

Life's Autum.

**Life's Autumn.**

The autumn of a well-spent life is as beautiful as that of the waning year. Its end comes on as softly as the shadows of the fall steal over sky and hills and meadows. It is clouded at dark at times; the rains are falling to gather afresh; but, where the air clears, the rainbow spans the valley, and dyes the broken fringe of the storm with prismatic colors. The good man does not die; he only passes to a higher life. It is within us as it is with nature. We think he dies, but it is only his outward

year, like a blest soul, has done  
work—has filled a thousand vats  
with golden corn; weighted the  
vines with fruit; glorified all the  
earth with flowers and beauty; and  
lingering for a last fond look  
at earthly robes laid off, sheds  
a world a farewell smile, and so re-  
turns to God.—*J. Cunningham*  
*St. Louis, Mo.*

one before ten persons are present. Were it not for the fact that a poor man is paid a small weekly wage to be early in synagogue, prayers might be begun at 10, when the congregation assumes some numerical strength. The weekday services are attended by the paid worshippers only, and occasionally a few ultra-orthodox persons desiring to recite a prayer for a deceased parent. The women are hidden away in a separate gallery; they have no voice in the synagogue; their presence is entirely ignored, and they do not even join in the chanting of the psalms. When a Jew enters a syna-

Prof. Elicott Evans tells this story concerning his grand-uncle, Joseph Elicott, and the chief Red Jacket.

ned to be convenient, both before and after the middle. Presently Red Jacket said in his almost unintelligible English: "Move along, Jo." Eli did so and the sachem moved up and down the river. In a few minutes came an interpreter: "Move along, Jo." The agent in the agent complied and the sachem followed. Scarcely had this been done when Red Jacket again said: "Move, along, Jo." Much amazed, but willing to humor him, and suspecting what he meant, Eliot complied, this time reaching the end of the log. But that was not sufficient, and the sachem said: "Where can I move?" "Where can I move?" replied the agent, "I can't move without getting off from the log and going into the mud." "Ugh! Just so," said the man, "Want Indian more along?" "More along," said the agent, "Can't go no farther." "He say—move along."

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An unsuccessful attempt was recently made to escape from the Nunnery of the Visitation at Westbury near Bristol in England. Late one night the proprietor of a neighboring inn discovered hiding among the straw bales in his front garden a young man, who was evidently suffering from severe injuries. In answer to his inquiries, she stated that she had taken an inmate of Westbury Convent, that, that she had escaped that con-



## Alabama Baptist.

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MARION, ALA.

Thursday, Oct. 26th, 1876.

## Christian Culture.

RELIGION SEPARATED FROM EDUCATION—NEED OF CHRISTIAN COLLEGES—PRESIDENT ANDERSON'S VIEWS.

The separation of religion from education is steadily going on. We do not regard the controversy in regard to the Bible in the public schools as of any special importance. The mere reading of the sacred volume, as a matter of routine, can produce but slight impressions upon the youthful mind. And so far as the elementary studies are concerned these have no direct connection with religion. Not so when a higher stage of education is attained. There the young mind at once encounters principles which have a vital relation with morals and Christian doctrine. Something must be inculcated in regard to the origin of the universe, and to the laws by which nature and human life are controlled.

At this point occurs the great danger that now threatens the rising generation. The institutions sustained by the State cannot teach religion, if they would. For they represent all faiths, and even men of no faith at all. And further, we have reason to apprehend that the majority of scientific teachers in our public institutions are Darwinians, and are actually inculcating a System of Nature which would exclude God from His own universe.

What may we expect from other institutions when even the Vanderbilt, the other day, welcomed Prof. Thos. Huxley to her halls, and accorded her warmest welcome to his atheistic teachings? We must have truly Christian colleges, if the Gospel that is dear to our hearts is to be transmitted to our children. We must have Christian colleges if we would save society in the next generation from an invasion of sceptics and infidels.

In a recent address, Dr. M. B. Anderson, of Rochester University, spoke upon this subject thoughtfully and judiciously. He proclaimed that the profession to-day is this: Shall the young men of the future be trained in scientific methods, or called, which assume a godless universe and deny the reality of all distinction between mind and matter; or in a method which finds an Infinite Mind as the bottom thought of all science and moral law, incarnated in all history, in all jurisprudence and in every form of social order.

