, it seems is the author of Lent—so fashionable these days in our city.) What are some of these doctrines of demons? To deny the divinity and atonement of Christ. All Spiritists do this. To scoff at the Bible as God's word and truth, and all Spiritists do this; they teach the world to walk after their own lusts, forbidding to marry, and Free-loveism is the bastard offspring of Spiritualism. Look to the North—look at its apostles and noted ministers, here, and there, and everywhere. It is modest here now, it is gaining its footing and ground, but when once established and the number of its disciples multiplied, it will arise and disrupt the social relations, and fill this city with assemblies for assignation, multiply the houses of lust and death. I lift the warning voice to-night in the ear of this community. Some who have given little attention to the teachings of the Bible, touching the part Satan and his demons are to play in the last days of this dispensation, think I have admitted too much, in conceding that demons, or Satan himself, through mediums, human or

otherwise, can and does work miracles! Christ said the false teachers that would arise in the days preceding his second coming, should do great miracles and wonders. Scemion is the word translated miracle and sign, everywhere. If Foster is doing what our most prominent and voracious citizens testify who visit Washington or New York, he is doing great miracles and wonders, and deceiving many. If mediums in this city are doing what Spiritists and others affirm, they are doing miracles and wonders, and deceiving many. The art is seductive—they are seducing spirits. A leading Spiritist warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerous. I repeat this warning to all to-night. Unless you wish to place yourself under the enchantment and within the wiles of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them?

In the last revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please. Rev. xvi. 13, 14: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

ent, to insure a more certain, and a more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritism is sure to result in woe to an individual, so surely will it prove calamitous to nations. Go to the North, where Free-love, a hell-born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritualism; behold whole cities given up as it were, a prey to free-love, adultery, licentiousness, laxity of morals, the greater portion of them occupied entirely by houses of assignation, by mansions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where such a state of morals exists? No, verily. It is but a prelude to the greater calamity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with demons, their worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delusion is rapidly spreading in our very midst, and woe be unto this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to battle with this fatal delusion. "Resist the devil, and he will flee from you;" yield to him, serve him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it mere pastime to visit these mediums, but I warn you, men and women of this audience, against it—as the sin of Saul—as the sin of necromancy, for which heathen nations have been destroyed—as the worship of demons, for which you would be visited with everlasting condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its terrors?

BAPTIST DOCTRINES.

The Baptist.

MEMPHIS, TENN., JULY 4, 1868.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no merit, but through the mediation of Christ; no interest in Christ except by a heart which works by love and purifies the love to his people, his example, his precepts, and testifies itself to the world by implicit and cheerful obedience to all his commands; no gentleman to do good to them, as he has ability and opportunity.

THE DUTIES AND PERILS OF A CHRISTIAN TEACHER.

With this number we enter upon a volume, that marks the twenty-second year of our connection with this paper, the first and the only one we ever edited. We are the oldest Baptist editor—not man—on this continent. We have seen successive generations of editors pass away. There is not a man connected with the American Baptist press to-day who greeted us when we made our first bow as editor. Let this be our apology, if any is needed, for presenting our convictions of the duties and experience of the perils of a Baptist editor and preacher.

We address this week thousands who read us for the first time. We would give them in one article the key to our whole past, present and future course, as an editor and preacher. Fewer men, if conscientious, at least with our views, would be so eager to assume the duties of a Christian teacher or editor, had they but proper convictions of the responsibilities and perils they impose. The Christian teacher, editor or minister should bring to his work an ardent zeal for the promotion of the highest interests of humanity. He should feel that he is called with a "high calling," and that his mission is to do good and benefit his fellow-man. He should bring to his work not only superior intelligence and information, but a true faith, based on the infallible word, and interpenetrating every fiber, and thrilling every nerve of his being. He should look upon the press or pulpit as his most potent instrumentality for the furtherance of man's best interests, the establishment of truth in the land, and the overthrow of error. He must know and feel that it is not for him to float upon the breeze like a lifeless thing, which way soever that breeze may chance to blow, or how tainted that breeze may be; but that it is his calling to purify and direct the current of human thought and sentiment. If he is not able to do this, he is no more called to edit a paper than a man is to preach who cannot preach.

"He will find this no flowery path, no easy grade." He will encounter opposition, at every step, and meet assailants at every turn. The ground is preoccupied by Error and its powerful vassals. The course and current are moving in the wrong direction, and under the control of minds unfriendly to man. If he opposes these, he will be set upon again. He will hear his name cast out at evil, his character defamed, and himself denounced as a pestilent fellow, a stirrer-up of strife. What is he to do? Shrink back, like a craven, from the contest? Or be satisfied to pay the full penalty that the true champions of the truth have ever been called to pay, that he may wear their crown?

We are constantly counseled by kind and sensitive friends, to avoid all subjects and abjure all questions that will engender strife, opposition, and difference of opinion among men, and above all things, tread upon no one's toes; and if we do advocate the truth or oppose error, do it so gently and softly as to provoke no reply and *mar no feeling!* These do not tell us that Christ did this, or that the apostles and martyrs in any age were able to do it, or the men who ever achieved anything for the elevation of their race ever did it. They would be satisfied with columns filled with current events, "union meetings" and moral extracts, its face as calm and its wave as turbid as the Dead Sea, whose depths are stirred by nothing. "But what then?" as once said the reviewer of an author who intended his book to offend no one. "What is the use of books or of essays, or of newspapers that touch no practical question, that throw, or attempt to throw, light on no doubtful or still unsettled point of moral, religious, social, or political faith? No man who speaks freely, boldly, and honestly, on questions which really concern us in the conduct of life, in which men do really take an interest, questions on which it is worth one's while to speak at all, but must run athwart somebody's convictions or prejudices; but must stir up somebody's angry feeling; because there will always be somebody indicted by what he says. He must necessarily tread on somebody's corns. But what then? This is the risk every man who is really in earnest to spread truth, and ameliorate the moral,

intellectual, or physical condition of his race, must run. It is only at this price that he purchases the opportunity to labor for human progress. Who counts this price too high, or feels unwilling or unable to pay it, let him hold his peace. His silence will hardly prove to be a public calamity."

All faith, if genuine, if deep, if earnest, if living, is, say what we will to the contrary, exclusive and intolerant. Nothing is so exclusive and intolerant as truth, which has no patience with error, but excludes the semblance even of falsehood. This excessive liberality about which some men take it into their heads to talk, which regards all opinions with equal respect, and alike proper to be inculcated, is not liberality but indifference, and more to be dreaded in Society, in Church, or State, than the most narrow-minded bigotry, or the most ranting fanaticism. In the Christian Teacher it is treason to Christ. There is no sound morality nor practical wisdom in the remark, "I care not what a man's opinions are, if his conduct be good." Just as if a man's opinions were not a part of his conduct, and usually the most important part of it. The events of history are nothing but so many experiments, successful or unsuccessful, of the race to embody its opinions, to realize its faith. Men's beliefs are powers, and the only earthly powers of which the wise man stands in awe. Faith is everything. There is not a single act of ordinary and every day life, that could be done without faith on the part of the actor. Every honest man does and cannot but hold his own faith to be the true faith; and therefore does not and cannot but hold every opposing faith to be false. To be as willing to see that opposing faith prevail as to see his own prevail, would imply, on his part, as much respect for error as for truth; that in his estimation falsehood is as good as truth, and worth as much to mankind. A man who is willing to see falsehood as truth propagated, is no true man. He may be learned, polite, decorous; but God, truth, righteousness, have no greater enemy than he on earth, or under the earth. He fears to encounter error, because he knows it will render him unpopular; he loves the praise of men. Such are the men who are always in our way. They care for none of these things. They carp at us; they oppose us; they damp our zeal; they weaken our hands; they chill our heart. They belong to the race of Donothings. The advancement of mankind owes nothing to their exertions. Never out of their class does God raise up prophets, sages, heroes, and martyrs, by whose unwaried efforts, generous self-immolation, and unshrinking obedience to a high and living faith, the race is enabled to advance toward a higher and happier state. They are the lukewarm, the neither-cold-nor-hot, insipid and nauseating, whom God, in addressing the angel of the churches, declares he will "spew out of his mouth."

But happily for the cause of truth and righteousness, the bulk of mankind are sincere and earnest, and are strongly attached to their faith. Their opinions are to them serious matters to be lived for, or if need be, died for. They do not and cannot hold it a matter of indifference to individual or social, to temporal or eternal well-being, what a man believes; and so long as this is the fact, no man will be able to put forth on practical questions, new, uncommon, or unpopular opinions, without stirring up controversy, without encountering serious opposition, and most likely not without calling down upon his head many a shower of wrath and abuse. This result is inevitable, unless mankind be reduced to that state of perfect indifference, in which the opinions one puts forth, whatever their character, can excite no interest, command no attention. "But, once more, discussing in our books and in our papers the great questions of practical life which 'come home to men's bosoms and business,' and the vital principles on which our soul's salvation depends, through the fear of this controversy, opposition, wrath, abuse, what will be the advantage of a free pulpit or a free press? Nay, in such case, what will be the meaning of a free press? Public opinion would control it more effectually than the edicts of tyrants, backed by an armed police, fines, dungeons, and gibbets? A true man will never be rash; will never forget that his opinions are deeds, for which he is accountable to God and to society; but having done his best to ascertain the truth, fully assured of the purity and sincerity of his purpose, and having a word pressing upon his heart for utterance, he will go forth, modestly, reverently, and utter it, fearlessly and honestly, without stopping for one moment to confer with flesh and blood. He knows that he speaks at his own peril; but he takes the responsibility, and asks not that it be less. He knows the penalty he must pay for daring to be true to his own convictions of duty, true to his God, and true to man; but he is willing and able to pay it. He who shrinks from it has no reason to applaud himself

for the manliness of his soul. He is not a true man. He may be assured that he is held in no high repute in the City of God, and is by no means chosen by Providence to be an instructor of his race. Were he to speak, it would be to tell us that which can have no practical bearing on life, or the truth long since told and realized.

With these sentiments deep wrought into our heart, we enter upon the duties and dare the perils of another year's service as a Christian editor. We labor, we toil, we write and preach, not to win the well done of men, of our brethren—but to win Christ and to be found of him in the resurrection of the just, and to hear from his own blessed lips, "Well done, good and faithful servant—thou hast been faithful over a few things."

Fear ye not the face of clay,
Preach the truth;
It will spring up another day,
If you are faithful,
And the Holy Word obey.

What if scolding men oppose?
Preach the truth,
To your friends and to your foes:
If you are faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth,
To the foolish and the wise:
If you are faithful,
Vice will sink, and virtue rise.

If men hear, or men forbear,
Preach the truth;
Truth is never lost in air,
If you are faithful,
You a crown of life shall wear.

AN IMPORTANT QUERY.

What do you think of this case? Bro. Z. P., our pastor, invited Mr. Pease, a Methodist preacher, to preach for him in a revival meeting for days, and a goodly number were converted, and on the Sabbath following baptism took place, and one of the converts, a niece of the Methodist minister, desired her uncle to immerse her. Our pastor consented, and took the ground that any man who is authorized to preach the gospel under the commission is authorized to baptize. He claimed that it was Baptist practice to receive the immersions of all denominations, and none could gainsay him. But the worst is not told. When communion came after sermon, Mr. P. was sitting off to one side, in the cold line, when a deacon, a very liberal Baptist, rose and moved that our pastor invite Mr. P. to assist him to break bread, and unite with us in celebrating the love of that Savior, whom he had so faithfully preached, and urged that he believed if he was scripturally qualified to preach and to baptize converts, he certainly was to teach them "to observe all things whatsoever" Christ commanded. Having qualified them to commune, he was certainly qualified to commune with them, and the invitation was given. Is not this open work? Don't it look like open communion? Our preacher never objected, but seemed a little awkward and plagued all communion time, as if something was hurting him; but the deacon is wealthy and influential in the church, and it would have lost him his next election to have opposed him. There are numbers here would like to hear your opinion of the above acts.

This case deserves and demands the serious thought of our brethren, and especially of all Baptist ministers; for the future of our denomination depends on the decision of it.

We conscientiously think the first proposition contains the "to proton pseudos," the first untruth, according to Baptist doctrine—we mean the teachings of the Scriptures. No Pedobaptist or Campbellite is authorized to preach the gospel, and we would much prefer to see a Baptist sprinkle a child, than to invite an unbaptized teacher of acknowledged errors—even the fundamental principles of Romanism—into his pulpit, and thus set him before the world as a teacher of true doctrines—an evangelical and scripturally qualified minister of Jesus Christ. The sprinkling act would be less harmful in its influence. It must be conceded by every unbiased mind that

The Scriptures, both by precept and example, warrant no one to preach to call upon others to repent and be baptized—before he himself has repented and been baptized.

The very first duty enjoined upon the penitent believer is to be baptized. The Spirit may impress the subject that it will be his duty to preach at the time of his conversion, as Paul was convinced; but it nowhere makes it his duty to preach before he has publicly put on Christ in baptism. The people may elect a man to be President, but the Constitution forbids him the discharge of the duties of the office until he has been qualified—publicly and sworn in. There is not an example in the New Testament to justify such an absurd practice, but all examples are against it.

The man who can, for any reason, practice for Christian obedience what he can find neither precept nor example for, can sprinkle infants. Pedobaptist and Campbellite ministers have never submitted to the baptism Christ commanded. If immersed, there are two things fatal to the validity of the act as Christian baptism.

1. The society that baptized was not an evangelical church, and no organization but a true church of Christ visible, has any authority to administer Christian immersion.

A temperance society, though composed of ministers or angels, nor a Mormon

"church," can administer Christian baptism. These are human societies, and so are Pedobaptist and Campbellite "churches"—human societies, devised and set on foot, in opposition to the churches of Christ, by ambitious or misguided men.

2. The design of the baptism administered to them was not scriptural, and therefore the act was null, and worse than a nullity—a gross and dangerous misrepresentation, e. g.: The Campbellite was immersed to secure the remission of his sins, and the regeneration of his heart, and if he is a genuine Campbellite, he has no other change of heart than that he received in the water—and he is, consequently, as certainly unbaptized as he is unregenerate and unpardoned. Can Baptists indorse such baptisms as scriptural? They virtually do it when they invite one of their own faith to preach before he has been baptized. When a seat in the United States Senate is accorded to a man, his claims to be a legitimate Senator of the Congress of the United States are conceded and indorsed.

But even if these ministers had been duly baptized by a regular Baptist church, holding to the errors they do, they should promptly be excluded, and thereby denied both the pulpit and fellowship of the church and, of course, denied the administration of or participation in the ordinances of the church. If a Baptist minister should sprinkle infants or adults, if he taught falling from grace—i. e., salvation by works, infant holiness, or baptismal regeneration—or even avow and practice open communion, as Mr. Sautelle, of San Francisco, would do, and should, if faithful to Christ, silence him, and if he could not be converted from his errors, we should exclude him promptly. How absurd, how inconsistent, how unscriptural, when he has gone and united with a sect that holds these and other pestilent errors, to invite him back to our pulpit and communion table!

Paul taught that, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly" (dele.)

Again, "Now we commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." 2 Thes. iii. 6.

You who have read this are a minister of Christ, and will you not heed this command despite the opposition of wealthy and influential deacons?

Once more—"If any man"—Methodist, Campbellite, Presbyterian, or Catholic, minister or member, however godly or pious you or others deem him—"obey not our word by this epistle, note that man, and have no company with him that he may be ashamed." Not you, but thousands of ministers will read this, and we affectionately appeal to them to think of this prayerfully, and answer this question: Do Pedobaptists hold and teach according to Paul's teaching? If not, is it not accompanying with them when we associate with them as ministers of Christ, and place them in our pulpits to teach as ministers, and receive the ordinances when administered by them? When we thus uphold them and associate with them, and acknowledge their claims to be equal to our own, do we make them "ashamed?" Do we protest against their errors and irregularities?

This practice will invariably bring open communion like a flood upon us unless desisted from at once. American Baptists will be where English Baptists now are—owned by God, and unrespected by men. We say to our querist, that, granting the first proposition—i. e., that Pedobaptist ministers are scripturally authorized to preach, we agree with the minister and deacon that they are equally authorized to baptize and to commune. We cannot resist the logic of acts that speak louder than words.

Send fifteen cents for J. M. Pendleton's little book: "An Old Landmark Reset." Every Baptist should read it.

We appreciate the following from one known years ago, and we believe had he been a pious reader of this paper he would have been a minister of Jesus Christ, and not of the M. E. Church South. We withhold the name:

"When you knew me in Edgefield, I was a bundle of skepticism. I am now a minister of the gospel, connected with the Methodist Episcopal Church South. I wish your paper because it used to be, and I guess is yet, the best religious journal in the South. Wishing you well, I am your brother in Christ."

Brazil.—We shall commence, next issue, a series of letters from Capt. J. H. Freleigh, of Rio Janerio, that will be of interest to all.

SERVETUS—WHAT WAS HE?

BY S. H. FORD.

Eight years ago the writer furnished a series of articles, in the regular course of editorial labor, for the *Christian Repository*, on the "Life and Times of Servetus." These articles, after calling forth rather severe animadversions from the Presbyterian press, were placed together in a Sabbath school book by the Board of the Sabbath School Union. This was done, as I learned, at the solicitation of Gen. Cain, of Mississippi, who gave fifty dollars (through the Board) to me for the right to the article, besides paying for the stereotype plates. In all this the author had nothing to do, never interesting himself about it, and had no wish to see his article in book form, yet had no right or reason to object.

But, from several sources, the writer has understood that the brethren at Greenville seriously objected to the publication of this book—on what ground he never fully learned. It was expected that a criticism from some of the able and distinguished brethren of the Seminary would show up the misstatements or perversion of facts found in the little book; but nothing of this kind has ever appeared. Perhaps the book was not worth the trouble—perhaps it was not worth the best way to kill it was to let it alone. About these questions the writer gave himself no anxiety; he felt but little paternal affection for it; does not even own a copy of it; has never read it since it has been in book form, and cares not a straw so far as he is concerned, whether it lives or dies.

But at the Baltimore Convention, the library of fifty-three volumes, published by the Sabbath School Union, was condemned by wholesale as misrepresenting or falsifying history, and eulogizing error and subverting the great principle of Christianity. Now, it was known that the only book to which these denunciations could possibly apply was the *Life of Servetus*; and on being asked, Dr. Boyce manfully acknowledged that this was what he meant.

As the public remarks of this learned and candid brother were calculated to bring into doubt the whole Sabbath School library, and as this little book is the spotted sheep which taints all the rest, it is a duty to call the attention of Dr. Boyce, of those who heard him speak, and of all interested in our Southern Baptist Sabbath School literature, to the stern incontrovertible facts in regard to that man whose name and whose memory are covered with reproach, and in whose defense no voice can be raised with safety.

More than a century after Bunyan slept in Bunhill fields, Cowper, in his splendid eulogy, dared not meet the raging prejudices against the Anabaptist thinker by the mention of his name. The condemnation of Episcopal oppression and arrogance was involved in the vindication of the author of *Pilgrim's Progress*; and to-day the unwashed story of Servetus' principles, of his wrongs, his sufferings, and cruel, yet glorious death, involving the charge of judicial murder upon the Council and Church of Geneva, and the charge of instigating and effecting that murder against Calvin, is considered a kind of daring impiety which it is audacity to attempt. No, no!—let no tongue nor type make known his virtues; let no pen record his suffering; let no truthful statement be made of his faith in the Lord Jesus Christ as his God and Savior; let his name be cast out as evil, and each succeeding age cast the stone of reproach upon his memory, until it is irrecoverably buried and lost beneath the heaped-up infamy. *Never!* The treatment and doom of Servetus, as they were the lot of many before him, may be the treatment and doom of some of us; and to listen silently and approvingly to the universal curses heaped upon him is to condemn ourselves, and is a betrayal of our principles.

DID HE DENY THE DEITY OF CHRIST?

Without reference to the little book, where the principles held by Servetus are somewhat fully stated—which book, however, and the authorities there quoted, I have not now before me—I affirm that Servetus believed with head and heart in the proper and eternal deity of the Lord Jesus Christ, and as such trusted in him for salvation. He is claimed, it is true, by Robinson [see Researches, p. 333] as a Trinitarian; but even Robinson, in making this claim, admits that Servetus never could get over the first chapter of John, and had to admit the connection of the man Christ Jesus with the Deity. I translate the note given by Robinson from De LaRoche. After speaking of the Logos as the first and last, he says, "he himself" Christ Jesus, "is the Word. He is not a creature, not a finite power, but the true, the adorable, the very God."

