

For the Biblical Recorder.
INFANT SALVATION.

Ms. Editor: While reading an article in the *Sunday Magazine*, a Presbyterian publication, entitled, "Musing on the Death of Children," I came across the following remarkable statement:

"In reference to the children of the ungodly, dying in childhood, Scripture, for wise reasons, has not broken silence, and, however strong the grounds of hope may seem to be, we will go no further than the record of the written word—we, too, will keep silence. But as regards the children of Christian parents cut off in infancy, the same infallible word does warrant us to speak with confidence. They are born within the covenant; they are within the covenant when they die."

It will be readily seen from the above statement that the old idea of an inherited righteousness, descending from parent to child, is prominently set forth, and hence, there is a distinction made between the children born of Christian parents, dying in infancy, and other children in like circumstances. It is assumed in reference to one that their salvation is sure, for the word of God warrants it; while, in reference to the other, the salvation is left in doubt for the Scriptures are silent.

Now a man holding this theory, could not speak hopefully of any child, who, in his opinion, had not been "born within the covenant," and if he were called upon at any time to speak a word of comfort to a bereaved mother, whose little one had not inherited covenant blessings, he would have to say: "Madam, however strong the grounds of hope may seem to be, the Scriptures are silent, and I must be silent too. Thus the poor, bereaved, heart-stricken mother, if she should accept such a theory as true, would be left in terrible uncertainty in reference to the salvation of her child.

And then what becomes of the children of the heathen, as well as those in Christian lands who die in infancy, without the above named blessing? To say the least, their salvation is doubtful; and upon this hypothesis, there is a probability of the dreary regions of the doomed being peopled with "little ones." Think of it, ye mothers! whose little buds of promise have been nipped by the frosts of death and laid in untimely graves. If they were not "children of the covenant!" the hope you have of their being in heaven is only *seeming*, for the Scriptures give you, according to the above statement, no assurance whatever of their salvation. Can you believe this? Will you believe it? Will you so dishonor God, and outrage every attribute in the divine character, by believing that he has made the salvation of millions of human beings, without any fault of their own, to depend simply upon a fleshly relationship? If you can, then all I have to say is, you can believe anything, however absurd. But whence came this repulsive theory, advocated too, by men who, in other respects, are worthy of our confidence and our affection? It is the old Jewish idea so severely denounced by John the Baptist, and so strenuously opposed by the Apostle Paul in his day. It took the form then, that those born of Jewish parents were entitled above others to the rights and privileges of the kingdom of God, and that the Gentiles could not be saved without being circumcised. Here is the origin of this theory.

But with the lapse of centuries, having been favored with a passage through the corrupt channel of the church of Rome, by which it lost none of its repulsive features, it comes forth taking the form that those born of Christian parents are entitled above others to the rights and privileges of the christian church, with sprinkling in the place of circumcision, and serving, in some respects, the same purpose. One was called Judaism. The other is called Protestant Christianity. Now, where is the difference between the two? There is really none in principle. The principle is the very same. It was false eighteen hundred years ago; it is false now. Even mother church could not transmute it into any thing else but a falsehood. And this falsehood has been incorporated in some form or other, with various modifications, into all the so-called christian creeds the world over. But there is one creed—the creed of the primitive churches—the New Testament, in which no such libel, on the character of the Allwise can be found. No where in that creed is he represented as making the salvation of millions of human beings, dependent upon the carnal relationship of the parties, or upon any rite administered by the hand of man.

This deception of Satan is found recorded no where else but in a

man made creed. Here, and here alone, is a doubt expressed in reference to the salvation of children dying in infancy, the offspring of ungodly parents. The Scriptures, so far as I can comprehend them, make no difference between one child and another, when the Savior said: "Suffer little children to come unto me; for of such is the kingdom of heaven." He made no distinction between the children of a believer and an unbeliever. And when he said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," he used the word children as a general term, making it applicable to all children alike. And again when he said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," he certainly did not mean one child more than another. He simply referred, in all these cases, to the child-like character, and not to any special advantage which one child had above another by reason of its parentage, or by reason of having submitted to some rite at the hands of man.

Such a thought as this, I can not think ever entered into the guileless heart of the Redeemer; for in all his teachings, or in all the teachings of his apostles, there is nothing to warrant the distinction made here by this writer. The creed of Rome out of the way, we can speak with as much confidence of the salvation of one infant as of another. One is as much "born within the covenant" as another, for the blood of Christ, the only seal which the covenant can really have, was shed alike for all, and in like circumstances, is applied to all. The blood of Christ alone, the Scriptures declare, cleanseeth from sin.

It is therefore heresy, deeply died and damning, to hold that for, the want simply of a fleshly connection with some certain individual, or for the want of an anti-scriptural rite, which is gravely termed by some, the "seal of the covenant," that the salvation of millions of "little ones" must, to say the least, be left in doubt.

Any one can accept this heartless, repulsive, God-dishonoring theory who will, but, for myself, I turn away from it saddened at the thought that so many good, pious, godly men, in other respects, do accept it and teach it.

Not long since a Presbyterian minister of my acquaintance, in preaching the funeral sermon of an infant, said that he was sure the little one was saved, for *it had a Christian mother*. Of course the inference was that had the mother not been a Christian, the salvation of the child would have been a matter of doubt.

Truly did Dr. Poindester say, at the Southern Baptist Convention in Baltimore, that Pedo-baptism, in all of its ramifications, from the sprinkling of a babe to a mitre, was based on the principle of hereditary christianity. "This principle," said he, "the Baptist reject, and here they stand alone in the earth, tracking by their blood their opposition to it." He further said that where this principle was held, there could be no liberty of conscience, and if allowed to be fully developed, all that was good and beautiful in Pedo-baptism would wither as if touched by a serpent. It is the province of Baptists still to oppose this principle, and to exert such a wide spread influence as to cause this Dagon of error, of superstition, and of priestcraft, to fall prostrate and demolished before the onward march of God begotten truth. They have done much already towards the accomplishment of this great and glorious result, but they have much more to do. It is no time now to falter, to make compromises with the enemy, or to preserve a truce. They must go forward, and with the wisdom of serpents, coupled with the harmlessness of doves, carry out to the letter, the Master's last command. They do not claim that their children are "born within the covenant" in the same sense that others do, and God forbid that they ever should claim it. For all the twaddle we hear about "children of the covenant," &c., amounts to nothing more nor less than that a child born of Presbyterian parents, and having been sprinkled, has a better chance for heaven, should it die in infancy, than one who had not enjoyed such privileges.

If there is not a family likeness to Rome here, I think it would be difficult to find one. Indeed it goes a little ahead of Rome. The Romanist is charitable enough to sprinkle any body's child, and if there is any benefit to be derived from it, it is bestowed upon one child as well as another; but the Presbyterians will not sprinkle any child who, as he supposes, is not

embraced "within the covenant." He looks upon all such as outsiders, just as a Jew does upon an uncircumcised Gentile, having no right to certain privileges belonging to the people of God. Away with such mummery which makes a priestly incantation, the performance of a certain rite or a fleshly relationship, the medium whereby the great blessings of the everlasting covenant, ratified by the blood of Jesus, are to be secured.

H. P.

TEACHERS AND SCHOOLS.

EXTRACTS FROM DR. A. McDOWELL'S ADDRESS.

"In faithfulness to his children every parent is bound to select those teachers whose moral, intellectual and practical qualifications best adapt them to form the character, develop the mind and promote the progress of their pupils."