"The obligation to furnish such instruction rests upon our higher institutions of learning; and the duty cannot be discharged with the highest efficiency and freedom where the institution is entangled by obligations to respect the opinions or prejudices of the great body of voters, as must necessarily be the case when an institution depends on taxation for its support, or has been endowed by State patronage. This is no question of mere sectarian propaganda. It involves the inculcation of belief in an objective moral order which must effect the whole moral cement of society; the spirit and character of our political philosophy; the ethics of commerce, the foundations of law. I make no charges against State institutions and the able and right-minded men who, so generally, control them; but if I do not greatly mistake, they will find more and more difficulties in the discharge of those obligations which are imposed upon them by a due regard for the being of God and the substantial existence of the human soul. Those considerations which lead to the exclusion of religious instruction from the common school apply, with much greater force, to institutions for high education supported and controlled by the State. Those principles of our government which deny to the State the right or the duty to teach or control religion have a broader application than is generally admitted. The voluntary system for the support of religion not only excludes the State from the maintenance of forms of belief or worship, but also from the maintenance and administration of those higher forms of scientific education which are necessarily connected with the very foundations of all morality and all religion."

Those who have the welfare of the young at heart cannot over-estimate the importance of these considerations. We want our children to be educated; but above this is the desire that they should be taught to love God and keep his commandments.

The Lee monument fund now amounts to \$25,000.

## Death of Dr. Richard Fuller.

The telegraph brings to us the intelligence of the death of Rev. Dr. Richard Fuller, on the 20th inst., from a embolism on the left shoulder.

Dr. Fuller was born in Beaufort, S. C., in 1804. He engaged in the profession of law, in which he had attained a large practice. He was converted through the instrumentality of Rev. Dr. Baker, and was baptized by Rev. H. O. Wyer of Savannah, Ga. After joining the Baptist church at Beaufort, he relinquished legal practice, and devoted himself for a time to gratuitous missionary work among the negroes. For many years he was the pastor of the church at Beaufort. In 1840, he took charge of the 7th Baptist church of Baltimore; and since the war, of a new organization which assumed the name of the East-Place Baptist Church—a generous and active body of Christians who worship in one of the most beautiful houses of worship in the United States.

Dr. Fuller has been for some forty years or so, the leading pulpit orator among the Baptists of this country—a preacher from whose eloquent utterances the learned received new inspiration, and yet whom the common people heard gladly. A fine and stately figure, a majestic countenance, a voice modulated and musical, an elegant and brilliant and daring imagination, were in him fully consecrated to the preaching of Christ. We have never heard his equal in the pulpit. Dr. Fuller was also distinguished as a writer. His controversies with Bishop England on the Roman Catholicism, with Dr. Wayland on the Slavery question, and with Archbishop Hughes, on Religious Liberty, were characterized by logical cogency and Christian courtesy and candor. His volume on Baptism and Communion and his Tract on Episcopacy, are manuals of permanent value. The published sermons of Dr. Fuller, although fine, are not equal to his reputation. The reader misses the magnetism of the preacher's voice and the dignity of his commanding presence. Not a few articles have been contributed by his diligent and accomplished pen to the religious press. At the time of his decease, Dr. Fuller was an editor of the *Religious Herald*. To our contemporary and to the East-Place Baptist Church we extend our sincere sympathy. Indeed the whole denomination has experienced in his decease a great and irreparable loss.

**Uniontown Baptist Association.**  
At the late meeting of the Uniontown Baptist Association, a resolution was passed that a Ministers' Institute be held, as many times as may be convenient during the year; and that as many prominent white Baptist ministers as can be secured be invited to give lectures on Christian doctrine and duty, and instructions on the study of the Bible. The Association also appropriated \$100 for the erection of a Theological School. A resolution was passed recommending the ALABAMA BAPTIST to the patronage of the constituency of the Association. At the ministers were recommended to secure Dagg's Theology, Pendleton's Church Manual and the Bible Text Book. There was a good attendance; and the congregations were overwhelming; and the hospitalities were bountiful. The Association will hold its next session at Greensboro.

## A Well Spent Day.

Ps. 25.—Lead me in thy truth and teach me; for thou art the God of my salvation. On thee do I wait all the day.

A day of waiting on the Lord whether in prayer or in service is well spent—a day of spiritual gain and joy.