Servetus wrote a book on the errors of the doctrines of the Trinity, "*De Trinitatis Erroribus*." His aim was to show that the extreme lengths to which the scholastic divines and modern teachers carried this doctrine degraded the true and lofty con-

Faith, but have in every writing and body, but come down proving his even his sought a high lies or Protest the truths of plies these the Holy Spirit receives the it. God, boy the soul's aid gives Christ a Savior, and is That was the refuge of the blasphemy, one, to be played by worthy cause I dare such a man's ing in my the Calvin than tions noticed, I could give any hand in Ch and soldier of do it despite all heaped upon h NEXT IS "Infant bapti Latin note in of the Holy Spirit translate entire abomination, a total confu Christian profess and an abolition obedience) and kingdom." Str

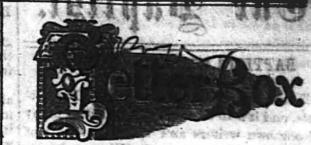
ceptions of the eternal ONE. The mode of expression introduced by Augustine of three settling down at the council board, and entering into contract and covenant with each other, as though separate individuals, or having individual interests and views, was to deride the divine nature, and was Trithemism. Against these extreme views and expressions he argued. But his work on the subject opens with this sublime and devout invocation: "O Christ Jesus, Son of God, reveal thyself to thy servant, that this great revelation be clear to us in its truth." Yet he was then, and is still, amid all his denials, charged with calling Trinitarians idolaters, though in life and death Christ Jesus was the object of his devout worship. In his book, opened with the prayer, a part of which is above quoted, he distinctly states that not to a Trinity of distinct impersonations of Deity, but to a division of the Divine Nature, taught by the doctors of that age, does he object. Pictures are still seen on the continent of Europe, representing the Deity as three individuals. This, which he termed a tripartite God, which he asserted to be a fiction—he compared to Cerberus, which Cerberus "the ancient poets call a hell-hound," and this last expression, which cannot be justified as to taste, was the ground of the charge against him for blasphemy, and for which he was burned. On his trial, he said he had not intended to blaspheme—he was ready to take it back—that he believed in the Trinity, only by that term he understood something different from what was meant by modern teachers; that he believed in the eternal Godhead of Jesus Christ, who was begotten from eternity, but was conceived in time by the Holy Ghost. This is the statement of his views as recorded by Calvin, his prosecutor. [Refut. Error, p. 522.] And this is the man, and these are the views that have been condemned to nameless infamy. Again in Servetus' Resstitutio, his sixth book are dialogues on the Trinity, which he concludes in these words: "Christ is no creature; his power has no end; he is worthy of worship, and is the true God." "The soul of Christ is God; the flesh of Christ is God; the spirit of Christ is God. He taught that God the Eternal was made flesh, and dwelt among us." He was simply trying to disincumber the doctrine of Christ's divine and human nature from the confounding scholastic terminology of the age, and he involuntarily fell into its meshes by the attempt. But his belief in the proper Deity of Christ is beyond doubt. In his last moments, surrounded by foes, with not a friendly face or voice to cheer him in the midst of a Protestant city, which was the light fountain of the reformation, when bound to the stake to be burned to ashes, on the charge of blasphemy against Christ, he prayed constantly, earnestly, trustingly, "Jesus, thou Son of the Eternal God, have mercy upon me!" and as the flames were ending his tortures, and choking his utterances, this cry still went up to Heaven, "Jesus, thou Son of the Eternal God, have mercy on me!" Was this the death or the prayer of a heretic? WAS HE A BAPTIST? Faith, baptism, church-fellowship, these have in every age distinguished Baptists from others. On each of these Servetus freely and fully expressed himself. His writings were burnt, as was also his body, but his words and writings have come down through three centuries, proving his faith. He wrote a book on justification, and even his enemies acknowledged that "he sought a higher faith than either Catholics or Protestants." He says in that work: "The understanding first apprehends all the truths of the gospel, the heart applies these truths to itself by the drawing of the Father, or the movement of the Holy Ghost; the mind accordingly receives the faith and cordially embraces it. God, however, in this must come to the soul's aid." "Justification is the forgiveness of sins. When a man recognizes Christ as the Son of God and the Savior of the world, he becomes righteous, and is saved." That was the faith, the creed, the hope, the refuge of Servetus; was it heretical, blasphemous, damnable? Am I, is any one, to be placed under theological ban by worthy theological professors, because I dare vindicate the claims of such a man's memory to respect? Agreeing in my theological views more with Calvin than with Servetus in the questions noticed, I hesitate not to say that I could give and would give to Servetus my hand in Christian fellowship as a son and soldier of Jesus Christ, and would do it despite all the infamy that has been heaped upon him. NEXT TO FAITH IS BAPTISM. "Infant baptisms (I translate from the Latin note in Chappie), is the extinction of the Holy Spirit (not murder, as they translate extinctio nemis) is a detestable abomination, a desolation of the church, a total confusion (subversion) of the Christian profession, an innovation upon and an abolition of Christian acts, (of obedience) and the annihilation of his kingdom." Strange words, but true.

Where is voluntary obedience to Christ's ordinance when Pedobaptism universally prevails; where is the distinction which marks his kingdom, when all are baptized in unconscious infancy? Servetus simply crowded into one sentence the monstrous evils of infant baptism. For this, more than anything else in his utterances, he was sent to the stake. It is admitted that he had been baptized by the Anabaptists at thirty years of age. While he denied any connection with or responsibility for the alleged political acts of that people, he boldly defended believers' baptism before the council, face to face with Calvin and the ministers of Geneva, with the world against him and a stake before him. Henry, the eulogist of Calvin, tells us that "the dangerous question of infant baptism was more likely to be a source of destruction than any of the others on which he had been examined." "In this respect he was looked upon as an enemy of the faith and of all social order;" confined to prison, without a friend to stand by him or advise, and Calvin as his vigilant prosecutor, Servetus asked for the aid of counsel, an advocate to defend him. He was answered, "There was no doubt of his agreement with the Anabaptists and JUSTICE FORBID THAT AN ADVOCATE SHOULD BE AWARDED TO SUCH DECEIVERS." Servetus replied, "I am not convinced by Scripture. I stand alone, but Christ is my defense." Sum up Servetus' confession of faith, "Christ is God, not a creature, not a finite power, but the very God to be adored." Faith is confidence, a free movement of the soul or heart through which we receive Christ and thus become quickened by his Spirit. "You cannot in truth believe in Christ as the Son of God, that he died for the pardon of your sins, unless you hate the sins for which he suffered so much." We are justified by faith, justification is pardon. This living faith, has of necessity hope and charity for its companions; baptism follows faith. Infant baptism is an innovation, it is a total subversion of a profession of Christianity. Baptism, according to the example of Christ, should be administered to adults only. It is essential to admission into Christ's kingdom. "The Lord's supper is an ordinance for the church." This is his heresy preserved in the attacks of his enemies upon him as well as still found in the few copies of his works extant. And this man for these views was condemned to die. Farel was appointed his spiritual comforter and adviser, and accompanied him to the stake. Let us follow their steps to the Place Champel, where the fagots were piled. At the sight of the preparations Servetus cast himself on the ground and prayed awhile in silence. During the interval Farel addressed the crowds: "You see what power Satan has at command when he once gets possession of a man; here is one, learned above most others, and who, perhaps, believed he was acting right; he is, however, possessed by the devil, which may happen to any of you." Servetus arose and gently asked the multitude to pray for him; not a harsh or murmuring word fell from his lips. Farel added, "pray for his lost soul, that God may turn him from his cursed error to sound doctrine." Servetus was seated upon a block and chained to the stake; on his head was placed a wreath of woven straw, which was twisted about his neck; his book was tied to his body. He now asked the executioner to put an end to his sufferings as speedily as possible. The fire was kindled, the flames encircled him; slowly the pile continued to burn, and his torture was prolonged either by accident or design. Above the hissing of the flames and the cries of the people, his voice was heard "Jesus, thou Son of God, have mercy upon me; Jesus, thou Son of the Eternal God, have mercy upon me." And the autumnal sun from its noonday height, looked down on the blackened spot where his ashes lay. * * * And now, in this statement, if there is one perversion, one misrepresentation one historic error, let it be shown, or else, let it be confirmed that Servetus was a Christian in his faith, a Baptist in his views, and a martyr in his death. THE HISTORY OF THE INDIAN AND AMERICA FROM A BIBLICAL AND GEOLOGICAL VIEW. UNITY OF THE HUMAN RACE.—NO. I. As the unity of the human race is now a question interesting both theologian and politician with an intense gathering force from the current progress of the age, I deem it will not be uninteresting to many of your readers to have the views of one who has felt equally with his fellows the importance of the question, and whose interest on the subject has led him for many years to investigate it with as calm and dispassionate a spirit as he possibly could. He does not propose, however, to enter into a discussion with any of your contributors, for the subject itself may claim as much space as you will be willing to devote to it, and we are all aware that there are other columns, pens and contributors, where space doth much more abound for criticism. For many years, yea, for centuries, after the discovery of America, the question of Indian history was one of more than ordinary interest. Statesmen and philosophers, religious polemics and politicians, were equally interested and perplexed by the question, "whence came the Indian? what is his history, and how came he in varied tribes and crumbling monuments, inhabiting a continent so far separated from the supposed or so-called Old World, that the ancient means of navigation were not supposed to have been adequate to his transportation hither?" Volumes have been written on the subject, many of which passed out of print with their first edition, because of their manifest absurdity; while others are forgotten, for want of sufficient circumstantial evidence to sustain their theories. Among the many who have investigated this subject with laborious and careful research is Mr. John Delafield, jr., and indorsed with a commendatory preface by Bishop Melville, of Diocese of Ohio, in the year 1839. The book is styled "American Antiquities," and was published by subscription, with numerous diagrams and pictorial illustrations, in New York, London and Paris. In Bishop Melville's preface he uses the following pointed and sensible remarks: "What a wonderful book is the Bible! But what connection has the Bible with American antiquities? Because of all antiquities it is the most marvelous and valuable specimen; because with all antiquities it is associated in the most important and interesting relations; because the most valuable discoveries in antiquities must appeal to the Bible for interpretation; and the registers of long lost events and generations inscribed upon the rocks and buried in the fossil remains of far distant ages, or scattered far and wide in the ruins of once mighty empires, are so many witnesses, constantly multiplying, to the history contained in the Bible." In conclusion of these general principles in which all good men are agreed, he closes his preface by referring to the history of the antiquities of America in the following suggestive and almost prophetic words: "The antiquities of America are an immense field for inquiry, hardly entered; abounding in promise of reward for the most devoted investigations. Let it be thoroughly explored for the truth's sake. The Scriptures have yet to gather a richer cabinet of illustrative and corroborating collections from the long buried and unknown depositories of American antiquity. In reference to the question whether all the races of men have descended from one common stock, the antiquities of this continent are especially interesting, and may prove of very great value. The continent of America to the host of evidence already in array is yet to take its entire place in the line." Encouraged by these words, I read the work of Mr. Delafield (which has much in the way of compilation, and as such is invaluable on this subject, saving much labor to his successors in the research), with more than ordinary interest. I soon found, however, that he labored more to sustain the probability of old theories than to enunciate and prove a new one, with reference to the history of the Indian, and pursued the old hypothesis that the aboriginal inhabitants of this country came hither by way of Behring's Straits from the northwest shores of Europe on ice and by canoes, with many other arguments equally, to my mind, as absurd. Here is the broken link in all those theories and where they will ever fail when they wish to establish the universality of the flood, as well as the unity of the human race—two facts, which must stand or fall together. My negative position to the Behring's Straits theory will appear transparent to every man, or at least to every believer in the Bible, when he remembers that the brute creation was destroyed as well as man, according to the biblical record, and hence Mr. Delafield, and all others who adopt his theory, must devise ways and means for the transportation of all land animals, as well as man from the supposed center of Ararat, or rather the supposed Ararat of the biblical center. The history of the buffalo, the deer, the elk, the ancient mastodon, and the geological remains of "giants" who lived anterior to the flood, are as equally entitled to historical consideration as the Indian. This, strange to say, never has been alluded to by any writer, whom I have had the fortune to read, and I may here, without presumption, say that this is a fact of wonder and novelty that may only be solved by the Bible and the Bible only, with concurrent traditions of ancient historians; all, of which I propose to consider and compile in future numbers, on this subject, if you and your readers deem it of sufficient interest for a protracted series. J. T. F.

Illustrations. No. 79. Knocking Away the Props. "SEE, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "but the timbers may rest more firmly upon the stone piers which are now finished." God often takes away our earthly props, that we may rest more firmly on him. God sometimes takes away a man's health that he may rest upon him for his daily bread. Before his health failed, though perhaps he repeated daily the words: "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken, he rested entirely on God's bounty. When he receives his bread, he receives it as the gift of God. God takes away our friends that we may look to him for sympathy. When our affections were exercised on objects around us, when we rejoiced in their abundant sympathy, we did not feel the use of Divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that he alone can give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God. No. 80. Shooting your own Men. DURING the Peninsular 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 a cool way: "Well aimed, Captain; but no more; they are our own 99th!" This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have the great guns of the church, which might have battered down citadels of Satan, been misdirected against Christian brethren! There are surely devils enough in the world to shoot at, without firing into each other.—Rev. S. Colver. No. 81. The Pump and Prayer. WHEN a pump is frequently used, but little pains are necessary to have water—the water pours out the first stroke because it is high; but if the pump has not been used for a long time, the water gets low, and if you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer it is difficult for us to pray; for the water in the well gets low. No. 82. The Diamond and Man. THE diamond, though exceeding in value more than a hundred thousand times its mass of gold, the most cherished treasure of kings and of all precious stones, is the meanest in its elements, the weakest in its structure, and the most perishable in its nature; a lump of coal, heat reduces to a cinder and dissipates into that insubstantial gas, which ascends from the most putrid marsh; its native bed is among rough valleys, barren rocks, and desolate regions. He who can take such elements, so valueless and perishable in themselves, and form them into a brilliant so dazzling, so precious and so enduring, can take such elements as those found in the nature of fallen man, an off-cast in this world of pollution, and form them into a gem which shall be the brightest ornament of heaven, and a peculiar treasure of the King of kings, set in the very front of his crown, worn on his heart.—Burrows' Song of Solomon. No. 83. Why Heaven and its Inhabitants are Unseen by Us. I REMEMBER, says a traveler, that on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept. As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with the weeds and mosses. The church spires of the village where they were born, which they distinguished at a distance, and the country, and which they named, once before, filled them with transports of delight. But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring. What, then, would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that happy moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope, that the happy land awaits us, and in the mean time, let us fulfill, with cheerfulness and patience, what belongs to our present condition. No. 84. The White Stone. "To him that overcometh will I give a white stone."—Rev. 2: 17. It is generally thought by commentators that this refers to an ancient judicial custom, of dropping a black stone into an urn when it is intended to condemn, and a white stone when a prisoner is to be acquitted; but this is an act so distinct from that described, "I will give thee a white stone," that we are disposed to agree with those who think it refers, rather, to a custom of very different kind, and not unknown to the classical reader—according, with beautiful propriety, to the case before us. In primitive times, when traveling was rendered difficult, from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, we find frequent traces in history, and in none more than in the

Old Testament. Persons who partook of this hospitality, and those who practiced it, frequently contracted habits of friendship and regard for each other; and it became a well established custom, among the Greeks and Romans, to provide their guest with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guests mutually inscribed their names, and then interchanged them with each other. The production of this tessera was quite sufficient to insure friendship for themselves or descendants, whenever they traveled again in the same direction—while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest others should obtain the privileges intended of the persons for whom they were instead. How natural, then, this custom in the words of the text, "I will give him to eat of the hidden manna!" and having done this, having made him partaker of my hospitality, having recognized him as my guest, my friend, "I will present him with a white stone, and in the stone a new name written, which no man knoweth, saving he who receiveth it." I will give him a pledge of my friendship.—Rev. H. Bunt's Practical Exposition of the Epistle to the Seven Churches of Asia. No. 85. WRITING of preaching and hearing, some one relates that "A lady recently, in giving her views of the preaching of a minister, to whom she had listened several times, said, 'I thought it was the business of the minister to feed the sheep. This man don't feed us. He only throws clubs and stones at us and sends us bleating and hungry home.'" No. 86. PNEUMAVOR so to preach to, and act among your people, as not to be ashamed to meet them at the bar of God at any period. Occasionally ask yourself, "Am I prepared to meet my people before God, if the judgment should take place to-day?" A HEAVY BACKSET. On Saturday last (27th June), at 12 o'clock, The Merchants' National Bank was closed by a Government officer, and placed in the hands of a receiver. We believe that it was done without a cause. We have the utmost confidence in the sterling integrity of W. H. Cherry, its late President, and each officer. It inflicted a heavy blow upon the business of this city, and especially upon ourselves, as all the funds (\$2500) on which we had depended, with the weekly receipts, to carry this paper through the dry summer, were on deposit, as well as all received for this MAMMOTH. It is a heavy blow to us just now, when our half-yearly bills are fully due. We may some day be paid this, but it does not help us now, nor this year. Without a dollar, but with faith unshaken—faith in our God and brethren, we are resolved to go forward. We make no appeal, we ask no alms. We know that we need only indicate in what manner our brethren can help us, and they will do all they can. There are three ways by which we can be relieved: 1. If each one whose subscription has expired, will renew for one year or six months. 2. If each one will obtain in July one new subscriber for one year, or six months. 3. If the 5,000 copies of this MAMMOTH still on hand can be sold at ten cents, this will aid. Brethren—friends: what do you say to this? Do either two of above, and we can go right on. No one is asked to give, but only to do good, by extending the circulation of the paper. We send this issue to 5000 Baptist ministers gratis. Will it not find a few new friends among them? One dollar will secure its visits three months. Dr. Sampson's historical address will alone be worth this sum. "KIND WORDS." This is the name of the Sunday school paper issued by the Sunday School Board of the Southern Baptist Convention. It has been hitherto published at a heavy loss to the Board, and has involved it in debt. It has been resolved by the new Board to increase the size, and by smaller type, double the amount of reading matter, and make it not only a useful and interesting, but a beautiful paper. The price will be fifty cents for single subscribers, and twenty cents for clubs—less than two cents a number. No parent will grudge giving two cents a month for such a paper for his child. The circulation should be raised at once to 100,000, and can be this year, if all our Sabbath schools, and all Baptists will try. Let us see ourselves, and let the world see what we can do—100,000 is the mark to reach this year. Address orders to T. E. Kingsbury, Memphis, Tenn., Is it Right?—Is it right for a minister to accept a call to a church which is still in debt to its former pastor? The question has suggested itself to me during a vain attempt, on my part, to induce such a church to pay up a deficit in a deceased minister's salary. The principle involved seems to me to be this: that it is not only wrong, but also unsafe, to bargain with parties who have already violated a solemn contract. If ministers would all refuse to negotiate with such churches, would not a reform be initiated?—Presb.