"No scholastic attainments however varied or profound will atone for the lack of those moral qualifications which result from a sincere religious faith and a deep sense of individual responsibility. The former is necessary to render their influence and their example safe, and the latter to insure faithfulness in the discharge of duty. Nor is profound scholarship in itself a certain guarantee that he who possesses it will make a successful teacher. Sound discretion, a natural aptitude to teach, a love for his vocation, and a will to work, are far more important requisites of success, than the most extensive learning, since as one has well said, 'Education is not promoted by the dead letter but by the living spirit, not by dusty tomes, but by clear minded energetic fellow men.' Another, himself a successful teacher, touching the same subject, has said: 'The judicious selection of a school is a matter of indescribable importance. Parents should be guided in their choice not by a mere regard for intellectual or ornamental accomplishments but wherever real piety is inculcated, a thirst for knowledge excited, and habits of application, reflection, sobriety of judgment, and good sense are formed, that is the school to be selected by a wise and christian parent.' The selection then of teachers or of schools which is the same thing, since the character of a school depends entirely on the character of those who teach it, is one of the most responsible duties a parent has to perform; and since it is exclusively his responsibility, any attempt unduly to influence his decision is as discourteous as it is disreputable and the teacher who resorts to doubtful strategy or finesse to influence parents and attract patronage, to his school, thereby proves himself unworthy of his honorable position. That many teachers do practice these arts is a painful but patent fact so proverbially true as to justify the remark of a sensible man, uttered in bitter irony that 'no man is fit to be the principle of a school who is not thoroughly skilled in all the arts of humbuggery.' That men not only practice these arts, but succeed by them is the worst omen of these ill-omened times. For it proves that the fountains on whose purity the moral health and life of the nation depends are polluted and poisoned."

"If parents would save their children from this moral pollution and elevate as well as educate them, they must place them under the tuition of honorable high-minded and conscientious men, who would sooner suffer financial martyrdom, than grow rich by arts which are deleterious to the cause of learning as dishonorable to those who practice them. And having with due regard to their own responsibility and the interests of their children selected a school for them, they should not allow them to change for slight causes. The permitting of children to change schools at their own option renders the patronage of schools dependent almost entirely on the caprice of pupils, and presents to the teacher a temptation too strong for any thing but the sternest virtue to resist—to strive to please rather than to benefit his pupils. For his pecuniary interest and the reputation of his school depend much more on the numbers that throng his halls, than on his fidelity to his sacred charge; for well he knows if he is a little too rigid to suit the views of modern lads or lassies, they will leave and go to swell the ranks of some rival claimant for public favor. Hence that sage called discipline, who in ancient days dwelt in Colleges and Halls, beneath whose care learning grew a thriving healthy plant, overlooked and neglected, has grown sick and died, and in its death the cause of learning has suffered an irreparable loss."

THE OLD SCHOOL BAPTISTS.

The following article was written by Dr. Peck about 19 years ago, and published in the *Banner and Pioneer*. It is now republished by request.—Ed. Rec.

Real "Old School" Baptists—Philadelphia Association—a still Older School—one older yet—all Missionary and Education—Baptists, &c.

If ever a people were guilty of forgery in appropriating to themselves a name to which they have not the shadow of claim, it is that little excrement of a party, scattered through some of the States, who call themselves "Old School Baptists." As a party, in their excommunicating, non-fellowshipping operations, they are not yet twenty-one years old—not of lawful age. Hyper-Calvinistic antinomian doctrine, in contradistinction to the doctrine of grace, is many hundred years old. But if any of this little "sect" that have split off from the denomination, and surreptitiously taken a name that does not befit them, and to which they have no possible title, would look a little into the history of the denomination, they would find enough to trip up the heels of the party, strip it of its borrowed plumes and expose its deformity. Daniel Parker, in the west, and Joshua Lawrence, in the east, are in truth and fairness, the fathers and founders of this sect. And the common adage "give the devil his due," ought to be adopted in this case. They ought to receive all due credit for their success, in raising the standard of party, and relieving the denomination of a most unpleasant and cumbersome excrement. True, they have "thrown sand in the eyes," and drawn away many worthy and good brethren, but that is an inevitable consequence. Where there are leaders there will be the led. These two worthies—one in Texas and the other in North Carolina—are the two heads of the party. There may be something ominous in the circumstances of two heads to one body, as this monstrosity is said by naturalists to exist in animated nature only in the case of a variety of the snake species. The Roman Catholic hierarchy once had three heads, when three Popes for a period, disputed their title to the see of Rome. Complaint may be made that we have not given Beebe, Trott *ad idem genus*, due precedence to the ranks of this new cohort; but they must not be regarded as heads.

The distinctive feature of the "New Test" party as our colleague at the "City of Locks" calls them, is a declaration of non-fellowship, non-intercourse, and non-fraternization with all Baptists who have anything to do with missions, temperance, Sabbath Schools, educating ministers, circulating tracts, &c. Indeed, Mr. Trott, their learned expositor, has demonstrated that these and other matters constitute the identical "thorns" of the apocalyptic beast disclosed to John on the isle of Patmos.

They arrogate to themselves the name of "Old School Baptists" because they reprobate all these measures, and declare non-fellowship with all Baptists who have any thing to do with missionary work or any of these forms of active benevolence, and with all who hold correspondence or fellowship, missionary Baptists. In this charitable act they cut themselves off from all but nineteen-twentieths of all the Baptists in the United States, unless we can admit that a mere fragment of a party can exclude a vast majority. And now let us see what credit these people deserve for the name they have assumed. "Old School" implies old principles and practices, such as belonged to the denomination before the present generation. Lying before us are a series of extracts, copied some years since from a life of the minutes of the Philadelphia, Baptist Association in the olden time. The file, or volumes, contained a series of the minutes, from the first that were printed, down to a few years past. This body was organized in 1707, and for fifty years was the only association of Baptists in America. Neither Beebe, Trott, Lawrence, nor Thomas P. Dudley nor any other self-named "Old School" Baptist will dispute but what this body always has been and now is orthodox, "regular," sound in the faith. For the adoption of the Confession of Faith, put forth by "upwards of one hundred congregations in England and Wales," was by this body, in 1742, and since, called the "Philadelphia Confession of Faith."

In 1757, this Association numbered 32 churches, 29 preachers, and 2,302 members. The churches were scattered through the colonies from New England to North Carolina. In 1769, just seventy years ago, this Association of real Old School Baptists approved the establishment of Rhode Island College, (now Brown University,) directed collections to be made for it in all the churches, and all the ministers pledged themselves to promote the object. For a number of preceding years the Association was engaged in raising fund for public expenses. The same session application was made to the Association in favor of two young brethren in the ministry—Messrs. Utstick and Van Horn—for to be derived from a legacy left by a sister Hobs, for that purpose. These and other ministers were educated classically and theologically, by funds raised by this Association.

THE OLD SCHOOL BAPTISTS.

At the same session (1769) the following query from the church at Beekman's precinct, New York, was presented and answered.

Query. How shall a church pro-

ceed towards members who deny family worship to be a duty and so disuse it?"

"Advice. Let the church bear with them till it has used endeavors to convince them of their error and reduce them to their duty by argument. Also ordered, that some thoughts be put together on that subject and printed."

1770 "Ebenezer David, a student of Rhode Island College, received fourteen pounds for his education as a minister. At the first session of the Association, 1767, the following was adopted, 'Agreed that no man shall be allowed to preach among the associated churches, except he produces credentials of his being in communion with the churches, and of his having been called and licensed to preach.'"

MISSIONARY OPERATIONS.