I. What day is a well spent day?

1. A day in which our enjoyments are innocent and well-pleasing to God is a well spent day. God is not an enemy to our happiness. Jesus was as often at the feast as at the funeral. We may prize enjoyment when the sense of a Divine Presence at once moderates it and gives it a sweeter satisfaction.

2. A day in which we apply ourselves to the study of what is useful and good is a well spent day. Days are seasons for the cultivation of the mind and the heart, for the attainment of knowledge and wisdom, of discipline and information, of principle and character. It is our privilege to grow better as we grow older.

3. A day in which we devote ourselves to the practice of what is useful and good is a well spent day.

More passive impressions are good for nothing. The best thoughts and the noblest feelings are fugitive unless they are applied to life. We must live to make the world better and happier, if we would not live in vain.

II. What is the value of the blessing of every well spent day?

1. A well spent day awakens the approval of conscience, sweet satisfactions, inspiring sentiments; and, after it is gone, leaves a treasure of

precious recollections in the storehouse of memory. It is a personal and permanent possession.

2. A well spent day assures us of the good pleasure, the parental favor and the promised rewards of God.

Truce we deserve nothing, and all we do is of grace; yet, according to the use of the grace and the probation God gives, will be the measure of the recompenses of Eternity.

## "Color Blindness."

A SEEKER FOR LIGHT—VAIN EFFORTS FOR HIS RELIEF—QUESTION OF TESTIMONY—A TIRED JOURN-ALIST—PROSPECTS OF DR. STONE AT THE SOUTH.

The *Journal and Messenger* says, in allusion to its unpleasant fling against the South, "We know and publish only what we hear, as it comes to us. If our brethren at the South are troubled by such things, let them in the name of truth give to us the other side. We are even now tired of hearing that there is another side, without having it shown to us."

In another place the editor says: "For three months we have looked to see the proof of Dr. Stone's error."

In the columns of the ALABAMA BAPTIST of June 22nd, there was a review of Dr. Stone's letter in the *Journal and Messenger*. Of that review no notice whatever was taken by the paper in which the injurious strictures appeared. Dr. Stone, however, wrote to us a letter in reply, covering two columns of our paper. This we published in full, although its statements were grievously incorrect. And the *Journal and Messenger* never noticed the fact that Dr. Stone had had a fair hearing before a Southern tribunal. To the strictures of Dr. Stone in the Ohio paper, as well as in our own, we replied, item by item, in our issue of Aug. 3rd, (not three months ago). The rejoinder was courteous, as Dr. Stone testified in a private letter to us. And the *Journal and Messenger* not only passed over the answer with absolute silence; but now even denies that the other side has ever been shown! It certainly has never been shown to the readers of that paper. But that was not our fault.

In its last letter to us Dr. Stone brings the whole matter down to a question of testimony. He believes that we report truly what we see; but insists that our community is exceptional. He also believes that the reports of certain "Christian Africans," and others, are true, and further, that they are illustrative of the general spirit of the South. He has been unable to discover, in a two or three years residence at the South, more of the feelings of the whites to the blacks than we in a residence of fifty years. Of course this ends all controversy with Dr. Stone. It is impossible to cross-question his witnesses or even to know their names. And on the other hand, what we ourselves see and know—the public acts of individuals, of churches and of conventions, State and general, are held to signify nothing!

We do not wonder that the *Journal and Messenger* is "tired" about this wretched business. It is especially to be regretted, now that Dr. Stone has been called to the Presidency of the Leland Institute of New Orleans, that he should have separated himself so completely from the sympathy and co-operation of those among whom he intends to labor, and by whom he has heretofore been received with every demonstration of respect and affection.

Unlike many of our brethren, we do not regard Dr. Stone as a witness intentionally misrepresenting the Southern people. He is misinformed, and will not be instructed. He thinks that he knows our condition better than we know it ourselves, better than our wisest men, better than our best men, better than all our churches, than all our ministry, than all our associations, than our whole Southern Baptist Convention. Some private story poured into his ear by a nameless church member or minister, or spread before him by a partisan committee from Washington, is of more weight in his estimation than the public and responsible testimony of men to whom the welfare of the South is of ten thousand times more importance than to him, possibly be to him, of men whose home is the South, and whose daily prayer to God is that their States shall be prosperous and free. And with these one-sided impressions, avowed in the most offensive way in the columns of the *Journal and Messenger*, and unchanged by all our protestations and testimonials, he proposes to come South, and take charge of an institution for the education of the future leaders of our colored people! Under such circumstances, how is it possible for our brethren in Louisiana to co-operate with him? They cannot advise him. They cannot even inform him. They cannot confront or test his witnesses, although these secret libellers are charging them with a thousand crimes. Can anybody suppose that this good man, thus touched by the moon, can perform, at the South, the part of a messenger of peace and good will? What can we expect of the Leland Institute engineered by Dr. Stone, Chamberlain and presided over by Dr. Stone?