We have a mass of letters awaiting answers that will require time for us to get through. We say to one all, be patient; we will do our best. Elder Freeman, Mississippi.—Yes, we will exchange. Pleased to learn that the Body Brace is of such service to you. Every minister should have one, and every public speaker. See advertisement in this paper on its use. T. G., Virginia.—We can send the Eye Sharpeners by mail prepaid, on the receipt of five dollars, the price in New York. They give universal satisfaction. Jas. N. Braden, Illinois.—We advise you to obtain Orchard's Church History, two volumes, \$1.50 each, and Adams' First Baptist Church in America, 30 cents. D. E. G.—You ask if we believe that cancers can be cured? We answer we know not what a cancer is; but we do know that sores pronounced by the faculty to be cancerous, have been healed by Dr. January. We know such cases that were cured by him twelve and fifteen years ago, and are living now; and we know that if we had a cancer, or a child of ours, we should apply at once to Dr. J., and we do advise you to do so. See his advertisement. P. Murray, Virginia.—Send the Methodist Property Case to Methodist Book Concern, Nashville, Tennessee, or to New York Methodist Book Concern, Mulberry street, New York. That suit was decisive, of the fact that the clergy alone are that church. J. Burnham, Kentucky.—Will write as you suggest at an early day; so soon as we have time to write. Touching the second point—just true, "Where there's a will there's a way." That we much wish, we will have. Try it this year. Mrs. R. V. Horton, Alabama.—We thank you for your new name. We must ever love the children of such brethren and devoted friend as your father was—and we can but pray that their children may be blessed, and follow their example. May we ever enjoy your friendship, as a living link to bind us to the departed. Papers all sent. J. Walker, Virginia.—Your remarks and your very kind efforts are fully appreciated. We hope to make a better paper the coming year. God has done great things for us, for which we are thankful. Four thousand five hundred new subscribers in fifty weeks! We trust your pen will not rest. We find no article from you for this number! S. Thigpen, Mississippi.—You do not understand us. There may be Spiritists in this age, in this city, able to equal the acts of Simon Magus, or the dancel from whom Paul cast out the spirit of divination, or fortune telling, and if so, we believe that a minister of Christ who could exercise faith, could in the name of Jesus cast the evil spirit out. Christian ministers, hundreds of years after the apostolic period, could and did cast them out. We do not believe that the age of miracles is past, rather it is just beginning, and Spiritism, or demonology, will be the predominant religion of the last days. Elder S. W. Tohey, Alabama.—Yes, you can, or we will with pleasure—command your pen, and will notice change in next. Eld. E. L. Compere, Arkansas.—We say the three best books with which to meet Catholics, are the New Testament—show that the church at Rome nor any one of the New Testament churches were "Catholic"—Moshem and Orchard's Histories. If you attempt to settle it by the testimony of the "Fathers" there will be no end of the books you will want. Stick to the "grandfathers," and the common people will then understand you. B. M. W., Mississippi.—We are truly ashamed of the professed "land-marker," who has not the moral courage "to stand up for Jesus," but to gain the praise of those who oppose the doctrines of the cross, invites Methodist and Campbellites minister into the pulpit under the plea, that when they preach they do it "unofficially." No true Baptist would presume to render such an apology to the congregation before these men—no, not for his right hand—nor would his "unofficials" occupy his pulpit should he do it. They regard it as an indorsement on the part of the Baptists that they are scripturally and officially qualified to preach, and that they do preach the gospel; and no Baptist can say this in word, and why by act? These of our ministers is this courting of popularity—the praise of men. Mrs. M. J. Coleman, Mississippi.—How often you lay us under obligations to you for your noble deeds and kind words! What can we say? God bless you. O that the cause had thousands of such workers. D. Shipman.—No woman is authorized by the law of Christ to divorce her husband for the sin of intemperance, nor is the church authorized to give her a letter of fellowship, but a ticket of exclusion, if she does it. J. Croom, Tennessee.—That is the word, "tooth and nail," for the right and the truth; it implies activity, energy, and these are what the truth needs—not apathy and ease. Good speed you. T. J. Sullivan, Alabama.—What can we say in answer to your letter and devout breathings for our temporal and spiritual weal only? Amen, and amen; from our inmost soul. We should be pleased to receive occasional letters from your pen. Have you not the time? J. D. Armonds.—A laboring man can wear the Brace—certainly. J. A. Kimball, Texas.—It will be weeks before we can examine and report. The trouble you speak of is here. When it is hard times with our brethren, it is with us; their weal or woe is ours.



Illustrations. No. 79. Knocking Away the Props. "SEE, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "but the timbers may rest more firmly upon the stone piers which are now finished." God often takes away our earthly props, that we may rest more firmly on him. God sometimes takes away a man's health that he may rest upon him for his daily bread. Before his health failed, though perhaps he repeated daily the words: "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken, he rested entirely on God's bounty. When he receives his bread, he receives it as the gift of God. God takes away our friends that we may look to him for sympathy. When our affections were exercised on objects around us, when we rejoiced in their abundant sympathy, we did not feel the use of Divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that he alone can give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God. No. 80. Shooting your own Men. DURING the Peninsular 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 a cool way: "Well aimed, Captain; but no more; they are our own 99th!" This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have the great guns of the church, which might have battered down citadels of Satan, been misdirected against Christian brethren! There are surely devils enough in the world to shoot at, without firing into each other.—Rev. S. Colver. No. 81. The Pump and Prayer. WHEN a pump is frequently used, but little pains are necessary to have water—the water pours out the first stroke because it is high; but if the pump has not been used for a long time, the water gets low, and if you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer it is difficult for us to pray; for the water in the well gets low. No. 82. The Diamond and Man. THE diamond, though exceeding in value more than a hundred thousand times its mass of gold, the most cherished treasure of kings and of all precious stones, is the meanest in its elements, the weakest in its structure, and the most perishable in its nature; a lump of coal, heat reduces to a cinder and dissipates into that insubstantial gas, which ascends from the most putrid marsh; its native bed is among rough valleys, barren rocks, and desolate regions. He who can take such elements, so valueless and perishable in themselves, and form them into a brilliant so dazzling, so precious and so enduring, can take such elements as those found in the nature of fallen man, an off-cast in this world of pollution, and form them into a gem which shall be the brightest ornament of heaven, and a peculiar treasure of the King of kings, set in the very front of his crown, worn on his heart.—Burrows' Song of Solomon. No. 83. Why Heaven and its Inhabitants are Unseen by Us. I REMEMBER, says a traveler, that on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept. As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with the weeds and mosses. The church spires of the village where they were born, which they distinguished at a distance, and the country, and which they named, once before, filled them with transports of delight. But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring. What, then, would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that happy moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope, that the happy land awaits us, and in the mean time, let us fulfill, with cheerfulness and patience, what belongs to our present condition. No. 84. The White Stone. "To him that overcometh will I give a white stone."—Rev. 2: 17. It is generally thought by commentators that this refers to an ancient judicial custom, of dropping a black stone into an urn when it is intended to condemn, and a white stone when a prisoner is to be acquitted; but this is an act so distinct from that described, "I will give thee a white stone," that we are disposed to agree with those who think it refers, rather, to a custom of very different kind, and not unknown to the classical reader—according, with beautiful propriety, to the case before us. In primitive times, when traveling was rendered difficult, from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, we find frequent traces in history, and in none more than in the

Baptist

BAPTISTS NOT PROTESTANTS.

They are not Protestants, and it is to be ascertained that so many of our own writers and speakers speak of Baptists as "Protestants!" We are in no sense Protestants—historically, doctrinally or practically. Who are Protestants? Webster defines them, "one of the party who adhered to Luther at the Reformation in 1520, and protested, or made a solemn declaration of dissent from a decree of the Emperor Charles and the Diet of Spire, and appealed to a general council. The name was afterwards extended to the followers of Calvin, and Protestants is now the name given to all the various denominations of Christians which have sprung from the adoption of the principles of the Reformation."

Baptists never adhered to Luther, nor were they represented in the Diet of Spire, nor with the seven secular princes did they dissent against the decree of the emperor, nor were they at any time the followers of Calvin. Luther and Calvin both hated, opposed and persecuted the Baptists of their day more bitterly than they did the Catholics. They did not consider Baptists as even their "Christian brethren," but as pestilent heretics, deserving to be exterminated from the earth; and they instigated the civil powers to rid the earth of them.

Mohseim, himself a Lutheran, speaking of Lutherans and Calvinists, says: "The objects of their common aversion were the Anabaptists."

Orchard says: "We have recorded that the Baptists were the common objects of aversion to Catholics, Lutherans and Calvinists, whose united zeal was directed to their destruction. So deeply were these prejudices interwoven with State party, that the knights on oath were to declare their abhorrence of Anabaptism."

Nor did Baptists of the sixteenth century regard Protestants as even a shade better in faith or practice than Catholics, from whom they had but recently separated. They had no other baptism or ordination save those they had received from Rome, and they brought with them many of the traditions of the mother church, and certainly her intolerant and persecuting spirit.

Bullinger, a distinguished Protestant historian, in the year 1540, says, "The Anabaptists think themselves to be the only true church of Christ, and acceptable to God, and teach that they who by baptism are received into their churches ought not to have any communion [association] with [those called] evangelical, whatsoever, for that our [i. e., Protestant] churches, are not true churches any more than the Papists."

Let the incredulous reader study the Augsburg Confession of Faith, the doctrine of baptismal faith, the faith of the parent or sponsor infused into an unconscious infant in the baptismal act; the doctrine of sacramental grace, of transubstantiation, of a State church, etc.; and Calvin's doctrine of the federal holiness of the seed of believers, and baptismal efficacy, etc., and he must see the inevitable result of such doctrines must be to make the church co-extensive with the nation, and to teach a salvation by virtue of parentage or priestly rites, and not by faith in Jesus only. Certainly no one will claim that we are the "followers" either of Luther or Calvin.

Nor did Baptists as a denomination spring from the adoption of the principles of the Reformation. Baptists as "a sect everywhere" spoken against, have existed from the days of John the Baptist. He was the first Baptist minister, and he sealed his witness against popular churches and royal sins with his blood. Baptists derived their doctrines, not from men, but from Jesus Christ, and have ever opposed the traditions of men. It is their glory that they never had any ecclesiastical connection with the papacy, and can not be reckoned among her daughters. "Baptists," said Sir Isaac Newton, "are the only people that never symbolized with the Papacy."

ROGER WILLIAMS.

"Did Roger Williams found the first Baptist Church in America, as is so generally asserted by our enemies, and believed by some Baptists?"

We answer emphatically no. We have not time to present the documents in this paper, but if any one wishes to see them, let them send for a little work published by the Southwestern Publishing House, Memphis, entitled *The First Baptist Church in Providence*, the *First Baptist Church in America*. Price 30 cents. A writer reviewing that work in the *Christian Review*, condenses the established facts of this work into these eleven statements, viz:

"1. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after, he baptized Mr. Holliman and ten others."

"2. These formed a church of society, of which Roger Williams was the pastor."

"3. Four months after his baptism, that is, in July following, W. left the church, and never afterwards returned to it. As his doubts respecting baptism and the perpetuity of the church, which led to this step, must have commenced soon after his baptism, it is not likely that he baptized any others."

"4. The church which Williams formed, came to nothing, or was dissolved soon after he left it."

"5. It was reorganized, or another was formed a few days afterward, under Mr. Thomas Olney as its pastor, who was one of the seven baptized by Roger Williams. Olney continued to be the pastor of this church until his death, in 1682, somewhat over thirty years."

"6. In 1653 or '54, which was a few years after the formation of Olney's Church, there was a division in that church on the question of 'laying on of hands' in the reception of members, and a separate church was formed for the maintenance of this ceremony, under the pastorate of Chadwick, Wickham, and Dexter. This church was perpetuated."

"Should the days of persecution return, would not Protestants again be found side by side with Catholics?"

having, in 1808, given up its original faith as to the laying on of hands, and is now the First Baptist Church in Providence.

"The parent church, under Olney, gradually divided away, and became extinct about the year 1718, some seventy years from its origin."

"8. No church was formed from Olney's ministers after the division already mentioned, and no ministers are known to have gone out from it. Olney's baptism, whether valid or invalid, was not propagated."

"9. Nearly a century passed before the church formed from Olney's began to colonize, in 1730."

"10. None of its ministers, or the ministers of the churches formed from it, received their baptism from Williams, or from any one whose baptisms descended from his."

"11. The Baptist Churches of America, then, could not have descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist Churches of Wales and Piedmont, extending back to the apostles' times."

We hope no Baptist minister will ever again concede the slander of Pedobaptists that R. Williams was the father and founder of American Baptists, and he himself unbaptized. Send for the book.

The degree of LL.D. was conferred upon Rev. J. R. Graves, editor of THE BAPTIST, by Union University of Tennessee.—*Christian Herald*.

We trust that there is some mistake in this announcement. We are as opposed to all ministerial distinctions as we know how to be. The fact is, we are not qualified to TEACH laws, Civil, Canon, or even Municipal, having devoted ourselves all our life to the study of the laws of Christ Jesus, our Lord.

DEAD.—Eight Baptist papers at the South, within a little more than two years, have broken down for the lack of patronage, while others are in a declining condition.—*Religious Herald*.

We gather from this that the *Herald* is one of the "others," for it ought to know its own condition better than that of its neighbors. As for this paper it received 4,500 new subscribers during the past year, and we have better prospect for 5,000 additional ones this volume. Is this declining?

BAPTIST BOOKS.

The following is a list of books that every Baptist minister and member, who wishes to be prepared to meet the coming conflict should have. They are published by the Southwestern Publishing House, and will be sent postpaid on receipt of prices: Orchard's History, 2 vols., \$1.50 each. Theodosia, vols. 1 and 2, \$1.50 each. Infidel's Daughter, \$1.50. Pendleton's Three Reasons for being a Baptist, 60c. Pendleton's Church Manual, 50c. Roger Williams not the Founder of the First Church in America, 30c. Common Objections to Baptists Answered, Origin of Baptists, by S. H. Ford, 50c. Michael Servetus, by S. H. Ford, 40c. An Old Landmark Reset, by Pendleton, 15c. The "Triliuma," 50c.

SOUTHERN PSALMIST. This collection of hymns and revival songs is rapidly taking the place of all other collections in the South. It is pronounced far superior to the Northern Psalmist, and every minister will be delighted with the arrangement as well as the hymns. Then its doctrine is sound and Baptist, which is more than can be said of the Boston Psalmist. If any one will turn to the hymns on baptism they will find the doctrine of baptismal regeneration so characteristic of Romanism, Episcopalianism and Campbellism, plainly taught, e. g., HYMN 805.

"Do we not know that solemn word, That we are buried with the Lord? Baptized into his death, and then Put off the body of our sin? Our souls receive divine breath, Raised from corruption, guilt and death: So from the grave did Christ arise, And lives to God above the skies."

Watts was a Pedobaptist, and doubtless believed this. But here is one from the pen of a Baptist: HYMN 803.

"O, may we die to earth and sin, Beneath the mystic flood; And when we rise, may we begin To live anew for God."

Baptists believe that we die, the sinner must die, to sin, before he is buried, else he is buried alive. The author, S. F. Smith, a most estimable brother, and a sound Baptist in faith, teaches in Rome the doctrine of baptismal regeneration, e. g., that the death takes place while the subject is under the water. This is a delightful song to the Campbellites, and we say, until the Psalmist is revised, it ought to be discarded by every church in the land. It will not do for Baptists to preach one doctrine and sing another. Price, 99 per dozen, net.

From the North Mississippian.] THE SOUTHERN FARMER.—We commend it to our agriculturists as one of the ablest and most interesting periodicals in the United States. Its editor, Dr. Phillips, is one of the most experienced and successful farmers and planters, as well as one of the best writers on agricultural subjects in the South.

THE SUNDAY SCHOOL BOARD.

To all Pastors of Baptist Churches, and Superintendents of Sabbath Schools.

DEAR BRETHREN: As you are doubtless informed, the Southern Baptist Convention that recently met at Baltimore removed the Sunday School Board from Greenville, S. C., to Memphis, Tenn. The newly appointed Board has been duly organized at its new headquarters, and the preliminary steps necessary to an efficient working of its machinery have been taken, but the motive power is lacking. We have no means. We are compelled to commence operations without a cent in the treasury, and with the burden of a debt, which we inherited, hanging over us. This debt is to be paid. Our machinery must be put in motion. We, therefore, appeal to you, and to the friends of the Sabbath school interests throughout the South, to aid us at once by generous and appreciative contributions. We must have money or we cannot carry into successful operation the plans we have adopted.

The Sunday school work is confessedly the most important that belongs to our organization. The religious training of our

children is imperative. We cannot, we dare not evade the responsibility. Unless we provide suitable instruction for our children, we shall find them growing up in ignorance and sin, their hearts fully alienated from our distinctive practices and principles as Baptists. Nay, we shall soon discover that those who hold antagonizing views will not be indifferent to the training of Baptist children, when they perceive our own lukewarmness and neglect.

The Sabbath school is not the church, but it is its chief auxiliary. A great and noble work is before us. Let us march up squarely to the responsibility, and meet it like Christian men and women who love the Lord Jesus Christ. Let us be faithful and true, and with praying, trusting hearts, let us do what we can for the destitute children of the South. All over our land, there are thousands of children who are without teachers, and books and papers—who are growing up in stupidity and superstition, and who are being trained, not for truth and heaven, but for Satan and eternal ruin. We appeal then to you to aid us at once by as liberal a contribution as may be possible. We urge this in the name of our adorable Jesus and of his dear children throughout our impoverished land.

The Board at a recent meeting, passed a resolution, that the Corresponding Secretary be instructed to earnestly urge all pastors of Baptist churches, and superintendents of Sunday schools, to take up a collection for the benefit of the Sunday School Board on the first Sunday in AUGUST NEXT.

Allow me to add, that I trust that no one who loves the cause of Christ and appreciates the magnitude and importance of the Sunday school work, will fail to comply with the request contained in the above resolution. I respectfully beg each pastor to urge this matter upon his people, and that each superintendent will take up also a collection in his school on the day above specified. By adopting this course, the great expense attending agency business will be obviated.

I take leave to urge also upon all superintendents to solicit subscriptions to *Kind Words*, the Sabbath school paper of the Southern Baptist Convention, and therefore of the entire Southern Baptists. It will be enlarged and otherwise improved. The price hereafter will be fifty cents for a single copy; for clubs of fifteen or more, sent to one address, twenty cents each. Now is the time to subscribe, as the paper will soon start under new auspices. Old subscribers will be supplied with the enlarged sheet until their time expires. We therefore appeal to them to see to it that no loss is sustained by the Board in this act of liberality. Let each old subscriber immediately become a new one.

We hope soon to give this paper a circulation of at least one hundred thousand copies. We will not be satisfied with less. The great Southern Baptist family, with its one million children, can surely sustain its own paper, and send it into every corner of our widely extended domain. Let all help—parents and children—and the Board will strenuously endeavor to discharge faithfully the obligations imposed upon it.

Remember, that you are earnestly entreated to take up a collection on the first Sabbath in August. Give the children of the South the benefit of that day, and may God help our people in their deep poverty "to abound unto the riches of their liberality."

I have the honor to remain, yours fraternally, T. B. KINGSBURY, Cor. Sec'y of S. S. B. of S. B. Con. Memphis, Tenn., June 10th, 1868.

SERVETUS, HIS LIFE AND TIMES, by S. H. Ford, LL.D., can be had by sending 40c. to the Southwestern Publishing House, Memphis. It is a historical work of the most thrilling interest, and unless the authorities quoted by Bro. Ford can be invalidated, and Servetus' own language as given, shown to be spurious, Servetus died a martyr for the Baptist faith, and John Calvin was a murderer. Prof. Boyce, in the Convention at Baltimore, without publicly specifying this book, raised an objection against the whole library of the Sunday School Union. He privately admitted that this was the book he meant. We have ordered to press a few thousand copies, since every Baptist minister at least who heard that discussion, and who reads Bro. Ford's able article in this issue, will desire to read the work and post himself up, so as to be a judge in the question under discussion. Bro. Boyce will of course make good his declarations, for he very well knows that the reputation of Bro. Ford as a reliable historian has been called in question by him, and no man better than he knows what is due to a brother. Bro. B. will promptly give his grounds for denying the historical accuracy of that work or any others, if he meant others. Our columns are open.

To Ministers.—Minutes.—Will you not send me a minute of your Association for 1867 and 1868? I wish to issue a Baptist Register for 1869, and obtain perfect statistics for 1867 at least.

J. R. GRAVES

Business.

Failure.—We announced that we would publish Elder J. L. M. Curry's sermon, at the opening of the Southern Baptist Convention, and we have not because he failed to preach it. His estimable lady having been seriously injured by a stone thrown into the cars the night before she reached Baltimore, her condition was such that he left not her bed-side for many days. We regret the accident, and know our readers will be disappointed. Elder Samson's masterly Address before the Historical Society, in New York, owing to delay in transmission, reached us too late, and will appear in Nos. 2, 3 and 4 of this volume. A rich treat it will be to thousands. We were too unwell during the session of the Convention to carry out our plans in reporting. This is our first effort, and next year we will try again.

This Edition of THE BAPTIST, is by far the largest ever issued of any denominational or secular paper in the South. Our press was five days and nights in running it off! It is gratifying to us to know that it will be read by nearly one-quarter of a million, and by every minister in the United States, if the mails do their duty. As an inducement for many of these to take a paper from the Southwest, we offer

An Extra Inducement.—We will send this paper for three months to any one not a subscriber, for

SEVENTY-FIVE CENTS, and we will give any minister \$1.00 for every new full subscriber he may procure for it. We wish to double its present list this year. Give us a helping hand, brother Baptist, and help us.