In 1751—just eighty-five years ago—this Association sent out Elder John Gano who afterwards lived and died in Kentucky as a travelling missionary to Virginia and Carolina. At that period a class of Baptists, called "Separates," had sprung up, and in their zeal to multiply converts they had baptized many without real conversion. Elder Gano had indefinite instructions to travel in the southern colonies. On his return to the Association he represented the unhappy condition of the people and the great destitution of the south, and the desire for more preaching. Accordingly, the Association appointed Elder Miller and Van Horn, in company with Elder Gano, who visited that region in 1755. They received regular salaries from funds raised by the Association. Their labors were greatly blessed, many who had professed religion upon a sort of Campbellite faith were truly converted and re-baptized; the power of Godliness was revived amongst lukewarm professors and many open and notorious sinners were converted through their instrumentality. There was a change effected in both their doctrine and order, and in a few years the principles of reform introduced by these missionaries prevailed to that extent, that in ten years after the *Kelukee* Association was formed from the regular Baptist churches, modelled and formed by the missionaries from the Philadelphia Association.

In 1773 the Association again appointed John Gano as their missionary to travel to the South and ordered that he have reasonable wages for his time, and his travelling expenses paid; and in 1774 "brother Gano is declared to have been indefatigable in his labors, and that a minister travelling annually, according to the plan proposed, may answer very valuable purposes."

The same year the Association voted eighteen pounds in currency, from Mrs. Hob's donation, to aid in the education of Peter Smith and Thomas Grier, who were young preachers.

In 1776 seventeen shillings was contributed to R. I. College, and eighteen pounds currency, arising from Mrs. Hob's donation, was divided equally between Enoch Morgan and Burgess Allison, and nine pounds four shillings to James Sutton, from associational funds. All these were young brethren studying with a view to the ministry.

In 1775 a motion was made for raising funds, the interest of which should be appropriated to the particular and express purpose of preaching the gospel in destitute places among our back settlements, at the discretion of the Association. Agreed to recommend the plan to the churches."

It is unnecessary to adduce particulars further. The Philadelphia Association always has been, and still is a missionary and a ministerial education body, consequently must be regarded by the self-styled "Old School" Baptists as one of Sam. Trott's "thorns."

TEMPERANCE.

We have not done yet with these real genuine *Old School* Baptists. On the Minutes of 1778—consequently just sixty-one years since—is the following record:

"This association, taking into consideration the ruinous effect of the great abuse of distilled liquors throughout this country, take this opportunity of expressing our hearty concurrence with our brethren of several religious societies in discountenancing them in future, and earnestly entreat our brethren and friends to use their influence to that end, both in their own families and neighborhoods, except when used as medicine."

Soon after the revolutionary war societies were formed in various parts to aid in the gradual emancipation of slaves and especially in buying and setting free such as appeared to be qualified for freedom, and as were necessitated to be sold. This association adopted the following article in 1789—fifty years since:

"This association declare their approbation of the several societies formed in the United States and Europe for the gradual abolition of the slavery of the Africans, and for guarding against their being detained or sent off as slaves, after having obtained their liberty; and do hereby recommend to the churches they represent, to form similar societies, to become members thereof, and to exert themselves to obtain this important object."

The same year the following was adopted on *Ministerial Education*: "After conferring upon the importance and necessity of raising a fund for the education of pious and promising young men for the ministry, we, the members present, do engage to promote subscriptions for this purpose in our respective churches and congregations, and

to bring in the money raised at the next association."

In 1799 the plan of a General Conference, to be composed of one or more delegates from each Baptist Association in the United States, and to be held every one, two, or three years, as might seem best, was proposed. "The object was to confer and co-operate in measures to promote the kingdom of Christ on earth."

The next year (1800) the subject was resumed, the plan of a missionary society adopted, and the General Committee of Virginia, and all other Baptist associations in the Union were invited to co-operate and raise funds to support missionaries throughout our continent laboring among whites and Indians. It will be recollected by our aged brethren in Kentucky that a committee was appointed in the Elkhorn Association about this period—perhaps in 1801—to commence missionary operations amongst the western Indians and that the late venerable fathers, Ambrose, Dudley, John Taylor, and others who have gone home to the kingdom, were its projectors and promoters.

Here, then, we have a sketch of real "Old School Baptists" for half a century, and that ending nearly forty years ago. What contemptible imposition upon the public is to have a few scattered fragments of a clan of people not twenty years old—claim the name of "Old School Baptists."

But we can show a "school" still "older" than the Philadelphia association, that raised funds for the education of ministers, and for the missionary operations. In 1689 a General Association or Convention of Delegates from more than one hundred churches in England and Wales met in London, and remodelled the Confession of Faith adopted in 1646, and now called the "Philadelphia Confession of Faith," the same that the misnamed Old School Baptists of the Lawrence, Beebe, Trott and Dudley stripe pretend still to adopt. This great and ancient association of Baptists laid the foundation for the "Bristol Academy," a regular Baptist theological institution. What do you think of that Mr. Trott? Say, brother Dudley, have you not opposed and decried against theological seminaries and theological education for preachers? This Bristol Academy has been for one hundred and fifty years under the patronage of the real, genuine "PARTICULAR BAPTISTS," the very name that the *Lickingites* with brother Thomas P. Dudley at the head, have stolen from the old English Baptists, within the last twenty-five years!! *O tempora! O mores!*

The first minister educated at the institution thus founded by the venerable Convention of 1689 was Richard Sampson. After finishing his studies, and serving the church at Exeter as pastor for many years, he died in 1716. There are now many worthy Baptist ministers in the United States who were educated at the Bristol Academy. One is Moderator of the Edwardsville Association, in Illinois. Many of the English Baptist missionaries who have gone to India, and laboring with such success, were students there. So were the originators and projects of the English Baptist missions. All PARTICULAR BAPTISTS—remember, brother Dudley! Genuine "Old School Baptists," Mr. Beebe!

But we have not done yet. There are more Baptists of a still older school, who were genuine missionaries.

In Davis History of the Welch Baptists we find many interesting facts that show the character of the Baptists in Wales two hundred years ago. Jenkin Jones was a travelling missionary, and sustained by funds contributed by the churches. This was as early as 1641. William Thomas was a missionary the same year for six months. He received the following perquisites—From Swansea church, 5; Llantrisant, 2, 10s; Carmarthen 2 10s; in all 10l—equal to fifty dollars, which, compared with the prices of labor, &c., then and now, would equal about \$200 for six months.

At an association of Welch Baptists, held at Swansea in 1654 the messengers from the church Llantrisant proposed to revive the ancient order of things. And what was this ancient order of things? Why, a missionary system, which, under the tyrannical reign of Charles I, they had been prevented from observing. The Baptists in Wales, in a remote period, employed missionaries. The association reviewed the ancient practice, and the messengers from each church named the several sums for which they pledged the several churches to which they belonged.—Swansea subscribed 5; Llantrisant 2 10s., Carmarthen 2 10s. &c. No one was compelled to give, and yet every church made its free-will offering to sustain the cause and send out missionaries in the destitute parts of Wales.

The result is that "Old School" Baptists are missionary Baptists. They educate their preachers whenever they can.

Let not our brethren any longer be deceived and led astray by those who know that the foregoing statements are facts. We have effectually stripped them of their borrowed feathers. They have stolen a name to which they have no title, and we have nailed them to the counter a base metal—as a deceptive counterfeit.

P.

The best exercise of memory—Remember the poor.

THE POOR WIDOW.

BY SPURGEON.

Here is a woman selected to sustain the prophet; she is poor and a widow. Brethren, if our heavenly Father had so willed it, the spread of the gospel need not have required a penny of our money; but he has ordained it from the very beginning, that wherever the gospel comes, it should make an appeal to the liberality of those who profess it, for its support. There are certain persons who say that the ministers ought not to be supported, and that it is a very high and honorable thing for them to earn their own living in trade. I have no doubt it is a very honorable thing. I almost envy the preacher who is able, like Paul, to carry on business and to support himself; but I must confess I am very well satisfied to be as honorable as my master was; and as he never carried on any trade from the time he took to the ministry, but was supported by the free-will offerings of the people, it is so far as I am concerned, enough for the servant to be his Master, and the disciple as his Lord. From the very first, when our Lord began to preach, the people entertained him, and supported him, and his rule was, when he sent forth his apostles, not, "Pay your expenses, and mind you do not mention anything about money to the people," but "Into whatsoever house ye enter, eat such things as are set before you." They were evidently to live upon the people to whom they preached, for said he, "The laborer is worthy of his hire."

Now, why has our Lord been pleased to put it so, that the carrying on of the gospel should always require money? There is something so distressing about the very sound of the word money, that some supercilious Christians feel quite ill when the box comes round; they are so heavenly-minded, that the idea of an allusion to Mammon grieves their blessed spiritual-mindedness. Why did our Lord put it so that there should ever be any need of speaking about funds? Why did he talk of the widow's mites, and sit over by the treasury? Why not abolish the treasury altogether? Surely he was as spiritual as we are; why did he introduce the topic of money, or render it necessary that it should be introduced? Was it not because the giving of something to God is the truest form of worship, especially when you give till you feel you have given? To sing a hymn, to pray, these are well enough, but what hypocrite will not do these? What really is there of self-denial in these? If we have sung we can sing again, and it costs us nothing; but he who gives something, he who like the Sereptan widow is willing to give of his little all, has given a real tribute to the Most High. There is no shame about that, and of all the offerings which come up before God, I will venture to say that the money gifts of the poor when they have to deny themselves in order to give, are as acceptable to Jesus Christ as the wrappings of Jacob by Jahobek, or the or the songs of David when he danced before the ark.

May not our Lord have been pleased to add us in Scripture concerning "the collection," because liberality to the Lord's work sanctifies the toils of earth? During six long days the Lord's people are working among bricks and timber, or in the field at the plough-tail, or standing behind the counter, what a dreary thing were this for an immortal spirit if it could not be sanctified to noblest uses! but the Lord enables you to sanctify the labor of the six days by bidding you consecrate of the earnings of the six days to him, week by week presenting your offering for Jesus Christ. It links earth with heaven; it links your merchandise and shipping, your exchanges and warehouses with the heavenly Jerusalem, and the streets thereof. Instead of degrading religion by bringing it down to connection with Mammon, the demands upon your generosity elevate you, by enabling you to do something for God, and compel this world's toils to yield a tribute to the Lord of all.

HONOR OF GIVING TO CHRIST.

Then there is another reason it puts such honor upon us to be allowed to give to Christ. I do not know how you feel, but when I am permitted to give anything to him who opened his five wounds for me who gave heart and soul, and all that he had for my redemption, I am full of delight. When I receive I fall flat on my face, and when I am permitted to give, a hand is laid upon me to lift me up, and I rise honorably accepted with my gift. You would all feel honored if you were permitted to present a gift to a queen, how much more to give to the King of kings! The cattle on a thousand hills are his; if he were hungry he would not tell us; if he were thirsty, he would not ask us to drink from him; but yet in condescending love he comes to us, and his church comes to us, in *informa pauperis*, and begs us to assist to support his work among men; and when we give cheerfully to Jesus, we are honored in the giving.

In the case before us, God commanded a widow woman to sustain Elijah. Now, if there must be money found for the church, why does not our exalted Head send a few rich people who shall give of it, and let the poor go free? The Lord very graciously does send a few rich brethren, who give by far the larger proportion of all religious contributions; but I have always noticed that our Lord will never send a spiritual church enough rich people to let them be able to do without the poor, because his intention is that the blessing of being allowed to give to him should come as much to the widow of Serepta as to Joseph of Arimathea. It is his intention that his rich people should give in proportion, but he never wishes that anything should prevent the very poorest contributing their penny, and receiving the subsequent blessing. "I have commanded a widow woman to sustain thee." It was a good thing for the widow woman to have such a task assigned her. She was to sustain a prophet. It was an honor to her, and it was no loss to her. What the Lord's servant took with one hand he gave back with the other; and very often we have seen that if God lets his servants give to him by shovelfuls, he will return it to them by wagon-loads at the back door; he will never be a debtor to his creatures. Of course, if they give to receive again, they do not give at all, they are only investing for themselves, but when they give with a free, willing heart, they shall receive even in this life, and certainly in the life to come, an abundant recompense. Therefore, let the poorest always cast their mites into the treasury. On the first day of the week, let every man lay by in store, be he rich or be he poor. Let none appear before the Lord empty, but bring him an offering with joyful heart.

DULL HEARERS.

We once heard a person, while speaking of a certain minister, style him a "dull preacher." It was not the first time we ever heard the remark applied to a class of preachers who, while they seldom dealt in the ornamental, always provided their hearers with solid truth. We have seen dull hearers, as well as dull preachers. It does one good to preach to a man or woman who is wide awake—not only their eyes, but their ears open, and their brains at work. A listening infidel is a better hearer than a drowsy Christian. A stubborn shako of the head as our clearest arguments are stated has more animation in it than a sleepy nod which may express approval or conceal a yawn.

When people are interested they will listen. When they recognize the message as from God, and hear, remembering that eternal interests are at stake, the preacher can feel that the intellect of the hearer grasps the truth, and his heart feels its power. Let hearers sharpen up, and there is no telling how much it will brighten the sermon. The upturned countenance of a listening congregation exalts the preacher, and his mind takes in a wider range of thought, and his tongue grows eloquent as he tells it. He feels that his words take hold, and weaving his argument with vigor, he binds it firmly with strong appeals.

If your preacher is tame, perhaps he only reflects your dullness. Wake up. Help him—if not for your own sake, for the sake of others. He may not do you good, but if God called him to preach, he has a message for somebody. Do not let your dullness blunt the edge of his blade.

THE AXE.

The other day I was holding a man by the hand, as firm in its outer texture as leather, and his sunburnt face was inflexible as parchment. He was pouring forth a tirade of contempt on those who claim that they can find nothing to do as an excuse for becoming idle loafers.

Said I: "Jeff, what do you work at? You look hearty and happy; what are you at?"

Said he: "I bought me an axe three years ago that cost me three dollars, which was all the money I had. I went to chopping wood for the card, and have done nothing else since but chop wood and have earned more than six hundred dollars; drank no grog, paid no doctor, and have bought me a little farm in the Hoosier state, and shall be married next week to a girl that has earned two hundred dollars since she was eighteen. My old axe I shall keep in the drawer, and buy me a new one to cut wood with."

After I left him I thought to myself, "That axe and no grog! They are the two things to make a man in this world. How small a capital! That axe! How sure of success, with the motto 'no grog.' And then a farm and a wife—the best of all."

THE PILGRIM MOTHERS.—A lady, having been invited to send in a toast to be read at the anniversary celebration of the Pilgrim Fathers, furnished the following; it is spicy enough to flavor half a dozen anniversary dinners: "The Pilgrim Fathers, forsooth! What had they to endure in comparison to the Pilgrim Mothers? It is true, they had hunger, and cold, and sickness, and danger—foes without and within. But the unfortunate Pilgrim Mothers! they had not only these to endure, but the Pilgrim Fathers also! and yet their names are never mentioned. Who ever heard of the Pilgrim Mothers? Who ever writes songs, drinks toasts or makes speeches in recollection of them? This self-sufficiency of the men is beyond endurance. One would actually suppose that New England had been colonized by the men, and prostrated provided for by a special providence."