Secularism will be continued in this paper, and will be found a work of rare interest, and one that concerns all Christians. It alone will be worth \$4, the subscription price of this paper one year.

We send this No. to a large number of ministers who are not subscribers, hoping that they will make a little effort among their members to extend its circulation. There are thousands of our brethren in the North who desire to keep themselves informed as to public opinion, denominational interests and efforts in the South, etc., and we offer them a free paper. We will take subscriptions for one year or one month.

Delay in getting out this No. was occasioned by our detention in the North. We did not expect to attend the Anniversaries in New York, but sickness detained us. We must conclude that Providence intended that we should.

Your Time is Out Renew.—We dislike to drop a name from our list, but the time of hundreds is out, and we most cordially invite them to renew. If you cannot raise \$1. send on \$2. or \$1. don't let your paper stop—rather ask your neighbor to send along with you. See if the mark of the Beast is on your paper, if so, you will get no other until you renew.

"Come, let us renew." Say, brother, won't you?

Terms of The Baptist.—Ministers are poorly paid, and we rely on them largely to assist us in extending the circulation of this paper: all ministers \$3 per annum. Any one sending us a club of five new subscribers, one copy gratis. Subscriptions taken for one, three and six months.

The Southern Farmer and Minister.—We wish to add 10,000 new names to the Farmer before the 1st of January, 1869, and we wish to enlist every minister in so great and good a cause as the improvement of our farming interests on which the prosperity of all classes and professions depend. We therefore, offer \$5 cash, to every minister who will send us ten new subscribers, and \$15 in a registered letter. Any one sending seventy-five cents before the first of August, shall receive the Farmer six months.

Address M. W. PHILLIPS & Co., Memphis, Tenn.

PRIZE ESSAY No. 5.—The prize for this essay was awarded to Elder George Varden, B. P., of Paris, Ky. We regard it as a valuable contribution to Baptist literature, and richly deserving the attention of every scholar.

FORTHCOMING "SMALL BOOKS."

"SPIRITISM."—To meet the demand for the Lecture on Spiritism, by the Editor of this paper, we have issued several thousand in a beautifully bound "small book," suitable for the centre-table. Price by mail, postpaid, twenty-five cents.

"THE WATERY WAR."—We issue a few thousand copies of this poem in tract form. Price per mail, postpaid ten cents.

THE NEGRO IS HE OUR BROTHER, OR OUR BROTHER?—Two Lectures upon the Unity of the Races, delivered by J. R. Graves, in the First Baptist Church. Price by mail, twenty-five cents.

THE SCUPPERNON GRAPE.—Its origin, cultivation, etc. By J. Van Buren, of Ga. Price fifty cents.

Memphis Weekly Appeal.

ALBERT PIKE EDITOR. The largest and best family newspaper published in the South. Price four dollars a year, or three dollars and fifty cents in clubs of five and one copy to the getter up of the club. ii-1-Im

"Kind Words."—The Sunday school paper of the Southern Baptist Convention, published at Memphis, Tenn., under the editorial control of Rev. T. B. Kingsbury, Corresponding Secretary of Sunday School Board. With the August number it will be considerably enlarged. It is the purpose of the editor to make the Sunday school organ of the great Baptist family, every way worthy of their patronage, and to the speedy accomplishment of this, desired end, a conspicuous APPEAL is made to all pastors, superintendents

of schools, and friends of the convention generally, to see to it that a large club of subscribers to *Kind Words* is made up immediately in every Sabbath school. Only rally to our support and you shall have a paper equal to the best publications of the North. We are aiming to circulate at least 100,000 copies. It can be done, and with the generous confidence and support of the Sabbath schools now in operation, this important plea for Christ can be sent to hundreds of destitute households furnishing for the bread of life.

As this is truly the paper of the Southern Baptist Convention, we have a right, as the servants of that body, to expect the hearty co-operation and support of all its friends. We invite practiced writers to send us contributions. Price, for fifteen or more copies sent to one address, twenty cents cash. Single copies, fifty cents. Address,

Rev. T. B. KINGSBURY, Cor. Sec'y. S. S. B. of S. B. C., Memphis, Tenn.

Editors of Baptist papers are earnestly requested to insert the above prospectus three months gratis, and thereby oblige the friends of Baptist children.

English Female Bitters.—The Female Medicine of the age for all complaints peculiar to females, old or young, married or single. It is prepared by experienced Southern physicians, is recommended by the medical profession, and all are pleased with its wonderful effects. It cures, restores and regulates. 3 large bottles for \$5, or 1 for \$2.50. Expressed to any part of the country on receipt of price. J. P. DRUGGISTS & Co., Memphis, Tenn.

Removal.—The office of the Grover & Baker Sewing Machine Company has been removed to 325 Main street, over Messrs. Joyner, Lemon & Gales.

Wheeler & Wilson's Sewing Machines.—Department of State, Washington, May 19, 1868.—To A. Sumner, Agent Wheeler & Wilson's Sewing Machines: Sir—The Department has one Gold Medal awarded to your firm on Sewing and Button Hole Machines at the Paris Universal Exposition of 1867. Your obedient servant, WM. H. SEWARD.

Cancer Cured Without Pain.—This is to certify that about two years ago there appeared a tumor on the right side of my face, which was pronounced by my family physician a cancer. It caused me a great deal of uneasiness. Hearing of the successful treatment of all such diseases by Dr. J. O. Janney, of Trenton, Tennessee, I placed myself under his treatment, and am happy to state that he has taken it out and healed it up, and without causing me but little pain. My address is Chickasaw, Miss.

T. G. SEWARD.

This is to certify that I have had a cancer on my lower lip of nine years' standing, and applied to J. O. Janney, and within three weeks from the first application of the remedies, I returned home, considering myself entirely well. I am in my eightieth year; have lived in this county some twenty-two or twenty-three years. I reside ten miles southeast of Trenton, near Bluff Springs.

I furthermore certify that the application of the medicine gave me little or no pain whatever.

Given under my hand and seal, this March 20th, 1859, at Trenton.

LEWIS ROUSSON.

This is to certify that I had on my breast a tumor of five years' standing, which had been pronounced by medical men to be cancerous; that it had been under treatment by various remedies without any effect, and finally I applied to Dr. J. O. Janney, and that within one month from the first application of his remedies it was entirely removed and healed over. I would furthermore certify that the treatment gave rise to no pain at all.

Given under my hand and seal, this date and place. I am in my eightieth year.

Rich'd McGrew, Trenton, Gibson co., Tenn., July 7, 1859.

Cancer Cured Without Pain.

This is to certify that about fifteen years ago there appeared on the left side of my nose a cancer, which spread until it involved all my nose, and was very painful. Hearing of the successful treatment of Doctor Janney of all such cases, went to Trenton and placed myself under his treatment in four weeks he entirely removed the disease and healed it up without giving me any pain; and I would advise all those afflicted with the same disease to go to him and be healed. My postoffice is Chestnut Bluff, Dyer county, Tenn., this May 20th, 1860.

J. RICHARDSON.

The Wonder of Wonders.—The Condensed Pocket Edition of Hot Springs, or the Great General Restorative—the admired of all admirers, a sine qua non for patient and physician, is now ready. Will be sent by express, by addressing FOSTER, KEAUFER & Co., Memphis, Tenn. Price one dollar per bottle. ii-1-1t

To the Southern Press.—We clip the following from the Atlanta Intelligencer, of June 20th:

The card of our esteemed and patriotic fellow-citizen, Gen. John B. Gordon, headed as above, which appears in another column, will attract the attention of our readers and of the "Southern Press" to which it is directed. It advocates a principle which no one can dispute, and which is acted upon at the North, that it is a wise policy to encourage home institutions, such as Insurance Companies, etc., when they are known to be sound, able and faithful in meeting their engagements. The people of no section of the Union has been more regardless, of this patriotic obligation to their own interests, it must be admitted, than the people of the South. Gen. Gordon's card will serve to admonish them of this, and at the same time, it will serve to show those who desire to insure their lives, where a sound and reliable "Southern Life Insurance Company" can be found in which to insure.

The Company which Gen. Gordon represents, embraces among its stockholders the following gentlemen of Georgia, and the Carolinas: J. S. Hamilton, D. R. Butler, Robert Toombs, A. H. Colquitt, A. Austell, E. W. Hollard, B. H. Hill, Stevens Thomas, Ferdinand Pinney, J. B. Gordon, all of Georgia; Wade Hampton, of South Carolina, W. Johnson, of North Carolina. President of the C. & S. C. Railroad, and a host of others of the leading men and ablest financiers of the South.

The Memphis Directory consists of such men as R. C. Brinkley, President Memphis and Little Rock Railroad; Col. Sam. Tate, President Memphis and Charleston Railroad; Frank M. White, President Mississippi and Tennessee Railroad; Amos Woodruff, President Memphis and Ohio Railroad; E. G. Davis, President National Bank; Gen. N. B. Forrest, and others of equal standing in ability and financial ability.

We have seen and examined a balance sheet of the "Southern Life Insurance Company" and noticed among other valuable assets an item of \$12,000 in United States Bonds.

This investment in foreign securities (\$150,000 U. S. Bonds), is absolutely required by the laws of the State, and is the only investment of that character. All other funds of the company are strictly held to foster and encourage the interests of our section.

The principal offices of the Company are at Memphis, Tennessee, Louisville, Kentucky, and Atlanta. We are gratified in being able to state that this Southern enterprise is in a highly prosperous condition.

To THE SOUTHERN PRESS.—I am too fully assured of the interest the press of the South feels in the success of legitimate Southern enterprise, to apologize for asking general publication of the following resolution and brief summary of compliance therewith:

At a meeting of the Board of Directors of the "Southern Life Insurance Company," held at their office in Atlanta, Georgia, on the 18th day of June, 1868, the following preamble and resolution was offered and adopted.

WHEREAS, It is reported to this office that many prominent men in every section of the South desire to insure in the "Southern Life Insurance Company," provided it is certain to be both reliable and strictly Southern in character. Therefore,

It is resolved by the Board of Directors of the "Southern Life Insurance Company," that the President be requested to furnish to the public such facts as in his judgment will place the company in its true light before the Southern people.

It would really seem that the name of the directory should be a sufficient guaranty both in respect to reliability and the Southern character of this company. As to reliability, I wish to make this general remark, that all well managed Life Insurance Companies are reliable; those of the South as well as those of other sections. How long shall the South be taunted with the idea that her organizations are unreliable, and how long will our people continue to encourage these charges by withholding patronage from their own people and sending their capital away to other sections? Will no solid nominal basis—no array of names of honorable men, and able financiers suffice? What are the facts? Are Southern Insurance Companies unreliable? Do the "Planters Fire," the "Hernando," the "Southern Mutual Fire," the "Georgia Home," and others which I might mention, settle losses less promptly or less fairly than companies of other sections? Away with this pernicious idea.

But to the Southern Life. It began business with a larger cash capital than any Northern company of which I have any knowledge—some of the strongest and most successful of these gigantic institutions commencing on less than half the capital of this company. It has promptly adjusted an amount of losses, or payments due policy holders rarely equalled in the history of such companies. Its financial condition challenges the closest scrutiny, and that fact reflects the highest credit upon the financial ability of the Memphis Directory.

It cannot yet boast of its millions of accumulations, but it is abundantly able to pay all its policies, and if the people will appreciate the scope of its patriotic purposes, will soon have for investment the vast sums now being taken from this section by foreign companies.

As to the second point in question, it is simply purely Southern. Every stockholder, with one exception, is a resident of a Southern State, and that one has removed from the South since he became a subscriber to the stock.

It is the fixed determination of the Directors—who are known to the people—as well as the stockholders, that none of its accumulations shall constitute any portion of that vast sum—the six million dollars—of which the South is annually drained by insuring life in foreign corporations.

All of its investments are, and will continue to be, made in the Southern States—all of its accumulations are retained here for the benefit of our own impoverished section.

As to this department, consisting of the States of Georgia, North and South Carolina, and Florida, it stands upon the records of this office, that the accumulations of this department shall be invested in the States named.

Expressing the hope that this will be a sufficient and satisfactory answer to those who honestly desire information on the subject, as well as to that class who would continue, by misrepresentation of the character of this company, to beguile our poverty-stricken people into the continuance of the suicidal policy of sending their money away from our section, I request that all papers willing to aid in checking this enormous drain on our resources, give this circular insertion and circulation. J. B. GORDON, Pres't Atlanta Board, Atlanta, Ga., June 18, 1868.

Sadly we
Though al
Wildly lo
Thus from
Wonders
Mourning
We have l
Pain's fur
God's bre
And all my
And yet I
And in his
He comes a
On the hav
Into His ow
And yet I
And at his
He takes my
The spark
He turns it
And let it
And yet I
And in His
Why should
Thus only
Its end may
When God
So I say, trust
And, trusting
He kindles, fo
Affection's
And all his h
So I say, pray
And hope in H
THE AN
SOUTHERN
We are fully
publication, ov
quently the dem
made acquir
this body and
comparatively
Church Broth
The delegatio
nearly every St
While the tel
religious exere
Brother Jeter
anticipated tha
vention. He sa
"He wanted,
churches of this
to the brethren
many had come
on his giving
Think of that
the love of God
Now, you think
so faithfully. A
dying man, you
Scripture. It is
which the text s
O, if I am to dep
acquiescence. I am
His love, and
This love, and
ren, that young i
is the love of Je
in the trial and
Our great want
God. If we do
not help speak
 sorrow would be
Pro. Med. the
ator, was neede
efficient Secreta
addressed it self
Elder J. B. G
pared report of
School Board.
It had been
born in a count
a general and act
ren; it had done
and found it self
of \$1,800. The
mittee
Bro. J. W. S
There have been
Convention which
to speak out to
This Convention
I can do the work
us. We must th
None can see the
as we who are
has been accomplish
the brethren, men
ent organization
send out to Christ
go to the great
life what the great
for this great ex
sending poor, col
He then offered
bodying his view
The church is cal
voted as a witness
gospel all nations.
relieve Bro. S's d
read of the adopt
in New Testament
converts among the
vert them.
Rev. J. H. Cuthb
series of resolution
union among Christ
ian trials and chang
which we are pass
shared a similar re
of the Georgia Co
that the trials of
resolution. It took
years to rally from
the revolution, a
long it will take
that fearful strugg

TRUTH TO THEMSELVES.

These must be true to thyself, If thou the truth wouldst teach; Thy soul must overflow, if thou Another's soul would reach; It needs the overflowing heart To give the lips full speech.

OUR ELLEN.

Sadly weep we to remember That dear brow, Though she wears a crown in heaven, Fateless now. Wildly long we for the music of that tone, Thus from sounds of earthly discord Early flown. Wondering that the grave can sever Even strongest bands, Mourning, though that toll is over, We have lost the clasp forever, Of those loving hands.

GOD'S ANVIL.

Pain's furnace heat within me quivers, God's breath upon the flame doth blow, And all my heart in anguish shivers, And trembles at the fiery glow; And yet I whisper, as God will! And in his hottest fire hold still. He comes and lays my heart, all heated, On the hard anvil, minded so Into his own fair hammer to beat it, With his own fair shape, blow on blow; And yet I whisper, as God will! And at his heaviest blows hold still. He takes my softened heart and beats it, The sparks fly out at every blow; He turns it o'er and o'er and heats it, And yet it cool, and makes it glow; And yet I whisper, as God will! And in his mighty hand hold still. Why should I murmur? For the sorrow, Thus only longer lived would be; Its end may come, and will, to-morrow, When God has done His work in me; So I say, trusting, as God will! And, trusting to the end, hold still. He kindles, for my profit, purely, Affection's glowing, fiery brand, And all his heaviest blows are surely Inflicted by a master hand; So I say, praying, as God will! And hope in Him, and suffer still.

THE ANNIVERSARIES.

SOUTHERN BAPTIST CONVENTION.

We are fully one month behind our day of publication, owing to sickness, and consequently the denomination generally has been made acquainted with the proceedings of this body; and therefore our notes will be comparatively brief. We met in the Seventh Church, Brother Fuller's, on Paca street. The delegation was unexpectedly large, and nearly every State had a representative. While the tellers were counting the votes, religious exercises were held, in which Brethren Jeter, Fuller and Reynolds, participated. Bro. Fuller welcomed the Convention. He said: "We wanted, in behalf of the pastors and churches of this city, to give a hearty welcome to the brethren. He blessed God that so many had come. A pious young man was on his dying bed. His pastor said to him, 'Think of that Scripture which speaks of the love of God shed abroad in our hearts.' Now you think of your love to Jesus. You have loved him so warmly, and served him so faithfully. 'My dear pastor,' replied the dying man, 'you do not understand that Scripture. It is not *our* love for Jesus of which the text speaks, but *His* love for us. If I am to depend on my love to Him for acceptance, I am undone forever, but it is His love for me which now sustains me. His love is shed abroad in my heart." O brethren, that young man had the right idea. It is the love of Jesus to us which supports us in the trial and binds us to the one to the other. Our great want is a sense of the love of God. If we had that right we could not help speaking for him. Toil and sorrow would be sweet."

Bro. Moll, the old and incomparable Moderator, was re-elected, as were the former efficient Secretaries, when the Convention addressed itself to its work.

Elder C. B. Biting read a carefully prepared report of the Board of the Sunday School Board.

It had labored under difficulties, it was born in a disastrous time, it had not received a general inductive sympathy from the brethren; it had done something—all it could, and found itself encumbered with a debt of \$1,800. The report was referred to a committee.

Bro. L. W. Seeley, of Kentucky, said: "There have been rumors in reference to this Convention which make it necessary for us to speak out as to the perpetuity of this body. This Convention must live on. No other can do the work which has been placed upon us. We have the heathen at our doors. Some can serve the colored people so well as we who serve them. He believed that all has been accomplished for the conversion of the heathen which can be done by our present organization. The mere preaching of the gospel will convert the nations; we must send out Christian colonies; the *churches* must go to the heathen and illustrate in actual life what the gospel is. The time has come for this great experiment to be made, by sending pious colonies of negroes to Africa. He then offered a series of resolutions embodying his views on the subject."

The church is called simply to preach the gospel as a witness to all nations, not to convert all nations. We think this view will relieve Bro. Seeley's difficulties. We nowhere read of the adoption of such an expedient in New Testament times as the colonizing of converts among the heathen in order to convert them.

just emerged. As a vessel passing through the torrid seas is followed by swarms of devouring sharks, so we shall be followed for years by the evils which flow from the late war. A great struggle between truth and error is before us, and we should get closer together, that we may the better stand firm in the day of trial.

Bro. C's resolution was not understood. Bro. Allen urged that it was not true that religion was so depressed by the war of '76—that great and general revivals followed the war.

Bro. J. L. Reynolds said the resolution was ambiguous; it may mean everything or nothing. If any one has a proposition to make, let him put it in language which will not be misconstrued. Bro. R. moved that the resolution be laid on the table, which was done.

We do not know what Brother C. intended by it. The Convention then adjourned.

THE SERMON before the Convention was preached by Bro. T. E. Skinner, of Nashville, Tenn., Bro. Curry being unable to keep his appointment, owing to the critical condition of his wife, whose skull had been fractured by a rock thrown into the car window by some malicious person, near the Relay House.

Bro. Skinner, though not expecting to preach, gave us an excellent sermon on FORGIVENESS AND BROTHERLY LOVE. Its applications to sectional animosities were direct, and not as pleasantly received by some as they might have been. The sermon was unquestionably providential, and we believe aided materially in producing the kind feelings that characterized our meeting with the delegates from the Home Mission Society.

FOREIGN MISSIONS The report of the Board was read by J. B. Taylor, Jr., for his father. From the Treasurer's report we learned that \$14,532 44 have been received during the year from the churches and contributors, which, with \$254 38 on hand, made a total of \$14,786 82, which had been expended during the year.

DOMESTIC MISSION BOARD. We copy from the report an outline of its financial condition: There was remaining in the treasury at the close of the last year, April 1, 1867, \$25 63. There has been received from various sources during the year, for domestic missions, \$25,974 75, and for Indian missions, \$1,076 83, making a total of \$27,051 46 in both departments.

There has been expended during the year, for domestic missions, \$27,340 40, and for Indian missions, \$1,076 83, leaving a balance of \$1,634 28 in the hands of the Treasurer, consisting of unpaid due-bills and unrecruited money, received as cash, and charged by the Treasurer to himself.

THE PRESENT CONDITION OF THE TREASURY AND OUR INDEBTEDNESS. It will be recollected that the Treasurer reported a deficit, at the last meeting of the Convention, of \$6,639 99, due the missionaries for services April 1, 1867.

It will also be recollected that the Treasurer reported on hand, at the beginning of the year preceding the last, \$6,740 42, and last year instead a debt of \$6,639 99, and only \$928 63 on hand.

The debt at the beginning of the year, due April 1, 1867, has been paid, and there now remains unpaid, and due missionaries to April 1, 1868, \$17,499 75.

The remaining indebtedness of last year to the missionaries, and the small balance on hand (and available), added to the unexpected scarcity of money throughout the country has left the treasury in its present condition.

The appointments for the year were principally made in January, 1867. Could the Board have anticipated the sad and increasing embarrassments of the country, nothing could have induced them to assume so large an amount of liabilities.

But when we consider that the Board entered upon the year with a debt, and with nothing on hand, rendering it necessary to provide not less than \$13,380 41, to place the treasury on an equality with the beginning one preceding year, (April 1st, 1867), we have no reason for discouragement. Not less than 150 faithful men were kept in the field for the whole or a part of the year, and had there been no deficit to be provided for when the year commenced, the current expenses would have been nearly met. Should there be no disaster to the crops the coming year, we anticipate but little difficulty in the liquidation of our remaining liabilities.

The Board should be relieved of its embarrassments at the earliest possible day. Its missionaries are poor men, they labored with the expectation of receiving their salaries, and they being withheld, those brethren are suffering. We have heard them recount their privations and disappointment, until the heart has sickened. Let our poor missionaries be paid off at once.

REUNION WITH BRETHERN NORTH.

The reception of a large delegation of distinguished brethren from the Home Mission Society, North, was a most interesting feature of our session. They were their greatest minds they sent to us, and most nobly and Christianlike did they bear themselves. Their communication was cordially received through Elder Hague, of Boston, and our venerable Bro. Welch, of New York, and we heard from them a full expression of their views, and we opened our hearts to them, and it was mutually agreed that the "Dead Past" should be left to bury its dead, that henceforth our political variances should not separate those whom Christ prayed might be one. No organic union was proposed by any one North or South, in our hearing, but the most cordial fraternization, and, so far as possible, co-operation in all possible ways as coordinate bodies, was recommended.

We here lay before our readers the communication from the Southern Convention to the Home Mission Society, and the response of that body, so that all can understand just what was done and the relations now occupied by the two bodies.

Bro. Jeter, of Virginia, as chairman, presented the following: To the American Baptist Home Mission Society: DEAR BROTHERS: The undersigned were appointed by the Southern Baptist Convention, recently held in Baltimore, to represent the same in your body. Your delegates were cordially received among us, and their presence, counsels and prayers imparted joy. On behalf of our brethren, we reciprocate the kind greeting of our messengers.

We come among you, and not to propose any organic connection, but to cultivate fraternal affection, and secure, so far as it may be consistent with independent action, efficient co-operation. Baptists, North and South, are one in faith and aim, and it is desirable that they should be one in spirit, so that, combining their counsels, they may labor harmoniously for the conversion of the world to Christ. We earnestly desire that, forgetting all that has been offensive and irritating in the past, we may all following the things that make for peace, look hopefully forward to the future, awaiting the developments of Providence for our guidance.

J. B. JETER, B. MANLY, JR., JOHN A. BROADBUSH, J. R. GRAYSON, R. FULLER, H. A. TAPPAN.

Bro. Turnbull, of Cincinnati, as chairman of a similar committee, raised by the H. M. Society in New York, read the following: The communication received in response to ours, from the Southern Baptist Convention, recently assembled in Baltimore, and the truly Christian and fraternal remarks which followed by the representatives of that body, have afforded us unusual satisfaction.

As partakers of a common salvation and members of sister churches, having "one Lord, one faith, one baptism," we rejoice in the opportunity given us of recognizing our substantial unity, disturbed for a season by the conflict of opinions and of arms, but never extinguished, and now, we trust, to become closer than ever. A wide field of usefulness opens before us, whether working together in a single, or in separate but allied societies. Leaving the past with all its causes and occasions of irritation and division, let us advance together, under the cause of Christ, whose mission it is of love and good will, to take possession of the whole country for truth and righteousness. We can aid each other by our sympathies and prayers and our co-operation.

No fundamental changes in existing organizations are proposed at present, but we trust that our mutual love and fellowship, in due time, will bring us into the same lines and methods of action. Treating each other not only with respect and confidence, but with brotherly charity and confidence, let us believe all things, hope all things, love all things, let us unite heart and hand as far as we can, and the providence of God shall direct in giving the gospel to the destitute, and especially in aiding to lift up millions of freedmen to the exercise of all the rights and duties of citizenship and Christian brotherhood.

ROBERT TURNBULL, J. D. FULLON, Wm. HOGUE, N. COLVER, A. J. CHASE, E. L. TAYLOR, J. A. SMITH, H. G. WESTON, I. G. WARREN.

We insert here the comments of several of the leading papers of the North, those which are understood to represent the extreme radical element of the denomination, and for this reason, they will be read with interest. We are free to confess that these expressions from the Baptist press are calculated to melt the "iron" out of all our hearts. The *Watchman and Register*, Boston, says:

"The developments brought out by the presence of an able Southern delegation are assuring of a spirit of conciliation tending strongly in the right direction. Not yet is either party of our denomination, North or South, prepared for any organic co-operation; but there is evidently a disposition, on both sides, to study the things that make for peace, and labor kindly for the restoration of a union that shall be cordial and permanent. Many good men must pass on to their heavenly home, and much preliminary work be performed, before the great rupture can be healed, and brethren become so fully oblivious of the past as to come together heartily and work without friction. All attempts to urge the process of reunion out of its rational course will only postpone the desired result. The next generation will do a work which is impossible to the present. Three years have wrought some favorable changes; but much remains unaccomplished. We anticipate good from the fraternal intercourse, timidly commenced at Baltimore and reassured at New York. God in mercy repair the breach in Zion, and bring his people to united efforts for the world's evangelization."

The *Christian Era*, Boston, says: "The Home Mission Society drew the largest houses, partly, perhaps, from a widespread desire to see and hear the delegation sent from the Southern Baptist Convention to this body. The reception of this delegation was formal and most cordial. Each member of it had ample opportunity to say all that was in his heart, and the courtesy single exception they evinced an excellent Christian spirit—far more so than we had anticipated, and quite as much so as could reasonably have been expected. Rev. Mr. Graves, of Tennessee, showed a little too much of the 'iron wheel,' but we are persuaded that even he had his feelings somewhat modified as he came to understand us better. The address of Rev. Broadbush, on Tuesday evening, was a fair, candid, and we doubt not, truthful representation of Southern feeling and relations. He was listened to with profound interest. The speeches of Dr. Warren and Bright, on Wednesday morning, were very plain and full, as showing

the prevailing feeling of Northern Christians toward the South. It was eminently proper that the two views should be thus presented; and while all rejoiced that the most and renewed assurances of mutual Christian sympathy and co-operation in our great work, every one felt that the effect of this interchange must be potent for good in all parts of our common country. God grant that it may be so."

We regret that the *Era* should have so widely mistaken us, and misjudged the spirit with which we spoke in N. Y. The correspondent of the *Western Recorder* has given a fuller report of what we said than we have elsewhere seen, (the *Watchman* we have not seen), and from that, in another column, our readers can see the very worst of what we said, while we assure them and our brother of the *Era* that we were never exercised by a kindlier feeling in our life. We felt the ice melting out of our heart in the warm atmosphere of Oliver Street Church, and love for brethren from whom we had been alienated, and toward whom embittered, kindling up, and the sensation was pleasant, delightful, heavenly. We never want to lose the memory and sacred influence of that regeneration. We did feel it our duty—we may possibly have been wrong in this—distinctly to state the grounds on which we were willing to meet our Northern brethren, and we did state those grounds clearly, but kindly. We thank our brother of the *Religious Herald* for the following:

"The reader will find a brief sketch of Bro. Graves' speech in our report of the reception of the Southern delegation in the issue before the last. We think the objection to it was founded on a misconception of his remarks."

The *Standard*, Chicago, Bro. Smith's, whom we have learned to love, of all the Northern papers, gave the fullest reports, and exhibits the most fraternal and kindly feeling, says:

"Brethren from the North were received with the greatest cordiality at Baltimore, and brethren from the South were received with equal cordiality at New York. It was freely conceded that with the overthrow of slavery, the great cause of alienation and of separation between the sections was removed. There is now no bar to fraternal intercourse and co-operation in all our denominational enterprises in all parts of our common country. An organic union, probably, is not desirable, but a nation in spirit, in fellowship and in labor, is infinitely to be desired."

THE REMOVAL OF THE SUNDAY SCHOOL BOARD OF THE CONVENTION TO MEMPHIS. Nothing that transpired in the Convention excited a deeper and more general interest than the removal of the Sunday School Board to Memphis, and in importance as a measure effecting the unity of the denomination, nothing was of equal importance.

Several years before the war, after previous years of discussion through the papers, a convention of five hundred delegates from every State, west of the mountains, met in Memphis and organized the Southern Baptist Sunday School Union. For this organization a charter was procured and officers elected, and the Union went into active operation. Up to the breaking out of the war, a library of fifty odd volumes had been stereotyped and issued, and three volumes of Question books, and a Sunday school songster prepared. During the war the operations of this Union were suspended, and at the next meeting of the Southern Biennial Convention, it saw fit to organize a Sunday School Board to enter the field previously occupied by the Sunday School Union, and which the Convention well knew would be again occupied. The Convention's Board went into operation—though, in common with the Union, able to accomplish but little, owing to the impoverished state of the country, but amply demonstrating the fact that both boards could not operate in the same field without collision, and that if the Convention did not withdraw its agencies from the Southwest, the natural effect would be to alienate the Southwest from the Convention, and prompt it to set up for itself. For the sake of unity, at the Convention last year, a committee from the Sunday School Union proposed to the Convention a union of the two boards, provided Memphis, Tenn., be selected for the permanent location of the Board. This was discussed at length, and then laid over to be finally acted upon at Baltimore this spring.

The Sabbath School Board in its Report, showed but little accomplished, and that it had even failed to secure the co-operation of the Eastern States, besides incurring a heavy indebtedness, about \$1800. We believe the brethren at Greenville did all in their power, under the circumstances. They had failed to secure the requisite capital, and without it man nor angel can publish books.

The discussions that occurred—lengthy, animated, and sometimes a little more than "spirited"—evinced that there were not a few who preferred to see the Convention Board abolished entirely, rather than it should be moved to Memphis, and united with the Union and directed by Western brethren. The question came to this at last. Shall the Sunday School Board of the Convention be abolished or removed to Memphis, and united with the Sunday School Union? There was much said, inconsiderately, but only one statement that we considered rashly made—it pains us to allude to it—and that was made by Brother Boyce. He fought the removal of the Board to Memphis, with all his great power, and irreconcilably to a bitter end. He discredited the historical volumes in the Library of the Union, and challenged their historical accuracy. In private conversation he only specified one work written by Elder S. H. Ford—"Life and Times of Sereveta." These distinguished brethren will of course, thoroughly discuss and sift the authorities on which the statements of that most thrillingly interesting work were based. A historical question could not have fallen into the hands of men better qualified to examine it. We let this pass.

Several brethren, seeking for reasons for the abolishment of the Sunday School Board, urged those that weighed equally in favor of the discontinuance of the Southern Baptist Convention itself, viz: That each State is abundantly competent and can far better carry on its own Sunday School work, without incurring the expense of a Convention Board.

Many good brethren have urged this against the Domestic Mission Board. Each State is abundantly able to conduct the missionary work within its own bounds, as well as or better than a board two hundred or a thousand miles away. Then the churches, as they should, would have some voice in the direction of their missionary work, whereas, now, they have no voice whatever—they are "taxed" but not represented. We have for years urged a change in the constitution of the Convention, looking to church representation and control. We have never changed a view we held, but until such a change can be brought about which will remove all objections, and harmonize the views of all—and were joyful to be able to say that the fathers of the Convention expressed themselves to us in Baltimore as favorably to the very change we advocate—we say until such a change can be effected harmoniously, we are willing to make the Convention as efficient as possible. But now, these very arguments were reproduced and urged with force against this board of the Convention. The vote for removal was very large, and we trust and hope that the Sunday School Board will be so managed that every brother in the South will be justly proud of it, and that all will generously aid us here in the West to retrieve its fallen fortunes.

Some brethren east of the mountains, intimated that they would buy their Sunday school books where they bought their—calicoes, etc. They could not be expected to send an order for Sunday school books out of the great channels of trade. We say to all such, it will be quite as convenient for us of the Southwest to send our missionary funds for home and foreign missions by our merchants to New York and Boston, or to send a draft to those points, as to Marion, Ala., or Richmond. If we intend to maintain our Southern organization, let us work through it—if not, let us dissolve all the boards, and save heavy expenses, by co-operating with Northern brethren. Let not the brethren east of the mountains by their acts force this question upon the minds of the denomination, nor set the example of denominational disintegration. If they wish the Southwest to co-operate with the Richmond board, and the Marion board, let them co-operate cordially and generously with the Sunday school board in this city, and the unity and harmony of Baptists South will be thoroughly consummated.

Our columns are now full. We left that Convention with pleasant memories. We were severely indisposed during the earlier session—too weak to take notes or share in the discussions, as we desired. With what pleasant feelings shall we ever remember our host, Bro. Eugene Leverett, his kind lady, and their interesting family. Nothing was wanting that could have added a comfort. We can but feel that the influence of such Conventions upon our ministry assembled,—the fraternal and cordial association with each other, is of itself worth many times the expense of the session.

Who can tell the powerful influence wrought upon our young ministers by associating with the "fathers," the ancient and venerated men of our denomination—Fuller, Jeter, Broadbush, Taylor, Dargan, Manly, Sr., and Poindexter, alas! too soon to pass from us—listening to their counsel, their speeches and their sermons? Who can conceive the influence exerted upon us all, by contact with such minds as Curry and Mell, Sampson and Winkler, and Broadbush, Reynolds, Cuthbert, and Boyce, and Manly, and Burrows, and Brantly, and Helm, and many others. Such men do fire the hearts of our young ministers with a praiseworthy emulation to aspire to their excellencies and they feel elevated by association with them.

The rising men in our Convention, whose influence will hereafter be largely felt, were we to indicate them, would be Howard, of Texas; Hawthorne and Rolfree, of Alabama; young men of the finest talents and promise, Chambliss, of Richmond; Warren and Landrum, of Georgia; Dudley and Rust, of Kentucky, and others—but we stop.

NOTES OF NORTHERN MEETINGS.

BY ELIZ. W. POPE YEAMAN, OF N. Y. CITY. We made large notes of the proceedings of the Baptist anniversaries just closed in this city. I cannot write all that was said and done; it would take up too much of the space of your paper. Now, in complying with your request to furnish an account of the proceedings, I feel embarrassed by the necessity to decide how much I shall write, and what I shall write about. I am left to the tribunal of my judgment of the tastes of your many readers (I wish you had many more). I know they would not be interested in a detailed account of the proceedings of the meeting of the different societies. I then must cull and group—I am not a good bouquet maker.

I speak of the different societies. Some of your readers will not understand this expression, inasmuch as the Southern Baptist Convention with whose proceedings they are familiar, has the supervision of the different missions, Sunday school work, etc., and all these interests are attended to by that body at its regular meetings, very much as the General Association of Kentucky disposes of its business. But not so with the Northern societies; each branch of the general work is carried on by its appropriate and separate organization. The work of foreign missions is under the management of the Missionary Union, whose Executive Board is at Boston. The home mission work by the American Baptist Home Mission Society, whose Executive Board is in this city. The Sunday school work is under the supervision of the American Baptist Publication Society, at Philadelphia. Besides these societies there are the American and Foreign Bible Society, the American Historical Society. These all have their different officers—Presidents, Secretaries, Treasurers, etc., and hold separate meetings on different days.

Men form their views and notion of things, men, and institutions, remote from them. Sometimes "distance lends enchantment to the view." Sometimes it does not, but increases the conceptions of horror and disgust. In the main these Northern organizations very much resemble corresponding Southern organizations. They are both made up of men, the creatures of God, both alike involved in the consequences of Adam's sin, both having the same Bible, and trusting in the same Savior, and agreeing in all the cardinal doctrines of revelation. Yet there are some respects in which we trace slight differences. These organizations—I speak now of the anniversary meetings—are not marked by that calm deliberation and devout practicalness that I have observed in the South. These have a greater enthusiasm and less seriousness. Speeches and addresses are very frequently applauded, after the manner of the applause we used to give political speakers in my native State. I don't like this habit—but while I do not conform to Rome when in Rome, yet I tell the people under my charge that it is all wrong.

A Southern Baptist here looking on these meetings would be apt to think that the presiding officers needed a little Mollifying; at least I thought so—even a little Colemanizing would not hurt them. Speaking of Southern Baptists suggests that this is a good place to tell you of the South are here—Rev. Dr. Jeter and Rev. Bro. Williams, of Va.; Drs. Manly, Broadbush, and Boyce, S. C.; Rev. Dr. Fuller, of Baltimore, and Rev. J. R. Graves, of *The Mammoth Baptist*. I will have something to say special of these distinguished brethren before I am done.

I did not attend the anniversary meeting of the MISSIONARY UNION, which was the first meeting of the series, and which continued in session for two

NOTES ON NORTHERN ANNIVERSARIES.

We were but just recovering from severe indisposition, and had not the nerve to undertake to report the proceedings of the various bodies that held their anniversaries in the city last May. The Southern press has given pretty full outlines of their proceedings, and what we now give you copy from the report furnished the *Western Recorder* by Elder W. Pope Yeaman, of New York, modifying but one or two sentences, the better to convey the meaning of the speakers. The gatherings were large, about double the number in attendance on our own Convention. There seemed to us a lack of decorum and Christian dignity. There was less order, more excitability and abundant demonstrativeness.

They have adopted the customs prevalent in political meetings of stamping the floor and clapping their hands, when the sentiments of the speaker, or preacher pleases them. It is tolerable in some cases, when practiced with great moderation and discretion, but to hiss or applaud the sentiments of a sermon is intolerable, and "snacks" more of the mob and the theater, than the House of God.

We heard one of the distinguished brethren of the North, who was at Baltimore, say that the Southern Convention was superior in point of intellect, and the number of effective speakers. We will not say this, but we do think they had no Moderator comparable to our vice Chancellor Mell.

We were treated with the utmost kindness by the body of the ministry, we will not except one. We "domesticated," as our excellent Bro. Jeter would say, with Bro. Murphy,

and which continued in session for two

days, but I learned from good authority that it was largely attended, and that it was an interesting and encouraging occasion to the friends of foreign missions.

THE HISTORICAL SOCIETY

held its meeting on Saturday the 1st inst. The most interesting feature of which was the annual address by Rev. Dr. Sampson, of Columbia College. The address was replete with historic interest—history in its relations to morality, Christianity, and civilization; it evinced great learning and thought; it was delivered in the Doctor's characteristic style.

The Historical Society, of which Howard Malcom, D.D., is President, has undertaken a great and important work, and if I could I would bespeak for it the sympathy and co-operation of Baptists throughout the nation.

MEETING OF THE AMERICAN BAPTIST PUBLICATION SOCIETY.

This meeting was preceded by prayer-meeting, especially to invoke the Divine blessing upon the work of the society. The meeting was opened by an address read from MS. by the President, Wm. Phelps, Esq., of New York city.

"RECEIPTS."

The receipts for the year ending March 1, 1868, in both the business and missionary departments, are \$234,412.63.

Upon the financial part of the report Samuel Colgate, Esq., of this city, made a good practical speech, in which he briefly reviewed the treasury of the society.

In the matter of Sunday school literature, the society has taken a great step in the right direction. They feel, says the report, "the great desirableness of doing what they can toward gradually changing the vitiated taste of Sunday school scholars for mere stories."

The Colporteur and Sunday school mission work has been greatly enlarged. As compared with the preceding year, there has been an increase of fifty per cent in the number of days of service, and of more than one hundred per cent in the number of volumes distributed.