HOW TO DESTROY YOUR ENEMIES.—"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to beat adversaries.

BIBLICAL RECORDER.

RALEIGH, N. C., AUG. 12, 1868.

Abide here fast by my maidens.—

Ruth II: 21.

Thou shalt keep fast by my young men.—Ruth II: 21.

Boaz, rich and kind, noble and benevolent is a type of Christ.

Ruth, at first a sojourner in the wilderness of sin, then a mourner and a seeker of the land of promises, a gleaner in the field of her kinsman redeemer, is advised to "go not to glean in another field, neither go from hence, but abide here fast by my maidens." Boaz also advised her to "keep fast by my young men." Then she humbles herself at his feet and in due reason this worthy and virtuous woman is dearly beloved bride and a type of the Christian church, the Lamb's wife.

But the language of Boaz also teaches an incidental lesson. The church must "abide fast by my maidens" of the Lord and must also "keep fast by the Lord's young men."

The apostle to the Gentiles, though a bachelor himself, writes the young, "I will therefore that the younger women marry."

In his letter to the Corinthians he says the widow "is at liberty be married to whom she will, only in the Lord."

It is therefore impossible to misunderstand the doctrine that Christian men and women in seeking companions for life should choose them among the pious and holy. It also seems that common sense would lead us to expect the best men and the best women to be the best husbands and the best wives.

Samson forsake the daughters of his brethren and went courting among the frolicking gamblers living in the rich valley of Sorek. He soon found himself a poor blind captive grinding in the mill of repentance.

Even the Indian philosophy of old Nokomis induced her to give the youthful Hiawatha a solemn warning!

Weed a maiden of your people, Do not outward go nor westward, For a stranger whom you know not! Like a fire upon the hearth-stone, Is a neighbor's homely daughter, Like the starlight or the moonlight In the hand of strangers.

The Rev. Mr. Barrett of the Baptist Church, reports in the *Biblical Recorder*, that he buried so many persons in Babylon, two of them were Mediators.He came to emphasize with some sort of triumph that two were Mediators.—*Episcopal Methodist*.

There was no triumph. He was simply glad (as any Christian should be) to see them buried with Christ in the likeness of his death.

We think these changes of church relationship should rather excite regret than joy.—*Episcopal Methodist*.

We have no doubt they do "excite regret" in your bosom. They are too one-sided.

Moral loss to the world usually attends these transfers of church membership.—*Episcopal Methodist*.

Very true. We hope that "moral loss to the world" the flesh and the Devil will attend every addition to the fold. You have suffered moral loss by a recent accession. Accept our sincere sympathy.

It would be well for proselyting preachers to study the Saviour's declaration: "Wo unto you Scribes and Pharisees, hypocrites, for you compass sea and land to make one proselyt; and when he is made, you make him two-fold more the child of hell than yourselves."—*Episcopal Methodist*.

When you wish to commune with us you say "all Christian churches are flocks belonging to Christ." You harp on the church universal, the denominational tree, the spiritual church, and the stones of the temple, but when we preach the truth and your people receive it, we are "Scribes and Pharisees, hypocrites, children of hell." &c.

GENERAL ASSOCIATION OF TEXAS.

This body met at Chatfield on the 17th ult. General J. E. Harrison presided. The basis of membership allows two messengers from each church and one additional for every ten dollars the church contributes to the objects of the Association, and four members from every Association, and one additional for every twenty dollars contributed by the Association; and that any member of a Baptist church may become a member for the year by contributing five dollars to its objects.

The following resolution was adopted: Resolved, That as Baptists, we will ally to the support of the Texas Baptist Herald.

On Sunday night a mass meeting was held in the interest of Sunday Schools. Addresses by brethren Stribling, Kimball and Link. Collection \$25.00. On Monday morning the business of the Convention was finished with great harmony and much good feeling.

The Board was located in Bryan City. The next Convention to meet there Saturday before 2d Sunday in July, 1869. Introductory sermon by J. B. Link or his alternate, V. G. Cunningham.

SOUTH CAROLINA BAPTIST STATE CONVENTION.

This body met at Newberry on the 24th ult. Elder John Culpeper preached the introductory sermon.

Dr. J. L. Reynolds was elected President. Dr. J. O. B. Dargan, Vice President.

The following resolution was finally adopted with three dissenting votes:

Resolved, That this Convention do earnestly recommend the "South Carolina Baptist" to the patronage of every Baptist family in the State, and that Ministers be requested to aid in its circulation by acting as Agents, and by engaging an efficient person or persons, in their respective congregations, to act as local agents in its interests.

The Convention recommended that scholarship of three years duration, in Furman University, be sold for \$30 a year and that tuition be reduced to \$75 a year.

Dr. Dargan declined re-appointment as general Agent.

Able sermons were preached by Drs. Furman and Reynolds, and by Elders Chambliss, Shuck and Gaines.

The following resolution was unanimously adopted:

Resolved, That amidst the pressure of our existing trials, it is our duty to cherish an undiminished interest in the cause of Foreign Missions; and that we hereby commend it to the renewed sympathies, and prayers, and contributions of the churches.

Mr. Rich.—I will say in reply to the Senator from Montgomery, concerning his liberality that the Scripture says: "There is a charity that fanneth itself."—*Senate proceedings*.Please give us the chapter and verse, Mr. Rich.—*Biblical Recorder* Aug. 5th, 1868.In reply to the above query, the reporter of the *Standard* would say if the editor of the *Biblical Recorder* will look at the *Standard* of the day following he will see that the quotation of the Senator from Pitt should have read, "There is a charity that vaunteth not itself," and if the editor desires to know where it can be found, no doubt the Senator from Pitt can inform him.—*Standard*, Aug. 6th, 1868.

So many of our public men have recently perverted and misquoted Scripture that we are very glad to see that the reporter exonerates Senator Rich and himself assumes the responsibility. The Scripture as repeated by Mr. Rich was very appropriate and should be constantly remembered in every assembly.

But the reporter is very respectfully reminded that his quotation marks should include only those words found in the Bible.

Paul said, "Charity vaunteth not itself." The reporter says: "There is a charity that vaunteth not itself." This implies that there is also a charity that vaunts itself, which the apostle certainly intended to deny.

THE SUNDAY SCHOOL BOARD.

After a long, free and full discussion at Baltimore, the fathers and brethren beloved, by a very large majority, decided to remove the Sunday School Board at Memphis. It is generally supposed that it was done in good faith, and because they thought that the best interests of our large and imposing denomination could thereby be subserved. It was because of this supposition that the Corresponding Secretary agreed to undertake a work he had never sought. He has appealed to the friends of the prominent Sabbath School cause, and especially to those who are members of the Southern Baptist Convention, to now manifest by their acts how much they desire really that the Sunday School Board should be continued.

The Corresponding Secretary regrets to see the reprehensible spirit manifested by a recent writer in the *Index*, which, if general, would disintegrate and despoil our vast connection. That moment when wise brethren propose to build up State Boards by ignoring the Boards of the Convention, will begin deterioration and discord. It is to be hoped that the representative men of the denomination do not sympathize with the writer referred to. If he will turn to the Report of the former Corresponding Secretary at the late Baltimore Convention, he will find that the new Board inherited a considerable fund. He ought to know further that the present Board cannot operate without funds, if the Georgia Board can. He also ought to know, if he is really a Sunday School man, that the Sunday School Board is every way worthy of the liberal support of Georgia Baptists, as are other Boards. And yet he is willing to help them, but not the Sunday School Board of the Southern Baptist Convention. Comment is unnecessary.