Seventy-two colporteurs and Sunday school missionaries have been employed during the whole or a portion of the year.

*Are we to understand by this that Dr. S. is a champion of the Mill, Beecher and Lady Stanton theories?—Ed. Rec.

As results of the labors of these faithful men, there was 1740 baptisms last year; also 275 Sunday schools organized and 58 churches constituted.

The board recommended the appointment by each association of a missionary colporteur, who should be recommended to and appointed by the Publication Society.

I come now to the most interesting anniversary of the series—the Thirty-Sixth Annual Meeting of THE HOME MISSION SOCIETY.

The meeting was preceded by a special prayer meeting. The society meeting was then opened. Hon. J. M. Hoyt, of Ohio, President.

In the opening address, the President, among other things, said: "When we last met it was in Chicago, the key to the lake system, and the center of the great railroad system. We felt at that great city the continental influence. We now are met at the nation's metropolis, where we have the metropolitan influence. We have met where more than a hundred years ago those who would symbolize the burial and resurrection of their Lord, had to go stealthily to the East river."

The annual sermon was preached by Rev. J. T. Elder, of Orange, N. J., from Matt. vi. 10: "Thy kingdom come." In a very appropriate exordium he stated that the coming of this kingdom was in a great and important sense committed to human agencies; (1) In the following directions of God's providence; (2) in honest trust in the grace of Jesus Christ; (3) in a faithful use of the means—which was not to ask for money, but to pray for more laborers.

Rev. Dr. Backus, one of the efficient and devoted Corresponding Secretaries of the Home Mission Society, then read the thirty-sixth annual report, which begins by stating that—

The American Baptist Home Mission Society was organized in this city, April 27, 1832.

"Prayer was offered by Rev. Jas. D. Knowles, of Massachusetts. Hon. Rhomas Stocks, of Georgia, was elected chairman; Rev. N. Kendrick, D.D., of New York, was elected secretary, and William R. Williams, assistant secretary."

Rev. Archibald Maclay, Spencer H. Cone, Charles G. Somers, Duncan Dunbar, Jonathan Going, Wm. R. Williams, William Colgate, C. P. Crosby, Charles L. Roberts, Nathan Caswell, William Winterton, Timothy R. Green, and Geo. W. Houghton," were the first Executive Board.

The great object of the society then, as now, was "to promote the preaching of the gospel in North America."

Its missionaries have since preached the gospel in every State, and in different territories. They have preached it in different languages, and to different races.

Tens of thousands have believed and been baptized. Thousands of Baptist churches have been organized.

RECEIPTS FOR THE YEAR. The receipts from churches and from individuals for all purposes, including bequests, are six thousand two hundred and thirty-seven dollars (\$6,237) less than they were last year. The deficiency is in the receipts for the freedmen's fund, these being about twelve thousand dollars (\$12,000) less this year than they were last year. We do not trace this to a loss of interest in the work, but to different agencies and opposing influences over which we have had no control.

Of the total receipts for the year, the fourteen churches to which the members of your Executive Board belong, have paid into the treasury thirty-six thousand eight hundred and seventy-nine dollars and sixty-eight cents (\$36,879.68), which is more than two-thirds of the entire receipts from the State of New York; more than twice as much as was paid by New Jersey and Pennsylvania both, and more than was paid by the six New England States, not including bequests. Of the nine thousand dollars and over, paid by the State of New Jersey, more than one-half was paid by three churches in the State, to which churches three members of the board belong.

SCHOOLS. We have sustained schools and teachers for the education of colored children only so far as special provisions for their support have been made, apart from our general fund.

EDUCATION OF COLORED PREACHERS. We have sustained thirty missionaries and assistants, who have devoted themselves wholly, or in part, to the education of colored preachers. Some of these have given their entire time and strength to this work.

The total receipts for the year were \$135,730 12—of which \$31 were contributed from Kentucky. There were 6,712 persons baptized; 116 churches organized; 36,961 persons in Mission Sabbath schools.

THE CHURCH EDIFICE FUND. This fund is for the purpose of aiding in building houses of worship on missionary ground; it is deemed the most important work of the society, and is now awakening a lively interest among Northern Baptists.

The proposition is to raise \$500,000 to be loaned to new churches on interest, with mortgage. If this plan is

properly worked, I am satisfied that it will prove a great help to the permanent missionary work.

REPORT FROM DELEGATES FROM THE SOUTHERN BAPTIST CONVENTION. Dr. Hague, of Boston, read the correspondence between the committees of the Baptist Home Mission Society, and the Southern Baptist Convention, which is on record as part of the proceedings of Baltimore Convention.

The Southern delegation was then invited to the platform, and, as Drs. Jeter, Guller, Broadbuss, Manly, Boyce and Graves ascended the steps of the platform they were greeted with loud and prolonged applause. Dr. Jeter was introduced to the assembly, and was cheered as he arose and stepped to the stand. He read a brief report from the Southern delegation, in which it was stated that they did not come to propose any organic union, but in behalf of the Southern Baptist Convention to return the expressions of fellowship and fraternal kindness extended to the society.

After reading, the Doctor proceeded to deliver a speech, which I wish I was able and had room to report at length. He said: "In 1829, when I was a boy, I attended the old Triennial Convention in this house—then Spencer H. Cone, and Peck, and Kendrick, and Bennett, noble men—men of God, were here. I delighted to listen to words from their lips; their speeches were not to be applauded, but were approved by groans, and sighs, and tears. But there were other reminiscences not so happy; (here he briefly spoke of the ecclesiastical alienations between the Northern and Southern Baptist; then the separation that followed; then the political alienations and separations and strife). He trusted they would never occur again. (Applause.) We were greatly chastised, suffered much every way. Slavery was put an end to; we have no desire to restore it. (Applause.) The feelings of whites of the South towards the blacks are that of kindness; we have long toiled for their good, and are disposed to do so still. (No applause.) We accept the situation and bow to the will of God. Our destinies (North and South) are linked together; better to live as friends, not as foes. I come on a mission of love. Our Baptist views have not been changed; our purposes have not been thwarted. We seek no organic union, but that fraternity may be established. We expect to be in a more prosperous condition, and shall be happy, if necessity requires, to help you. In the Missionary Union the fight began, not with the sword; from that quarter should come the olive branch. I stand before you to welcome you to the fraternity of the South. I have perhaps been more restricted than some of my Southern brethren." (Applause.)

The Doctor then exhorted to piety. "The thing we want is piety—John M. Peck piety. I never heard him preach without shedding tears. When I heard him I always felt that I would try to be a better man, and a better preacher."

The Doctor spoke with candor, pathos, and in the spirit of the gospel. While he spoke I thought of "the old man eloquent."

Dr. Fuller, of Baltimore, was called for; he came forward, greeted by the applause of the assembly. His speech, as a platform effort, was a decided success. As a popular speaker, the Doctor is inimitable. His transitions from the gospel to anecdote, then to politics, and back into the gospel, were easy and effective.

His speech had the power to provoke applause, laughter and tears. You know something of my passion for oratory; well, now, I was so much interested in the Doctor's speech that I almost forgot the Recorder. In the beginning he said: "If you are as happy in receiving me as I am in meeting you, then indeed is this a happy occasion. The brethren of the committee said to me, remember, Doctor, you are to speak for the committee and not for yourself. I will have to say a little for myself. He had thought he would not attend the meeting, but he could not stay away. Indeed, he did not know but that he had a right to speak in this meeting—he thought he had—he was once a life member; had a certificate of membership; he had never seceded. (Applause.) And even if he had, he had no doubt but that his good brother, Doctor Backus, could get up some pleasant way of reconstructing him." (Applause.)

The Old Testament has a great commandment which the Jews persisted in violating. The New Testament has a new commandment, "Love one another." We must love one another. Disciples in all ages have persisted in violating this command. He urged the duty to love. The Baptists have the distinction of this respect everywhere spoken against; they have been greatly persecuted, but never persecuted any sect.

The cause of our national trouble grew out of compromise of the constitution; they had to compromise with slavery. When he was at Chicago last spring he was walking with a brother who asked him what was the meaning of that chicken cock perched upon the First Baptist Church house; he told him "it was a compromise; a cross had been, or was about to be put up there, and some of the brethren had opposed it, and the chicken cock was agreed on. It was most significant. The Baptists are the true church of Christ militant. They fight the flesh, the world, the devil, and all other denominations, and, generally, had a free fight going on among themselves." (Tremendous applause.) But, as my brother has told you, slavery is out of the way; that question is forever at rest. We have no desire to restore it. He loved his slaves, they loved him. Here the Doctor told of a visit made to Beaufort, in company with a United States Senator, and a most affecting meeting with nine thousand negroes. War had not disposed of slavery; that never settled any question. The Southern people had voluntarily adopted constitutions doing away with slavery. It is not well to talk of the past; he had much to do in the way of settling difficulties between husband and wife, he always advised them not to talk about the causes of

their differences. He plied the assembly with the question, "Have you confidence in us?" We feel that there are none who have so great a care for the freedmen as the white Christians of the South; they naturally care for them. "There is no one like minded with myself who will naturally care for them." This language of the apostle had a peculiarly applicable to the competency of Southern whites to take care of the spiritual interest of the blacks. He closed his speech with a fervent and eloquent exhortation to brotherly love. I fear that these disjointed extracts will not give anything like a fair idea to the reader of the Doctor's most happy and effective effort, but I have not room for more.

Rev. Dr. John A. Broadbuss was then called for; he too was greeted with applause, but he said that he had been requested to make his speech in the opening of the evening service.

Rev. Dr. B. Manly, Jr., of South Carolina, was called for, but declined saying anything, and proposed prayer, to be led by Rev. Dr. Welch, one of the pastors of this city, an aged and pious brother, whose venerable appearance and trembling voice helped to add impressiveness to the scenes of this interesting occasion.

Rev. J. R. Graves was called for, he hesitated; then Rev. Dr. Weston, of Pennsylvania, rose, and in a few striking remarks insisted that we hear from Bro. Graves, who would represent the great Southwest. This call was responded to by Bro. G. in substance, as follows:

He had not expected to speak; had meditated no speech; could only give expression to his own personal feelings, and the sentiments of the Baptists of the Southwest, which his position enabled him to understand. He thanked God for the opportunity of standing before the Baptists of the entire North, and in all sincerity and affection, extending to them on behalf of one-quarter of a million of Baptists in the Southwest the hand of Christian fellowship. We stretch forth our hands to you not as penitents, or supplicants for pardon, but as brethren. We are willing to bury the past, with all of its sad memories of differences and alienations, at the foot of the cross. We wish to be distinctly understood. We have no confessions to make, no absolution to ask for; if we are held as sinners because we inherited the institution of domestic servitude, we acknowledge no jurisdiction of this or any earthly tribunal to try us, but we appeal to the God of Abraham Isaac and Jacob. (No applause.) From henceforth let fervent charity and fraternal affection prevail over our prejudices and passions. He alluded to the sublime spectacle presented to the world to-day. One million of American Baptists standing hand in hand amid the divisions of Christendom; the only united churches in the United States of America. (Applause.) He begged permission to speak a few moments in vindication of his own peculiar relations to the North and the South, and as the representative of thousands of others in like position. There were brethren here, and all over the North, it was to be hoped the number is small, whose intense sectional prejudices held captive the sweet graces of the spirit—charity and love. While these will, in a measure, excuse those who inherited Southern institutions, ideas and prejudices, they denounce with unforgiving bitterness all those who embraced them as he had done after an examination of the grounds on which they rested. He avowed with great candor and frankness the circumstances of his connections. That never had he felt convicted of sin as a slaveholder, by God's Word, nor of treason by the Constitution—it would be a sin for him to say so. But he, in common with his section, cheerfully accepted the situation. He desired not his slaves back; would not accept them with a thousand added to each. (Applause.) He was willing to sacrifice for their highest welfare. He spoke of the good work the Home Mission Society is doing in Memphis, through their Missionaries, Bro. A. C. Caperton, and Dr. Troughton; and in Arkansas, through Robert and Lea, and assured them that the whole Southwest were willing to co-operate on the plan now pursued by the Society.

He concluded by speaking of the joy this occasion brought him; he embraced in his love and prayers a larger country; for a quarter of a century he had never loved the North as his country; there had ever been two bright spots there; the one where the Savior first met him in the pardon of sin, and the stream in which he was buried in baptism, he had, and ever would love that rock and rill; but today he felt the rising of a new inspiration, an enlargement of love, and could say and sing her rocks and rills—

And that his heart with rapture thrilled in being able to embrace the whole continent as his country. (Applause.)

Now comes a scene; some sensation and parliamentary confusion. Rev. Mr. Fulton, of Boston, said, We have heard an open, manly expression from Brother Graves, and now I want to hear Dr. Colver, and let him show the green side of his heart. Dr. Colver was called for, and went to the platform; he commenced by expressing his pleasure at meeting the Southern brethren; then commenced a review of his course as an abolitionist; said it was at Richmond conviction and repentance for the nation's sin, in allowing slavery. At this point the President arose and said that a certain time had been set apart to hear from the South; he felt it to be his duty as chairman to interfere, as the time had about expired. Dr. Colver then remarked that he should have been through if he had not been interrupted. (Cries for Colver—go on.)

Dr. Weston, on the platform arose. Dr. Colver left the platform. Dr. Weston said: I was one of the delegates sent by the society to the convention at Baltimore. I did not go to give the hand of fellowship to anybody. I went as the representative of this society; I met with

a generous, Christian and respectful greeting; these distinguished brethren have wanted them to have a corresponding reception." Dr. Colver called for; goes back to the platform.

Adjournment called for by several in the congregation. Order is obtained. The Doctor proceeds. He would give good standing to any Baptist in don't understand me; when I went to Richmond to teach the colored preaching, the South thought I was coming for mischief, I don't blame them; they don't understand me. Some things in the South I don't like. We look upon things from a different standpoint. The North has been the true friends to the freedmen; we must take care of them. I have no disposition to hold the South to technical confessions. I give them my heart and my hand. (Here he turned around and gave his hand to Drs. Jeter and Fuller. Applause.) He said that at Richmond he found those who were willing to help him in his work. Dr. Burrows aided him in sustaining me, (I did not get the name). The confusion preceding the Doctor's second effort to speak confused me somewhat, and I did not get much of his speech.

Dr. Hague, of Boston, succeeded at this point, after a little confusion, in getting in a short, but appropriate and telling speech. He spoke in high terms of the appearance, learning, dignity and zeal, of the Southern Baptist Convention, and said: "We cannot do without them; we must tie them on to us," etc. He liked the frankness of the Southern delegates to this society.

The congregation then joined in singing—

At the conclusion of which prayer was offered, and the meeting adjourned to the evening session.

At the evening session, Dr. John A. Broadbuss delivered an address, to do which he had been previously invited by the board of the society. I did not hear the speech; it was night for lecture in my own church, and I did not attend, but I understood the effort was well received. Dr. Pendleton who heard it, and who, at my request, made some notes, delivered an address of remarkable power. It was wonderful in accuracy of discrimination. It may well be doubted whether any man, North or South, is more capable of presenting a clearer analysis of the subject than Dr. B. He gave a most instructive account of the condition of the colored people in the Southern States, and made it very plain that the facts in the case have been frequently misunderstood. He spoke of the responsibilities of the Baptists in regard to the emancipated millions, insisting that in consequence of their form of church government they may reasonably expect to accomplish what other denominations cannot do, etc.

WEDNESDAY MORNING SESSION. Dr. Hague read a communication from the National Theological Institute for Freedmen. A motion was made to receive.

Dr. Backus said nothing was to be gained by receiving the communication. Dr. Hague—The institute is profoundly convinced of the necessity for unity of effort on the part of the society and the institute in educating colored preachers. The institute has had the advice of the society and obeyed it; we come for further advice.

Dr. Bright said he would not be prepared to give a vote on the communication until he knew the disposition to be made of the report of the committee to whom was referred the communication from the Southern Baptist Convention. The communication from the institute was laid on the table.

Dr. Turnbull, from Massachusetts, read report of Committee on Southern Communication. I have not the report before me; it was couched in kind and Christian terms of fellowship and affection for the Southern brethren. No organic union was sought, but fraternity and affiliation should be cultivated. The most striking part of the report was an expression of readiness to co-operate with the South in efforts to "confer upon the enfranchised freedmen of the South all the rights and duties of citizenship."

A motion was made and seconded to receive and accept the report.

Dr. Warren, of Boston, said he would not speak if he could conscientiously refrain. He was happy in hearing the brethren from the South. He was pleased to recognize their frankness, candor and expressions of love. The freedmen need aid and sympathy from Northern Baptists and from Southern Baptists; they must have both. If they are left to the South they suffer much; if left to the North they suffer more. We need and must have co-operation. We were yesterday plied with the great question, "Do you have confidence in us?" In reply to that question, I must adopt the language of one of our old: "Ye, Lord, I believe, help thou my unbelief." (Applause.) We want more time. I have confidence, but not so much as I want. I believe, help thou mine unbelief. This society must not be in haste; must not, in eagerness to cultivate that field, cut themselves off from the great mass of the North. We must not be dragged into this thing—must have more time—more of the discipline of events. I am glad for what has occurred. We are moving in the right direction; but this society must not go in advance of the feeling of the Northern heart. We have a great work to do, and the means to do it. It was right that we should be summoned to confidence.

The Doctor's speech was distinguished by frankness and great kindness.

Dr. Bright—Have but little to say. He was gratified that the Southern brethren came; heard with pleasure their remarks, particularly those of Dr. Broadbuss last night. I love him the more for them. But I feel that it should be understood that there is a Northern side to this question. As to co-operation, it

must be remembered that the South is not yet ready for this thing. It did not like all that had been said by the brethren from the South. He thought that Mr. Graves had better not undertake to stand before an intelligent congregation of the North and defend his course in a rebellion that threatened the very life of the nation. (Prolonged applause.)

I love to hear the brethren say they are glad that God has put away slavery in the next breath they say they have done no wrong in holding slaves. I can't understand that. If they had done no wrong why were they glad.

He did not agree with Dr. Broadbuss suggestions, that the South should say who should labor among the freedmen. He that comes from South Carolina to New York shall have the rights of a freeman—he that goes from the North to the South must have the same rights—the rights of a freeman, the right to preach the gospel. This society must not alienate the North. The North will give up to have no hand in giving the blessing of the gospel to the freedmen. Will go as far as any one ought to go but we cannot go into any system of co-operation that ties the hands of the North; not such a co-operation as will in any way imply an admission that the South are right but a co-operation of fraternal friendship. It cannot be that the North and South are both right. I am editor of a paper in New York city, that works against the interest of rebellion. Mr. Graves was editor of a paper in the interest of rebellion. It can't be that we are both right. Let not the North do anything to mitigate their unqualified condemnation of the unspeakable sin of the South against God and man. (Applause.)

Here the President again interposed. The President again interposed. Dr. Sampson on the platform seeks to speak.

A three minute's resolution is passed. Dr. Sampson speaks under the rule. He felt it necessary that he should attend Southern meetings—compares the Baltimore Convention to Congress—thinks the convention had the advantage in the way of intellect and advantage. Here we are with intellect on both sides. We do not doubt each other's piety. The question is, how far should we give way to love. He said Dr. Colver was an Israelite, a man with guile. He went down to see if he could find anything good; Nazareth; he found it in the person of Dr. Ryland. When the war came on, it was his duty to do all he could to aid the Southern brethren in missionary work. It has been misquoted North and South, but he has no explanation to make.

Dr. Hague explained that the society had not been committed to any compromise. We can embrace each other as brethren. We claim freedom to go South and preach; co-operate through Southern boards when we can. The society sees where their delegates to Baltimore placed them, and the response was all in the proper spirit.

Dr. Cutting hoped that the five minutes' rule would not be applied to our guests, the distinguished brethren from the South. Rule was revoked.

Dr. Manly, of South Carolina, spoke: "I wish to say a few words; did not speak yesterday. I did not fully concur in all that was said by my brethren from the South. We can't speak for one another. A brother said last night that if we would speak out at the South as we do here, that the difficulty would soon be at an end; he is mistaken. We do speak out at the South as plainly as we do here, and the difficulty is not at all. I have no bitterness to pour upon the South, none in the North. If I had I would try to go and pour it out in the North river, and let it be swept into the ocean. (Applause.) I can speak only for myself; it will not do to take any one man as a representative of Southern sentiment; we have all sorts of men there as you have here. All the brethren at home have not made the progress that we who come to you have. The report of the committee to whom our communication was referred, demands a Manly word, confer the rights and duties of citizenship on the enfranchised freedmen." We of the South do not propose to do this. We do not think it best for the race. It is not the province of religious organizations to regulate the politics of the country. We cannot commit the Southern Baptist Convention to the Republican party, nor to the Democratic. We cannot pledge ourselves to elevate the negro to all the rights and duties of citizenship. (A voice—Are they not citizens already.)

Dr. Manly—I understand the report to mean, that we confer upon them the right of suffrage and equality in the government. If that is not what it means I would be pleased to see the language changed on that point. (He paused—no response—no change suggested.) He proposed that the government to the hands of those whom God and man know not competent; we will have to leave our homes and the graves of our fathers, and find a home elsewhere, where we can avoid the tyranny that ignorance and envy might heap upon us. Dr. Colver said he liked honesty first, and then peace. I say so too.

The report was now put to vote, an adopted without a dissenting voice.

Dr. Manly's words were "Manly" as was heard with profound attention. Dr. Hague's discussion of the report, I feel like saying that that clause putting forth a term of co-operation, that would be a barrier to the very thing that we profess to be seeking, and making a barrier out of a question about which religious bodies could not legitimately take any action; but the opportunities which could not speak without pushing, I contented myself by quietly sitting and gathering up a few fragments for fragments in Kentucky.

I had thought that I would write some general observations and comments on the report. I see that I have not room.

The House and Farm.

The Work of Life.

If you cannot on the ocean... Back on the highest fleet... Laughing at the storms you meet...

If you have not gold and silver... Ever ready to command... If you cannot to aid the needy...

If you cannot come in conflict... If you are not a true disciple... If you cannot come in conflict...

Do not then stand idly waiting... For some greater work to do... Fortune is a lazy goddess...

REV. J. R. GRAVES:—Dear Sir: As promised when on my way to Florida...

With this view, on account of convenience to myself, I selected the month of May as best to see the country...

Having met with a party of friends by appointment, who had a similar object in view...

The country between Savannah and Jacksonville is a flat pine country, very poor, and not at all desirable...

Jacksonville is situated twenty-five miles from the mouth of the St. John's river...

We left Jacksonville for up the river, nearly due south, on the 9th day of May...

The water is generally shallow, having a depth of ten or twelve feet...

I fully expected to find great annoyance from mosquitoes on the St. John's...

About ten miles above Jacksonville is the place recently purchased by Mrs. Harriet Beecher Stone...

Many Northern people, as well as some from the Southern States, go to the St. John's river to enjoy the delightful, dry and mild winters there...

Lands in that region (on the river) whether wild or improved, have largely advanced in value in the last year or two...

other Northern markets, at high prices, and six weeks or two months earlier than they can raise them at home...

The old settlers of Florida show great want of enterprise and industry in turning to profitable account their advantages of climate over States in colder regions...

The easiest and best way to get an orchard is to get the soil trees, if you can, from the forest and replant them...

Indian river is well supplied with fish, such as sheep-head, bass, sea trout, mullet, etc...

I learned from gentlemen who had visited the country on Dunn's lake, which lies a little northeast of Lake George...

On the St. John's river, at Palatka, they have some frost, though barely enough to kill tender vegetation...

The sea breeze at all points not above Lake George, are almost constant, and sufficient to drive a sail boat, five or six miles an hour...

A number of the largest sulphur springs I ever saw are on the St. John's...

After leaving Palatka, on a good steamboat, we ascended the river, nearly due south...

After passing through the "narrows," we entered Lake Monroe, which is also a pretty lake...

After passing through the "narrows," we entered Lake Monroe, which is also a pretty lake...

people during the winter months. Enterprise is at the head of navigation for the regular packet line...

Our party was determined to visit Indian river, near the sea coast, and distant fifty miles in a southeasterly direction...

The general feature characterized the country to Indian river, which we reached at "Sand Point," which is noted as being the place where a company of Englishmen established, since the war...

The easiest and best way to get an orchard is to get the soil trees, if you can, from the forest and replant them...

Indian river is well supplied with fish, such as sheep-head, bass, sea trout, mullet, etc...

I learned from gentlemen who had visited the country on Dunn's lake, which lies a little northeast of Lake George...

On the St. John's river, at Palatka, they have some frost, though barely enough to kill tender vegetation...

The sea breeze at all points not above Lake George, are almost constant, and sufficient to drive a sail boat, five or six miles an hour...

A number of the largest sulphur springs I ever saw are on the St. John's...

After leaving Palatka, on a good steamboat, we ascended the river, nearly due south...

After passing through the "narrows," we entered Lake Monroe, which is also a pretty lake...

After passing through the "narrows," we entered Lake Monroe, which is also a pretty lake...

stirred at the rate of one quart to two gallons of water. You will find, if you have not found this daily practice, that your cow will gain twenty-five per cent...

How to Dry Apples.—We have heretofore made mention of a nice apple cutter and stringer, for sale by Mrs. Janney, of Columbus...

The most general method adopted in drying apples is, after they are pared, to cut them in slices and spread them on cloths, tables or boards, and dry them out-doors...

My frames are made in the following manner: Two strips of board, seven feet long, two or two and a half inches wide...

After the apples are pared, they are quartered and cored, and with a needle and twine or stout thread, strung into lengths long enough to reach twice across the frame...

How to Kill Rats.—An English agricultural journal, "A good mode of destroying rats and mice is to cut old corks in slices as thin as wafers, and fry them in the frying pan after it has been used for frying any meat...

How to Drive Away Mosquitoes.—Fumigate the room containing them by burning brown sugar on a shovel or pan of coals.

On the Progress of Native Taste and Industry.—[We copy the subjoined article from the Northern Monthly Magazine, with a view to exhibit the rise and progress of a branch of industry in which each one of our subscribers who is fortunate enough to possess a garden spot, however small it may be, has a direct interest.—Ed.]

The ever-growing appreciation of objects which gratify the eye and taste, and tend to expand the mind—the necessary and pleasing result of increased wealth—as evidently diffused throughout our country...

Now, as this communication has already assumed too great a length, I will bring it to a close by summing up my opinions about that part of Florida which I saw, viz: That the St. John's country is a highly desirable region to reside in...

THE HOUSEKEEPER. Nut Cake.—Beat two cups of sugar and two-thirds of a cup of butter, and two eggs together for fifteen minutes...

Good Keeping Bread.—Mix one quarter of a pound of very light mashed potatoes with four pounds of flour, made into dough for bread, is very good...

To Make Cows Give Milk.—A writer who says his cows give all the milk that is wanted in a family of eight persons, and from which was made two hundred and sixty pounds of butter the year, gives the following as his treatment...

gantic forest, bring from their hidden recesses the coal and metals, conquering the stubborn soil or conjuring from the brain the subtle machine, or it may be one so plain yet powerful that every European wonders he had not made himself the discovery...

How to Dry Apples.—We have heretofore made mention of a nice apple cutter and stringer, for sale by Mrs. Janney, of Columbus...

The most general method adopted in drying apples is, after they are pared, to cut them in slices and spread them on cloths, tables or boards, and dry them out-doors...

My frames are made in the following manner: Two strips of board, seven feet long, two or two and a half inches wide...

After the apples are pared, they are quartered and cored, and with a needle and twine or stout thread, strung into lengths long enough to reach twice across the frame...

How to Kill Rats.—An English agricultural journal, "A good mode of destroying rats and mice is to cut old corks in slices as thin as wafers, and fry them in the frying pan after it has been used for frying any meat...

How to Drive Away Mosquitoes.—Fumigate the room containing them by burning brown sugar on a shovel or pan of coals.

On the Progress of Native Taste and Industry.—[We copy the subjoined article from the Northern Monthly Magazine, with a view to exhibit the rise and progress of a branch of industry in which each one of our subscribers who is fortunate enough to possess a garden spot, however small it may be, has a direct interest.—Ed.]

The ever-growing appreciation of objects which gratify the eye and taste, and tend to expand the mind—the necessary and pleasing result of increased wealth—as evidently diffused throughout our country...

Now, as this communication has already assumed too great a length, I will bring it to a close by summing up my opinions about that part of Florida which I saw, viz: That the St. John's country is a highly desirable region to reside in...

THE HOUSEKEEPER. Nut Cake.—Beat two cups of sugar and two-thirds of a cup of butter, and two eggs together for fifteen minutes...

Good Keeping Bread.—Mix one quarter of a pound of very light mashed potatoes with four pounds of flour, made into dough for bread, is very good...

To Make Cows Give Milk.—A writer who says his cows give all the milk that is wanted in a family of eight persons, and from which was made two hundred and sixty pounds of butter the year, gives the following as his treatment...

upon him who practices, and shows by example as well as works the better way. We really believe an acre made rich and kept up to it, with clean, European culture, will yield five tons per acre of good forage, equal to corn blades, and perhaps more.

Hay.—We have bought dry grass put up in square bundles of about three hundred pounds each and paid \$35 per ton in New Orleans, this blessed year, and know that crab grass if cut before in seed, when in bloom, will be cheaper at \$40. We have seen lead after lead pass our domain of the "crab grass hay," and said to be sold at \$20 per ton—a mere excuse for hay, being cut absolutely when the seed had all dropped and the seed stalk turned yellow to brown.

Parsnips.—Twelve hundred bushels of parsnips can be raised upon an acre of ground that under like culture yields only three hundred bushels of potatoes. And parsnips are especially to be recommended as winter and spring feed for milch cows, as well for swine, horses, etc. Let the ground be a melon loam; plow well and deeply; manure well and abundantly with both fine rotted and coarse unrotted manure; sow two pounds of seed to the acre; make the drills twenty inches apart. Cultivate well. Stir the ground often and keep all weeds down. Have the roots about eight inches apart, and for this purpose commence to thin at the end of a month after they show above the ground and feed the cows with the roots pulled. Keep them well hoed until the tops cover the ground well; after which a light plow run between the rows occasionally will only be necessary. Such is the process of culture, they require no more attention than turnips, no insect troubles them. If planted early they grow equally well in a hot and cold summer, as they keep the earth moist. The parsnip grows in all temperatures of summer, resists all temperatures of winter, and all decay. Cows eat parsnips with avidity, and the milk is finely flavored, and the butter delicious.

Potatoes Showing Rot.—A correspondent of an Irish newspaper claims to have heard of a plan to stop the decay in diseased potatoes. He writes of it as follows: I have just heard of a plan for preserving partially diseased potatoes from further decay, for pig feed. As this is a year in which the disease is prevalent, very likely such a plan will be universally adopted. When the diseased potatoes are sorted, they are to be allowed to dry by their own heat, and then put into barrels and pressed down in a pulp, covered with moistened yellow clay. Then cover the barrel, and allow it to stand by until required for use. A friend of mine, so doing, kept them for nine months, in fact, till all he had were used out, they being in as good a state at the end of that period as when boiled.

Time to Cut Timber.—A correspondent of the South in Cultivator in communicating the following experiments, remarks that the best time to cut timber is when in full leaf—July and August—and that the knowledge would have been worth thousands of dollars to him, had he possessed it years ago. Lot No. 1, was cut in July, 1866—house logs to put up cabins; red oak. They were put up, but not covered; been exposed the whole time, still sound.

No. 2 was square timber for gin house, of red oak, post oak, and over cup, was gotten out in December, 1860; pilved and covered with plank till 1863; exposed since that time sound on the outside about two inches; perfectly rotten in the heart; red oak worst rotted.

No. 3 was of same kind of timber, subject to more exposure; gotten out in June 1861; much sounder than No. 2; green timber sawed in July, 1861; subject to same exposure as No. 2; still quite sound.

Rules for Measurement.—The following rules for measuring liquids and corn will be very useful to many of our readers. 1st. SHUCKED CORN. Measure the length, width and depth of the crib in feet; multiply these three dimensions together and their product by eight; then cut off two figures to the right; those on the left will be so many hundredths of a barrel.

2d. UNSHUCKED CORN. Multiply as in rule first in above example, and the product obtained by five and two-thirds, cut off two figures on the right, those on the left so many hundredths of a barrel.

3d. LIGNUM. Find the length in inches from bung to the under edge of the head or chime, multiply it in itself twice and product by 270. Answer in gallons, quarts, pints and gills.

Measure 200 feet on each side and you have lacking an inch, one square acre. The following rule for ascertaining the number of bushels of apples, etc., in bins and boxes, is recommended as simple and accurate: For the number of "even" bushels, multiply the number of cubic feet in the bin by eight and point off one decimal. For "heaped" bushels, multiply by eight twice, and point off two.

Remedy for the Heaves.—Take 150 grains of tartar emetic and divide it into three equal doses of 50 grains each. Mix one of them in wet bran, and give it to the horse. Repeat the dose once in two days, and the thick windiness will be greatly alleviated, if not perfectly cured.

THE FARM.

Egyptian or Cat-tail Millet.—Those of our readers who cannot come down to small things must submit to a necessity. It is our duty to let the science, and the rhetoric, and the "grand flourish," be used by other pens, whilst we placed on the "hook-out," will try and look to the small leaks.

It is now late to sow this grass for any present large profit, yet on rich land, well prepared and clean culture, Egyptian Millet will yet yield an equivalent to a ton of the best up-country straw—called and sold as hay. Mr. Basil Manly, Sr., the able divine and ripe scholar, and pure gentleman, assured us, while he was President of the University of Alabama, that an acre—we think—fed bountifully a pair of horses and two cows some six months, by cutting and feeding in stable. By the time he could cut over, the first was ready to cut again. If our friends can only procure a half-pint of seed and sow immediately, in three-foot rows, five to ten seed every step, and keep clean; they can leave, say one-fourth, to make seed for next year, and cut the balance for soiling—feeding green in lot or stable, or to be cured as hay.

We have known this grass for fifty years—first seen, if our memory serves us, in a four-acre lot belonging to Mr. Nicholas Herbermont, the amateur fruit man and florist. These are the times for economy and work; and the good citizen will not turn his back

at home, not content with subduing the gi-

Family Department.

SECLUSALVAL;

OR THE ARTS OF ROMANISM.

CHAPTER I.

AN OLD-FASHIONED FIRESIDE. "The flowers of the summer time A' in brown leaf-sprays are lyin'...

Night drew its curtains gently and closely down upon Seclusaval; not stormy, but dark and threatening.

The moon, riding majestically behind the rited clouds, now and then shot forth a feeble ray, only to be doubly obscured by the next dark mass that loomed across her pathway.

Was a wild anthem Nature's orchestra was chanting that drear November night; the deep, melancholy southing of the distant, waving pines; the surging of the swollen river, and the fitful meaning of the autumn wind; now rising, then falling, and scattering, with each recurring gust, upon doornote, and pathway, and over the grass-plots, the once rich, glossy and green, but now seared, crisp and dry masses of summer foliage, and, in the occasional lullings of the night-wind, the tiny rattling of the falling leaves against the shutters and upon the open porch, might be distinctly heard by the listening occupants within.

Upon the hearthstone burned cheerily a bright wood fire; the home-made carpet, with its blended hues of blue, scarlet and yellow, glowed with a warm, rich aspect in the ruddy blaze, and the one tall candle, of wax and tallow, resting in a candlestick, bright as burnished gold, and set upon a little round table to one side of the fire, scarcely added anything to the brilliant illumination of the blazing fire and maple.

In one corner, with her back to the wall, and facing the candle, sat the eldest born of the household; Helen, the beloved daughter, the affectionate sister, the high-minded, noble girl of fourteen summers, on whose classic brow genius sat enthroned, speaking to the beholder in the quick, decided flashes of her beaming eye. She was intently reading what, in these days of tricky fiction and trashy, imaginative love tales, might be considered a somewhat antiquated volume, "Rollins' Ancient History."

Opposite to her, on the other side of the stand, sat her mother, a gentle, kind and loving woman, whose busy fingers drew swiftly from the smoothly-wound distaff the shining flax thread, that grew rapidly into little ridges on the ever-increasing spindle. Pleasant was the low, droning hum of the busy wheel, which ceased momentarily, from time to time, as the spinner stopped to change the thread from one tooth of the sharp flyers to another, when the spindle had accumulated a sufficient quantity in one place.

Mrs Stanley was a fit type of a class of women who have too much passed away from our land, for either its prosperity or its greatness to be fully perpetuated; most emphatically, the wife, the mother, the neighbor and the housekeeper; preserving the duty-balance ever equably poised with the different requirements of these several relationships.

Most worthy women they, most useful, honored mothers of good men, whose sons and loving daughters, reared to take their places when they passed away, with expanded, world enlarged, thro' their fond love.

Contracted toil and ceaseless care. How much the land owes to them of her greatness and her power: the people, their enlightenment and a strong gin—foundation stones their wifely toil.

How many an one will recognize in these lines a graphic portrait of the weather passed to the "happy land"; a faithful picture limned by love and truth upon the tablets of his own heart, and cherished by fond Memory as the choicest gem of all her gathered treasures. But to return to our story.

Next his mother, sat little Charley, the baby-boy even yet, though his age numbered four glad, happy, infantile years; but he was youngest still, and the youngest never grows old among the household band.

His head leaned lovingly on Minnie's knee and his eyes looked straight into the fire. Minnie, with her soft, tender blue eyes, sunny curls, and pleasant smile, was mother's own child, entirely; Minnie, the sunbeam of the household, ever ready to do a kindness; ever happy and light-hearted; one of those self-sacrificing beings born to care and toil for others, and to find their greatest happiness in so doing. Only ten years of age, she was patiently knitting a stocking for the dear little brother, whose head was so trustfully pillowed upon her lap, and weaving in a tiny modicum of her loving heart with every click of the shining needles.

Then came George, four years Charley's senior, rejoicing in his maiden possession of a double-bladed knife, with which he was industriously cutting and shaping two pieces of pine wood, in the clefts of which, when ready for the operation, he would run two leaden plummetts, one for sister Minnie and one for sister Helen, and maybe, one for himself, if the lead should hold out; though that didn't matter much, for John Sykes had given him one that would answer his purpose very well, though not quite so pretty as the ones he expected to make. The backwoods, mind you, reader, at the time of which I write, was not the place for silver pencil-cases, or even the common cedar ones, now in such general use; but every school-boy and girl, ruled the lines in their copy-books and marked their lessons with a leaden plummet, run in various shapes, according to the ingenuity and taste of the fashioner.

Mr. Stanley, himself, the father of these busy, happy children, sat in the other corner opposite Helen, and he was busy too. Forty years ago, before steam had been fully harnessed to do duty both on land and sea, when transportation was tedious and difficult, and comforts, and necessities even, were mostly of home manufacture, to be industriously employed about something, was the rule, rather than the exception. People had little time to be idle.

Fourth of July, General Muster, Thanksgiving, or Christmas, as they settled farther North, or South, included mostly the times at which all, except the really wealthy, were not engaged in patient, persevering, continuous toil; and the more so the farther they removed from the Atlantic coast. To this rule 'Squire Stanley was no exception, though owning more land, working more hands, and raising finer stock, and more of it than most of his neighbors. Early and late he was at work; if not actually putting his own hands to the ax and the plow, yet over-seeing and directing the labor of others.

And to-night, like the rest of the household, he, too, had his occupation; making a broom, not of the pliant, flexible broom-corn, but of a straight, unyielding stick of birch-wood. The stick, or rather tree, was first cut, the bark peeled off and the wood sawed and cleft into proper portions, and each one gradually shaved to the required size and smoothness for a handle, except the length for the brush, which was left of larger size. Then at one end of the portion so left, the manufacturer, with his pocket knife, peeled thin slips of the wood almost to the lower end of the stump, bending each splint over and holding it there as he peeled it, till the part left was reduced to the size of the handle; then firmly and evenly securing the white splints in their proper places, with wet thongs of the same tough wood, the broom was finished. The excellence of the article, of course depended on the flexibility of each separate splinter; consequently the thinner and narrower each was made the better was the broom, and though in Mr. Stanley's family the hired men made those that were good enough for the threshing floor in the great barn, and even for the hands of black Dinah in the kitchen, yet his own affectionate care and loving skill, fashioned those the slighter strength of his wife and daughters wielded in the other portions of the house. All the rough and littering part of his work was always done in the shed at the rear of the cottage, while the nicer, and more delicate operation of splintering was reserved for the pleasant fireside and the companionship of his family.