The Corresponding Secretary would again urge upon all true Georgia Baptists, and upon the Baptists at large, to help the Board at once. Give us the benefit of one day. It will not hurt you. It is the cause of Christ. It is the cause of truth. I beg you in the name of the dear little children of the whole South. A few cents from every Georgia Baptist would enrich us and not impoverish you. Indorse your belief in the importance of the Sabbath School work, by "one generous and appreciative contribution."

T. B. KINGSBURY, Cor. Sec. S. S. B.

PROF. WILLIAM ROYAL, D. D.—The Board of Trustees of Furman University have conferred the title of D. D. on Prof. William Royal, of Wake Forest College, N. C. Professor Royal was for many years connected with Furman University.

For the Biblical Recorder.

ELDER T. H. PRICHARD.—DEAR BROTHER:—I would be pleased if you will give me a description of the Improved methods of teaching in Sabbath Schools.

Has there been any time set for holding a Sunday School Convention let us have one as soon as possible.

Fraternally yours, GILES CLUTE, CLINTON, N. C., July 29, 1868.

For the sake of others interested in the inquiries made in this letter, I will answer them through the Recorder.

And first, there have been great improvements made in the methods of Sabbath School instruction, but I do not profess to be familiar with all of them, nor can I give more than a few imperfect hints in a brief article. Some Schools appoint a competent committee, at the beginning of each year to prepare a scheme of lessons for every Sabbath in the year. With the aid of the best helps, this committee selects some subject, or series of connected subjects for the study of the School during a part or the whole of the year, with the parts of Scripture relating to the particular lessons, and this scheme of lessons is printed and distributed through the School. This plan involves much labor on the part of the committee, and while it is a good one for towns and cities, it is not convenient for country Schools. It is not so difficult to put in practice, however, as it seems at first view, for we can readily see how a few intelligent teachers could arrange a series of lessons on the life of Christ, or the life of Paul, the travels of Paul, the letters of Paul, &c.

Another plan is for all the Bible classes to have the same lesson each Sabbath, and for all the teachers to meet at some time during the week to study the lesson of the next Sabbath. Very great and general interest is often excited in this way, not only among the teachers but throughout the school. Any book of the Old or New Testament may be studied with much profit in this way. I have used in this plan "The Pauline Question Book," which treats of the life, letters and labors of the great Apostle. While an excellent book, it is too difficult and requires too much research for any but advanced classes.

Neither of these plans will comprehend the entire school, but the "graded school system" is designed to embrace all the scholars of every degree of advancement. By this system, the school is divided into four grades of intelligence, and all have the same lesson. It may be one of the parables or miracles of Christ, the duty of loving Jesus, of keeping the Sabbath holy, or some other doctrine or duty of our holy religion. The instruction given to each grade of scholars differs according to their capacity to understand—that to the highest grade, being somewhat elaborate and extensive, while only the elementary truths are taught the lowest, though all have substantially the same lesson. For the smaller children, in this system, the blackboard is brought into requisition, and the eye, as well as the ear, is made to quicken the intelligence and impress the mind of the little ones. This system requires much fewer teachers than any other, though the teachers must exercise some ingenuity, and study to fit themselves for the work. Rev. G. C. Conner, of Atlanta, Ga., in a Mission school of over three hundred children, has but six teachers. This system is much used in Mission Schools, and in its operation, most of the labor of teaching falls on the superintendent.

The most interesting feature, which the Sabbath School enterprise has developed in our day is the Infant Class. We have a good one in Raleigh, and perhaps a better idea of the institution can be conveyed by describing it, than by speaking generally. It is composed of about seventy-five children, between the ages of four and seven or ten, and is officered by three teachers. A separate room is appropriated for its use, and from the opening until near the close of the school, it is entirely distinct. It is taught by pictures, by cards and orally. Scripture facts, stories and even doctrines are taught, and it is surprising to see how much valuable knowledge these young minds absorb. The children seem interested in every part of the exercises, but the singing, of which they do a great deal, is that which especially attracts and delights them. Black board exercises are very engaging and instructive to infant classes. An infant class cannot well be taught in the same room with the whole school. Some Sabbath School rooms have folding doors, by which several different classes are separated and at the close of the session, are thrown together again, and some infant class rooms are fitted up with little low seats for the accommodation of the little new things. Mrs. Dr. Jeter, of Richmond, has an infant class of one hundred and fifty little children.

I have not space to speak of the blackboard and its uses, of which some experienced teachers are very fond, but I will say that no system

of Sabbath School instruction is in a low shot of being good, in which maps are not used, and geography carefully taught. Every school room should be equipped with one or more good maps, and if the teachers think they are too poor to pay \$5.00 for one of brother Jones' excellent maps, they can procure from brother J. K. Howell, "Four Bible Maps" for ten cents, which contain all the geography in the Bible.

To all superintendents and teachers who wish wise and progressive suggestions in their sacred calling, I would recommend "The Sunday School Index," to be had of brother Howell, #1.25. "The Sunday School Times," published in Philadelphia, by J. C. Garigues, a weekly paper at \$1.50 per annum, and the "The Sunday School Teacher," of Chicago, and last, though we hope it will not prove least, "The Sunday School Teacher," to be published in Raleigh, N. C., by T. M. Hatcher.

A word now as to Sunday School Conventions. It was proposed by the North Carolina Sunday School Association to hold a Convention in Raleigh, about the first of August, in advance of the meetings of the District Associations, but there was not time enough given to accomplish the object proposed, and now it is contemplated to hold a Convention in Hillsboro, immediately preceding the session of our Convention. Virginia had a Convention of three hundred delegates last March. Georgia, Alabama and Kentucky have had State Sunday School Conventions and every issue of the *South Western Baptist and Index* and the *Herald* tell us of the doings of district Sunday School Conventions.—Last week the Methodist had a grand Sunday School Convention in Richmond. The great object of our recently formed Sunday School Association, is to renew a general interest in Sunday Schools, and to promote their efficiency, and in no way can these great ends be so rapidly and certainly attained as by bringing the Sunday School workers together to talk and pray over their work. Let every enterprising Sunday School man throughout the State agitate the subject, let him not be content with the State Convention, but work to organize Sunday School Conventions in every Association, and within the limits of every Union Meeting, and then we shall see an impetus given this glorious enterprise, which it has never had heretofore, and the most blessed results will crown the efforts of them who labor and sacrifice in this inviting field.

T. B. KINGSBURY, For the Biblical Recorder.

DEAR BROTHER MILLER: This is our first day. There are forty-two students present. From this beginning and what is learned from those who have arrived, we hope to reach our usual numbers. Can you not stir up our people on the subject of education. We are, it seems to me, in a critical situation. So few are receiving the benefits of an education. All our schools, preparatory as well as collegiate, are greatly depressed. There are not half the usual number attending schools of any kind; and as for our colleges, they have not one-fourth of their original numbers. What is to be the result of all this? Have we looked through to the end? There is only one period for our youth, now fast arriving at manhood, to secure the advantages of education. That time passed, and the great majority will never reap them; and those who will reap them under many difficulties. Is it fair to the rising generation—supposing it shall only be a peculiarity of the present generation—to have them enter life, sustain its duties and bear its burdens, in an age like this without the helps, all the helps which the times afford? If they shall not complain at our hands when they have made trial of the difficulties of the situation, we shall be fortunate.