So intent had each one been upon his or her occupation, that they almost started when George, looking up from his plummet molds, inquired, "Father, how long have you owned Seclusaval?" But before Mr. Stanley had time to reply, Keeper's quick bound from the porch, and loud barking, announced a visitor. Mr. Stanley rose and opened the door in time to arrest the rap of a neighbor from the heights above, on his way home from the little town, a mile or so over the river.

"A dark night 'Square," said the new comer, entering. "I seen your light shinin' out so bright I thought I'd jest stop a minit afore I went on up the hill;"

then saluting, in his unthought, though meant-to-be-respectful fashion, the other members of the family, he took the proffered seat by the cosy fireside.

"Wall," says the neighbor, looking around him as he spoke, "this is comfortable; one child readin', another a knittin', wife at the flax-wheel, and George a whittlin'. You, too, to work, 'Square, as I do live! a makin' a broom, an' all in the madam's fine settin' room. Wouldn't my Polly make a fuss though, of I'd tramp in of a night with any of my doins into the room where she an' the gals was a workin'?" Ben in town to-day, 'Square?" bringing his hand down with a heavy slap upon his listener's shoulder. "I didn't see you there." He who was thus forcibly addressed, answered in the negative, and inquired, "Any news?" at the same time resuming the occupation of the broom, now nearly completed.

"Not much, as I hear'n tell on, 'ceptin' Tim Rice has got his new distillery goin', an' famous whisky he makes, too. O, yes, there's some nun sisters come up here to the Catholic church, an' they're goin' to begin a school for girls, pretty soon—first of Janiway, I believe. Lawyer Jones, he gin me one their advertisements, somethin' else he called it, I disremember what." "Circular, or handbill," suggested Squire Stanley. "Yes, here it is," pulling it from his pocket and handing it over.

Mr. Stanley, as he took the proffered paper from the hand of his neighbor, exchanged glances of pleasure with his eldest daughter while unfolding it, preparatory to reading it aloud. It proved to be merely an announcement that the sisters of St. Catharine would commence a school for girls, the first Monday in January, 18--., in the Catholic chapel, at Rivertown, and continue teaching there only till the building just purchased for a seminary (a large, new house adjoining the chapel) could be put in proper condition. Various reasons were introduced to prove the excellence of their system of educational training, and many inducements offered to parents desiring the education and accomplishment of their daughters, to at least patronize the St. Catharine's one session, if no more. After stating terms of tuition and setting forth a few plain and sensible rules for school regulation, the circular closed by saying, "that those parents who were not Catholics, could send their daughters and wards to the St. Catharine's without fear of any interference with their religious tenets."

When Mr. Stanley had finished reading, little Minnie, who had left the knitting fall in the intentness with which she had listened, clapped her hands in an ecstasy of delight, exclaiming, "O, I'm so glad! Sister Helen can go to school now."

"Why, neighbor Stanley," broke in Mr. Berton, the bearer of the document which seemed to impart so much gratification, "you surely ain't a goin' to send your daughters to a Catholic school! Why, my wife, I do believe, would rather her girls 'nd never have an education, if they had to get it among the Catholics. She's of the old Huguenot stock, and can't forget all that her people have suffered; so, for that matter, an L. Berton is a Huguenot name. My people settled in Rhode Island and hers in Maryland. We haven't, either of us, any great love for the Catholics, not enough, 'Square, to let 'em educate our children."

"Why, you don't suppose," said Mr. Stanley, smiling, "that because these nun teachers instruct our children in the sciences, that they are going to make them all Catholics, do you?" "Wall, yes, I do, 'Square, the greater part of 'em. Yes, I do," and he brought his clenched fist down, with great emphasis upon his knee. "Of course I do, two-thirds of 'em, at least."

"But how's that?" inquired Mr. Stanley, "don't you see that they here promise not to interfere with the religious belief of their pupils?"

Mr. Berton who was an excellent neighbor, on the whole, and a shrewd, though not a book-taught man, was liable at times to be overtaken by his love of strong drink, and to-night he was scarcely himself. So, when Mr. Stanley made this last remark, his hatred of Catholic influence and his disbelief in the promises of such non-interference, backed by his liberal potations, got the better of his usual polite and deferential manner towards Mr. Stanley, and when he had finished the question about the promise of their not meddling with the religion of the pupils entrusted to their charge, he broke out into a loud laugh of derision; then looking at the querist with a strange, quizzical expression, he said, "Wall, 'Square, I did give you credit for better sense than that. Why, 'Square that's a catch-trap. It's their bird-line."

"Don't you believe they're conscientious women?" asked Mr. Stanley. "Do you?" retorted the neighbor. "I certainly have no reason to think otherwise yet," returned Mr. Stanley. "Wall, 'Square, that's jest it, jest it, exactly. Now you've hit it. These women are Catholic women, all over.

They've every one on 'em got a conscience squared accordin' to rule. It's a Catholic conscience; it's not a natural conscience, at all. It's fixed up for 'em. They don't belong to anything on earth but the church, and nothin' belongs to them, not even the gowns on their backs. They ain't got no fathers and mothers and brothers and sisters, accordin' to the flesh. They never thought of husbands and children, at all. They've taken on themselves the vows of poverty, chastity and obedience, and so the church feels 'em and clothes 'em, and the church owns 'em entirely. They're her property, and they ain't got even a name, only the one she gives 'em; and these poor creatures really do believe, I haven't a doubt on it, 'Square, that every girl that is sent to school to 'em, must go straight to hell when she dies, if she don't get to be a good, sincere Catholic; and how can they help trying to save 'em from such a dreadful fate? They can't help it, 'Square, and you oughtn't to expect it, nor nobody else; and you oughtn't to send to school to 'em, if you ain't willing to run the risk."

"There might be some objection," rejoined Mr. Stanley, "to boarding children with them, where they would be under their influence, night and day, for months together, but no one could reasonably object to daughters boarding at home and only receiving literary instruction in the daily classes from even Catholic teachers. I could not think of sending my daughters from home, to be under the entire influence of either Catholics or Protestants. But I do really believe the Catholics are the very best educators in our land—more strict and thorough than other teachers."

"Eyeservice, 'Square, that's it, nothing else. They don't teach principle—to do right 'cause it is right. They do what is required of 'em—I mean the scholars in their schools—'cause some nun's eye is on 'em, and they'll get reported if they break the rules. Why, 'Square, how can they teach principle? It's something they ain't got themselves, and don't know nothing about. When these nuns took on themselves the vow of obedience, that bound 'em to follow God in the person of their superior, to give up their own opinions and will altogether. The Roman Catholics can't have any immutable law of right. The priests and the councils make right for 'em all. What's right one time they have the power to make wrong another. And how can such teachers think strongly and clearly? They take everything on trust, in religious things, and don't you 'spose such a habit on the part of women, especially, will be very apt to be extended to other subjects. They may teach their scholars what the books say, but I don't think they make 'em understand it. They're not agoin' behind the words for the reason that daro do their own thinking on any subject, and that's the kind you want Miss Helen, there, to learn. An' I want Sarah Berton educated, 'Square, that I do; for she's 'most as bright as your Helen, and she wants to go to school mighty bad; but if she never learns only what she can at home, she'll never go to a Catholic school, that's certain."

"I ain't no prophet, 'Square, nor the son of a prophet, but mark my words. These Catholics know what they're about. Their church don't number its members in this country now only by thousands; but if you and I live thirty years we shall see that they will number 'em by millions,* and all these Protestants that are sending their children to school to 'em are helping to do it."

"Jest as the twig is bent the tree's inclined. It's true, 'Square, and they know it. But they ain't going to make their priests and bishops out of your sons. They'll bring them mostly over the sea, from France, and Italy and Ireland. Such foreign cattle will suit better'n our American boys. They will think too much. 'Twould be mighty hard to keep them jest where they want 'em."

Perceiving before this that the whisky Mr. Berton had been praising had been used by him with the very noticeable effect of loosening his tongue, and wishing to put a stop to his neighbor's garrulity without either offending him or wounding his self-love, Mr. Stanley had a few moments before said something in a low voice to George and Minnie, who immediately left the room. Just as this long harrangue was ended they returned,

"*In 1858 there were only 16,000 Catholics in Rhode Island and Connecticut. Now, in 1867, more than 125,000. At the same time Pennsylvania contained little more than 185,000, while now there are more than 275,000 in the diocese of Philadelphia alone. In all this time at that time there were only about 29,000; now the district about Chicago counts nearly 160,000. The dioceses of Albany and Buffalo now number about 440,000, against 126,000 in the whole State of New York in 1850. Michigan, 30,000 now, to 16,000 then. In New York city alone they have one college, three seminaries, eight academies and fifteen select schools, besides parochial schools attached to almost every church. More than 26,000 children daily receive instruction in these different schools, and many more are specially taught on the Sabbath.—Sailer's Catholic Directory and Almanac, for 1867.

the one bearing a tray of apples and the other a mug of cider, which, after passing to their guest and the family, they deposited on the hearth.

The fruit and the cider diverting the attention from the previous subject of conversation, prevented all necessity of again recurring to it, and Mr. Berton, after remaining a half hour or so, and striving manfully to prove by his words and acts that he was perfectly sober, and yet feeling himself getting more and more hopelessly under the influence of the liquor he had drunk, at length rose to go; though it was very evident from the remarks he threw out, that he would have much preferred a snooze on the carpet by the warm fireside, to climbing in the wind and darkness the rugged heights above Seclusaval. He went to the door, opened it, looked out, and then came back to the fire, declaring "it was pitch dark—dark as Egypt—so dark he could not see the nose on his face," and ended by saying he "didn't believe he could find his way home at all."

Kind, humane and polite as Mr. Stanley ever was, it was, however, no part of his intention to invite his neighbor to remain over night; so he called one of the farm hands and told him to bring a lantern and go on with Mr. Berton to the top of the hill, where the way was fenced on both sides, and he could by no means lose it.

Upon this Mr. Berton braced himself up stoutly, declaring, "No, no—he wouldn't put John to no such trouble; but if 'Square would jest loan him the lantern he'd git on purty well. He didn't mind its bein' dark, not a bit; only sometimes 'goin' home from town he run agin the fences if he couldn't see 'em. Somehow it seemed as if they didn't keep their places dark nights, but with a light he should see 'em, and shouldn't run agin 'em;" so bowing and scaping to the family and casting a parting glance at Mr. Stanley that was meant to convey the idea that his suspicions of his inebriate condition were without foundation, he got down the steps and out the gate safely, with a little assistance from John, whom he perpetually dismissed at that point, with a "much obliged to ye—I don't need ye to go no further." Left to himself, he indulged freely in his garrulous disposition, muttering as he went, "Yaas, 'Square thought I'd took a lecture too much to-night. Guess I larnt him better though, when I came away. Can't I be perlitte though, when I try, of I haven't got as much land an' as many stack-up airs? As if I couldn't git home without help! For that was what he meant by tellin' John to go home with me. Wall, I showed him I ain't quite so fur gone yet. 'Square's a good feller, though, but a leetle too big sometimes for these backwoods. But he's done me more'n one good turn, and I only wish I could make money as fast as he does." Thus talking and walking on, and paying little heed to the course he was pursuing, he wandered from the path and finally came to a dead standstill upon the brink of a deep ravine, through which the surplus waters of the hills above made their way in a rainy time, leaping and foaming to the river hundreds of feet below. Fortunately he recognized his whereabouts, and faced about in time to save himself a dangerous fall. Several paths crossed and recrossed each other, and puzzled in the confused condition of his brain to know which was the right one, he made choice of one which tended upward, and pursued it, muttering some half inarticulate objurgations about the darkness in general, and the 'Square's good-for-nothing lantern in particular, and a few moments more found him sprawled, heels uppermost, over a fallen tree that lay directly across his pathway.

Leaving him to pick himself up and hunt for his lantern, hoping it will be of service to him if he can find it, we will return to the pleasant fire-side we have left.

HOME.

Home's not merely four square walls, Though hung with pictures nicely gilded; Home is where affection calls, Filled with shrines the heart hath builded. Home! go watch the faithful dove, Sailing 'neath the heaven above us; Home is where there's one to love— Home is where there's one to love us. Home's not merely roof and room— Home needs something to endear it: Home is where the heart can bloom, Where there's some kind lip to cheer it. What is home with none to meet, None to welcome, none to greet us? Home is sweet, and only sweet, When there's one we love to meet us.

WHINING WOMEN.

If there be anything in the wide world that will wear on the patience of a man and render him indifferent to his domestic fireside and the society of the wife he has promised to cherish, it is a whining woman. To hear, day after day—in the morning, when he sits down at the breakfast-table, and in the evening, when returned from his wearisome day's labor—piteous complaints like these uttered in

dolorous accents: "Oh, I have such a headache!" or "my back aches so I can scarcely stand," would require a virtue superior to that found in any being "made a little lower than the angels" to withstand them without flinching from the course of strict rectitude.

The institution of marriage has in view the improvement of the earthly condition of those who respect it. No person, man or woman, ever contemplated marriage without expecting to better himself or herself. A man who, in a freak of fancy for a pair of "melting" black eyes, or a pretty face, hastily allies himself for life with a sickly wife, is certainly much to blame if he exhibits a coolness of manner towards her. He should have been more discreet in his choice. Kosy cheeks and dancing health are very attractive to the unmarried, and after marriage constitute one of the strongest links that bind a husband's love. When a year or two of that close intimacy only found in wedded life has dispelled all the romance that either party entertained on the threshold, and one realizes that the other is an invalid, how much of bitterness is added to his or her cup of married existence, be other things ever so abundant and luxurious in their palatial abode. It may be laid down as a maxim, that in no earthly condition is health so necessary as in the married relation. Young man, if you would be happy in your home; if you would avoid a companion with a disposition to "whine," and thus render you permanently uncomfortable, see to it that your wife is a healthy, buoyant lassie, to whom headaches are marvels of other folks' pretensions.

Miss Muloch, in speaking of the influence of woman in society, uses the following language:

"Oh! if 'gloomy' women did but know what comfort there is in a cheerful spirit! How the heart leaps to meet a sunny face, a merry tongue, an even temper, and a heart which, either naturally, or what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life being all-perfect love, the best offering we can make to him is to enjoy to the full what he sends of good, and what he allows of evil—like a child who, when once it believes in its father, believes in all his doings with it, whether it understands them or not."

The husband who has a perpetual "sunshine" in his home, in the shape of a cheerful wife, should be one of the happiest of men, and if he is not, Providence has been too kind to him.

WE FADE AS A LEAF.

As the trials of life thicken, and the dreams of other days fade, one by one, in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed to the pinnacle of fame, or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the wayside, and like him are soon forgotten. Generation after generation, says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while Nature wore the same aspect of beauty as when her Creator commanded her to be. And so, likewise, shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for offspring yet unborn that she had once for ourselves, and that she has now for our children. Yet a little while and all this will have happened! Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will glisten with joy; and even our children will cease to think of us, and will not remember to lip our name.

"ARGUMENTUM HOMINEM."—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said:

"Does thee believe in France?" "Yes, for, though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thy own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

AFTER fifty years of age, if not a day laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon. Persons can soon accustom themselves to a seven-hour interval between eating, thus giving the stomach rest; for every organ without adequate rest will "give out" prematurely.

Begin early to live under the benign influences of the Christian religion, for "has the promise of the life that now is and of that which is to come."

INSURANCE. THE ST. LOUIS MUTUAL LIFE INSURANCE CO. Home Office, 513 Olive Street, St. Louis, Missouri.

INSURANCE. Promptness, after you provided the proof claim, in forwarding to you the amount provided for yourself and children by my policy.

DRUGS, WINES AND LIQUORS, &C. G. W. JONES & CO., Wholesale Druggists, 257 MAIN STREET, MEMPHIS, TENNESSEE.

Assets, January 1, 1868, \$ 750,114 Amount Insured \$ 5,808,780 Assets, January 1, 1867, 1,395,163 Amount Insured 17,050,050 Assets, January 1, 1866, 2,068,747 Amount Insured 32,651,350

[Nothing could better illustrate the spirit of perfect fairness and good faith by which this company is governed in its dealings with its policyholders, than the statement of Policy No. 888, Dr. R. J. Young, upon the facts established in the subjoined statement of the Company's Sub-Agent at Paducah, Miss., Dr. Frank Moore.]

FOR SACRAMENTAL AND MEDICINAL USE. PURE WINES AND LIQUORS. Port, Sherry, Madeira, and California Wines.

MEMPHIS BOARD OF REFERENCE—Wormley Jay & Co., Aydlott, Robinson & Co., S. M. Webb & Co., T. G. Phillips & Co., Lacey & McKee, H. Garson, A. E. Frankland, Clapp, Vance & Anderson, General N. B. Forrest, General J. R. Chalmers, Commodore Joseph E. Montgomery, Judge J. P. Carothers, Rev. H. Ford, L. L. Rev. J. H. Graves, Judge Paines T. Scruggs, Gallaway, Hampton & Co., DeSoto Insurance Company.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

Imported direct by us from the first houses in Europe and California. For sale by B. J. SEMMES & CO., 251 Second Street, Irving Block, Memphis, Tenn.

Table with columns: NO. OF POLICY, NAME, RESIDENCE, AMOUNT, WHEN PAID. Lists various policyholders and their respective amounts and payment dates.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

WHEELER, PICKENS & CO., JUDSON & CO., COTTON FACTORS. GENERAL COMMISSION MERCHANTS, 330 MAIN STREET, MEMPHIS, TENN.

CERTIFICATES

Receipt of settlement of Policy No. 271—John H. Dent, deceased. Amount insured, \$10,000. Add dividend of Jan. 1, 1867, \$3.00. Less premium note, 1867, \$5,000.00. Balance, \$4,997.00.

CHALLENGE

WASHING MACHINE. COSTS BUT SEVEN TO NINE DOLLARS. Wash Easier, Quicker and Better. THAN ANY OTHER MACHINE OR PROCESS.

WOOD AND WILLOW WARE, &C. AMERICAN FRUIT DRYING HOUSE. Patented by Jasper Billings.

Receipt of settlement of Policy No. 270—General Smith P. Bankhead, deceased. Amount insured, \$5,000. Add dividend Jan. 1, 1867, \$8.00. Less premium note, 1867, \$1,000.00. Balance, \$3,998.00.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

The Universal Wringer. Give us a Call and Examine our Goods. CHILDREN'S CARRIAGES, BROOMS, BUCKETS AND CURBS, TUBS, WASHBOARDS, BASKETS, &C.

Receipt of settlement of Policy No. 274—W. L. Duff, deceased. Amount insured, \$10,000. Add dividend of Jan. 1, 1867, \$3.00. Less premium note, 1867, \$5,000.00. Balance, \$4,997.00.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

THE SOUTHERN FARMER. MONTHLY—\$2 A YEAR. M. W. PHILLIPS, EDITOR, 334 SECOND STREET, MEMPHIS.

Receipt of settlement of Policy No. 275—W. L. Duff, deceased. Amount insured, \$10,000. Add dividend of Jan. 1, 1867, \$3.00. Less premium note, 1867, \$5,000.00. Balance, \$4,997.00.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

FRANCISCO & WIGGIN, Wholesale and Retail Dealers in HATS, CAPS, AND FURS, 309 MAIN STREET.

Receipt of settlement of Policy No. 276—Herman Kaufman, deceased. Amount insured, \$5,000. Add dividend of Jan. 1, 1867, \$8.00. Less premium note, 1867, \$1,000.00. Balance, \$3,998.00.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

Our Tenth Year in Memphis. FRANCISCO & WIGGIN, Wholesale and Retail Dealers in HATS, CAPS, AND FURS, 309 MAIN STREET.

Receipt of settlement of Policy No. 277—Robert H. Pearce, deceased. Amount insured, \$5,000. Add dividend of Jan. 1, 1867, \$8.00. Less premium note, 1867, \$1,000.00. Balance, \$3,998.00.

By R. H. Taylor, Attorney in fact for MARY A. YOUNG, deceased, as per statement above. Signed in duplicate, at Memphis, Tenn., this 21st day of May, 1867.

THE SOUTHERN FARMER. MONTHLY—\$2 A YEAR. M. W. PHILLIPS, EDITOR, 334 SECOND STREET, MEMPHIS.

BLOOMINGTON NURSERY. Seventh year. Four hundred acres. Ten greenhouses. Open prairie. Largest, best, cheapest stock it is believed of.