But this is not all. Is it doing justice to our section? There are circumstances arising from our present and past condition which are sufficient to depress and to unsettle our former relations of equality and healthful rivalry with other sections. But what is this we do now? Other sections are educating more than ever. In all the North and North West schools and colleges, male and female, were never so prosperous.—The people there, our rivals, are thoroughly aroused and laboring in the midst of great prosperity in other directions, to educate their youth, endow their Institutions, lay deep and broad the foundations for a liberal and extended culture. We, on the other hand, partly from the peculiarity of our political condition, partly from the want of means and a proper appreciation of our real needs, we are closing the doors of our Universities, withholding patronage from our schools, and dwarfing the intellects of our rising youth. And then we enter the course. Shall we be able to reach the goal? Alas, our depression has produced apathy, and in too many cases feeling that the difficulties are too appalling to be met, we have yielded in despair.

My dear brother, can you not do something to arouse us? And your correspondents might take up the

same—might write and print for your many readers, and infuse us with a new life.

Do you say, "Write yourself; my columns are open." But who will believe me, situated as I am—believe me, I mean, in the same way? Something I am sure ought to be done increasingly to stimulate us all, or we shall be left so far in the race on which we have entered.

Affectionately yours, W.

DIVINE ANOINTING.

So soon as a man is cleansed, he becomes fit for the Lord's service.—One of the first instances of a forgiven sinner is to become a servant in the house of his pardoning God. Listen to David in the fifty-first Psalm: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Forgiven himself, he desires to be a preacher to others. But before we can serve God we must be anointed to the service. God will have no unanointed priest in his temple, but His Holy Spirit is the anointing which he bestows upon every one of the pardoned. Not to me as the preacher alone is this anointing given, though I desire to have it more and more for your sakes, but for every one of you is this anointing appointed. "Ye have an anointing from the Holy One: Your eyes are anointed with eye-salve, that you may see and discern the mystery of fellowship with God. Your hands have been anointed that you may be laborers together with God, in body, soul, and spirit; that your entire man, filled with the indwelling Deity, may be consecrated to noblest ends. I pray God to give His children to feel this anointing more and more. We believe in no priesthood, no setting apart of any set of men who are to minister in holy things as substitutes for their brethren, but ye who are saints are alike kings and priests unto God. Though by nature sinners, who would have been in hell but for grace divine, you are now made priests to God to-day, to minister before His throne. There, amidst the fires of Gehenna, would have been your offering portion, but there, within the veil, where the glory which excellently reveals its radiance, is your proper position to-day by the rights which sovereign grace has bestowed upon you. "I washed thee with water, and I anointed thee with oil." Dear brother in Christ, I want you to realize these privileges now. As I said about cleansing so say I again, do not let Satan make you think it to be a myth, or that it does not belong to you at this precise instant of time. The reality and present character of divine blessings is a point never to be forgotten. To-day you are justified. You are without spot or wrinkle, or any such thing, as you stand in Jesus; and then at this hour you are anointed to priesthood by the Holy Spirit. Let not Satan tell you that you are not so called and qualified, for as a child of God you are indeed a partaker of the Holy Ghost. Go to your knees in prayer as an anointed priest; go to your Sunday School this afternoon, or street-preaching, or whatever else may be your form of ministry; go to us having an unction from God, an anointing to do the work which the Lord has appointed you to do.—In the double blessedness of cleanness as a washed sinner, and qualifications as an anointed one, rejoice in the Lord your God!—*Spurgeon*.

DR. KINGSBURY.

The Athens Post says: "Dr. Kingsbury is a native of North Carolina, but has recently made his home in Memphis, having been called to that place by the Convention held in Baltimore in May last, to take charge of the publication of the Sunday School paper, 'Kind Words,' for the Baptist denomination South, and also to act as Secretary of the Board. A better selection could not have been made. Dr. Kingsbury is a gentleman of the highest of culture and refinement, and he is a most valuable and useful laborer."

A correspondent of the same paper giving an account of the Trinity picnic says: "After dinner, amusement, music, singing, and thirst-quenching, for the day was intolerably hot, Rev. Dr. Kingsbury, of Memphis, Corresponding Secretary of the Sabbath School Board, and a regular 'tar heel' to the 'manor born' in his own language came forward and told us a great many good things, especially, insisting that greenbacks were a fine good thing, in keeping up the great machine for whose success he labored. He did not wish to ask anybody for money to further this object, but would take occasion to announce that if there were any present who desired to do something for the Sabbath School Board, much or little, that his Secretary was still on hand! As we listened to him we couldn't help thinking, and we didn't try very much to prevent it, that Kingsbury was the right man in the right place."

VERY SUGGESTIVE.

The following note will sufficiently explain itself: "Philadelphia, July 22, 1868.

"Bro. OLMEAD.—In preparing for the binder some London magazines given to the Historical Society, I noticed on the cover of one the enclosed advertisement. I think it contains hints that may be useful to several sorts of persons."

Yours, truly, H. MALCOM.

SURREY TABERNACLE.

A Clerk wanted, to conduct the Singing at the Surrey Tabernacle, Borough Road. He must be one who knows vitally the truth for himself, and be able to give a Scriptural reason of the hope that is in him. One who lives as well as professes the Gospel. He must also be a decided, a secret Baptist.

Also he must have a competent knowledge of music, and a voice for giving the hymns out as well as singing, suited to the largeness of the place and congregation. Also he must be one who can both give the hymns out in his own soul what he is saying; also, he must be sufficiently acquainted with the English language to pronounce his words with propriety; one who knows whereabouts accent and emphasis ought to rest. It is not desired that the hymn, in giving out, should be growled out, nor squeaked out, nor bawled out, nor whispered out, nor hurried out, nor dandied out, but given out as dictated by common sense and a feeling heart, in a voice distinct, earnest and impressive.

Also it is desirable that he should be one who in singing pronounces his words: not glide with le, la, la, through the hymn, and nobody know what he is singing; nor is it desirable that he should bawl ready to split his throat, but sing easily and melodiously. Of course, perfection cannot be expected, but the above will serve for a hint as to the kind of article that is wanted. Direct to Deacons of Surrey Tabernacle, care of J. Cox, 100 Borough Road, S. E.

ITEMS.

THE CAUCUS.—It seems to be agreed that the good city of Boston has the honor of being the inventor of the caucus, at least in its American sense. An early writer upon our revolutionary history, Mr. Gordon gives the following account of its origin. "More than fifty years ago" (from 1774). "Mr. Samuel Adams' father and twenty others, one or two from the north end of the town where all the ship business is carried on, used to meet, make a caucus, and lay their plans for introducing certain persons into places of trust and power. When they had settled it, they separated, and used each their particular influence within his own circle. He and his friends would furnish themselves with ballots, including the names of the parties fixed upon, which they distributed on the days of the elections. By acting in concert, together with a careful and extensive distribution of ballots, they generally carried the elections to their own mind. In like manner it was, that Mr. Samuel Adams became a representative of Boston." This makes the custom quite a venerable one—fifty years earlier than 1774, taking us back to 1724—and would claim for its indorsement some very venerable revolutionary names. From the fact that these meetings were held to a considerable extent by men engaged in the shipping interest, it is supposed that the term used to designate them was at first employed in derision. They were called *caucus meetings*, which phrase in process of time became our modern term, *caucuses*.PRACTISING FOR BAPTISM.—Not a great while since, a Pedobaptist mother, of our State, was boasting, in a circle of ladies, how well her child had behaved when the minister "baptized" it—with what a sweet smile it had welcomed the descending "drops" (which if not as good as an ocean) symbolically, were doubtless better physically.) "And pray"—asked one of the ladies, a Baptist friend and neighbor—"pray, how long were you practising upon the child beforehand, as a preparation for the baptism?" This home question led to a confession from the mother, that for days and days together, she had sprinkled the child herself, in order that the sprinkling by the minister might be grateful to it and occasion no unseemly outcries!—*Christian Index*.

A gentle heart is like ripe fruit, which bends so low that it is at the mercy of every one who choose to pluck it, while the harder fruit keeps out of reach.

Bishop Beveridge has truly and strikingly said: "Who knows but the salvation of ten thousand immortal souls may depend on the education of a child?"

Mr. John H. Hyman, of Scotland Neck, died at his home on Wednesday, the 22nd ult., of consumption.—*Sentinel*.J. W. Rast A. M. has become associate editor of the *Western Recorder*.

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine. If vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

A western editor, in response to a subscriber who grumbles that his morning paper was intolerably damp, says, "that it is because there is so much dew on it."

TEETH.—The consciousness of truth nerves the timid and imparts dignity and firmness to their actions. It is an eternal principle of honor which renders the possessor superior to fear; it is always consistent with itself, and needs no ally. Its influence will remain when the lustre of that once sparkled and dazzled has passed away.

LIVING.—The man who will live above his present circumstances, is in great danger of living in little time much beneath them.—*Addison*.

There are shallow-pated, unprincipled persons, who have handsome faces, comely figures, and are elegantly attired. The worth of all such—which is infinitely small, lies in their exterior; and they may be likened to the cinnamon tree, the whole virtue of which is the bark.

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

A PREMIUM.—Many desire a good child's paper for the children of their families; so, to gratify such, and to aid somewhat in the increase of our circulation, we offer as a premium, *The Child's Delight*, published at Mecon Ga. by S. Boykin, former editor and proprietor of the *Christian Index* newspaper.*The Child's Delight* is a large monthly pictorial paper, and is admirably adapted to entertain and benefit the young. It is a Baptist paper and costs 50 cents per year, but we will have it sent free for one year to each new subscriber who desires it. Remit \$3, and your address.The editor of the *Religious Telescope* objects to singing by the choir of churches while taking up a collection. He says: "We have sometimes seen brethren so absorbed in the singing during the collection that, with their closed eyes, they could not see the basket as it passed."

Temperance puts wood on the fire, flour in the barrel, meat in the larder, vigor in the body, intelligence in the brain, happiness in the whole family.

THREE WONDERS IN HEAVEN.—John Newton said: "When I get to heaven I shall see three wonders there. The first wonder will be to see so many people there whom I did not expect to; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all, will be to find myself there."

An old sailor at Gloucester, Massachusetts, said a few days ago, "I began the world with nothing, and I have held my own ever since."

WORKED TO DEATH.—This is a very common expression with a metaphorical meaning; but many a time, alas! it is literally true, especially so with the over-sensitive—the too high-strung. But it is often an unnecessary result, arising from idleness, giving time to brood over trifles, or from the wicked and weak-minded habit of getting into a worry about trifling things. I once knew a lady to cry because it rained before she could have some work finished around her splendid city mansion. All of us should accustom ourselves to take things by their smooth handle, remembering that it has been wisely said: "The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an overgrowth of small pleasures, since very great ones are let on long leases."—*Hall's Journal of Health*.

An instance of throwing one's self about at a party, in the case of a young lady, when asked to sing, first tossed her head, and then pitied her voice.

The Connecticut "Congregational Association of Churches" recently passed a resolution that no voluntary pieces shall be sung by choirs unless the words shall be intelligible to the congregation.

STRIKE.—Every one's experience convinces him there is nothing more hostile to the interests of religion, even in his own breast, than strife.—*Rev. Dr. Irons*.

A clergyman, being applied to in less than a year after his appointment to put a stove in the church, asked how long his predecessor had been there, and when answered "Twelve years," he said: "Well, you never had a fire in the church during his time."

"No, sir," replied the applicants, "but we had fire in the pulpit then?"

Street preaching has been adopted in Portsmouth.

There are five religious papers published in Richmond.

A new Lutheran church on 6th street, Richmond, is approaching completion.

Thursday of last week, was observed as a day of fasting by the Presbyterians in Virginia.

Rev. Richard Allen formerly of Norfolk, died in Washington on the 23rd ult., aged 61 years.

Rev. Wm. Fisher has been called and has accepted the charge of two Baptist churches in Nelson county.

The Episcopal church near Bacon's Castle, in Surry county, was burned last week by some vile incendiary.

Christian if you desire to be revived and refreshed by a visitation of the Holy Spirit, begin to pray. Pray for yourself and for others—for the church and the world. Pray!

Every hour of life's sands are sliding from beneath incantations fed, and with sin's fatal flower in the incantation, the trifler goes to his doom. The requiem of each departure is an echo of the Saviour's question: "What shall a man give in exchange for his soul?"

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

BE SILENT.—It is great in the Christian life to learn to be silent. Under opposition rebukes, injuries, still be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect, and call upon God in secret aspirations of prayer.

Brooklyn had 286 deaths last week.

The prospect is that the new class at Yale will number two hundred.

Mrs. Lincoln will visit Queen Victoria during her visit to England.

Prof. Hamilton L. Smith, of Kenyon College, Cambier, O., has resigned.

It is rumored that Stephens, the late Chief Organizer, has arrived at New York.

WHAT DOES IT MEAN?—The *New York Standard*, published on the 31st ult., contained the following remarkable stanza, by a contributor:

Let us then go in for ices, With a heart for any ills, And while for answer we are dry, Make it pay if we must will!

SECULAR.

WASHINGTON, Aug. 8, M. M.—Col. Dean had an interview, this morning, with Gen. Scholfield, and will have a definite answer regarding his mission on Monday. It is understood that while the Government considers the situation as one of delicacy, requiring much discretion, will use its powers under the Constitution and the laws to repress disorders with promptness.

Grant's recommendation for the general jail delivery in the South, heretofore telegraphed, was formally presented to the Cabinet, on Tuesday last, but produced no action. The *Washington Post*, being restored and the Courts open, relief from unjust or illegal punishment was within the easy and speedy reach of every citizen, whereas the general jail delivery, proposed by Gen. Grant, would doubtless throw many bad men on those communities.

WASHINGTON, Aug. 8, P. M.—No action in the Reconstruction bill, which was probably until Tuesday's Cabinet meeting.

Rosenzweig had a prolonged interview with the President, regarding Mexican affairs.

Revenue to-day, \$540,000.

A. W. Clark relieves Gen. Kilpatrick as Chilian Minister.

The belief is current that the Cabinet has decided to interfere in the Southern States, only in case of palpable insurrection. The States will transpire on Monday.

A careful reading of Section 2d of the fourteenth Amendment of the Constitution shows that the people must vote for Presidential electors, or lose representation in Congress.

Col. Dean, of Gov. Warmouth's staff, has confined himself in his representations, respecting affairs in Louisiana, mainly to the authorities to whom he was sent. In general conversation, while representing the situation as serious and requiring prompt attention from the government, he draws a milder and more encouraging picture of affairs than some others lately from St. Louis. He speaks very kindly of Gen. Hayes and other prominent ex-Confederates, and hopelessly of their probable attitude and course in relation to the public order.

FROM ALABAMA—THE LEGISLATURE.

MONTGOMERY, Aug. 8, P. M.—The House, this morning, rejected the Senate bill, by a vote of 43 to 32, authorizing the Legislature to call the electoral vote of the State.