## Chaos in Public Life.

CORRUPTION IN OFFICE—LAW OF THE RAYONET—THE CRIMINAL IN SOUTH CAROLINA PROTECTED—ITS BEST CITIZENS LIBELLED AND PROSECUTED—NOVEL CENTENNIAL EXHIBITION—HEROD'S FATE.

We endeavor to look cheerfully upon the signs of the times. Yet we cannot conceal from ourselves the fact that many of them are ominous.

The political affairs of our country are honey-combed with corruption. There is no public office or officer or aspirant for office that is not exposed to scandalous charges. And there is little public conscience to respond, in any case, either to charges or positive proofs. Nay, things have come to such a pass, that under present circumstances a public man is benefited by being proved to be a notorious liar and a public thief. He is retained in office or else promoted, as "a friend under fire." In political circles Mr. Colfax has not committed perjury; Mr. Blaine has not fallen by a stroke of policy and a shower of gold; Theodore Tilton ought not to be excommunicated for his adulteries, or Ben. Butler for his spoons.

Now a new step downward is taken. The threat of Gen. Sherman and Secretary Cameron against the constitutional rights of a free and heroic Southern Commonwealth is boldly carried out. South Carolina is garrisoned in fourteen towns and cities by federal troops, under the direction of an aspirant for State office. In the silence of the legislature, and against the express provisions of the Constitution of the United States, the State has been put under martial law. The order is issued that all the available force in the Division of the Atlantic report to Gen. Ringer, commanding at Columbia. Hundreds of white citizens are being arrested. Only those who are opposed to the Aspirant suffer these indignities. The rioters who resisted the process of court at Hamburg, those who intimidated and beat the laborers on Colchester, those who murdered Buckner and paraded the streets of Charleston during the night of horror, those who shot down the Democratic speakers at Caynol and mutilated their bodies—in a word—the very authors of the evils which now overwhelm the unhappy State, are allowed to pass scot-free.

They are taken under the armed patronage of the administration. The *Journal and Messenger* is allowed for this course by the *Journal and Messenger* for this time of War, are scarcely worthy of reply. There are no "insurgents" in South Carolina. The judges of the State, with one consent, testify that there is no resistance to the law among the whites of South Carolina. The two districts which have been designated as the insurrectionary centres are the counties of Aiken and Barnwell. And Sheriff Jordan, of Aiken, testifies, in a letter dated October 11, 1876, "I have not now nor have I had any resistance offered to me in serving my judicial process placed in my hands. I have been in many parts of this county, and know of no armed bands or assemblages of men prepared to resist the law."

Sheriff Patterson, of Barnwell, under date of October 12, 1876, writes: "The only resistance that has been offered to me in my official capacity in this county was that offered by the negroes in the Ellettsville riot, when I was fired upon and wounded. I am confident I could, unaided and alone, arrest any white man in this county upon any proper process, and would not hesitate to undertake to do so." Under such a condition of things the President inaugurates a crusade against the white people of Aiken and Barnwell! They are arrested who have repressed public anarchy, who have aided the sheriff at the peril of their lives; who policed the State while the Governor was conspiring against it at Washington and giving impunity to licence, murder and arson; who hold themselves amenable to the laws. They are stigmatized and arrested and treated with indignity, who have been the conservators of such civil order as remains in the State. And they behold the instigators and perpetrators of barbarous outrage, leagued with the administration, commanding the federal bayonets, trampling under foot the rights of citizens, the statutes of commonwealths, the dignity of courts and the guarantees of the National Constitution. Such is the Centennial Exhibition provided at much expense by the Administration for the people of South Carolina!

We cannot believe that the intelligent and patriotic citizens of this country will any longer endure this reign of corruption and tyranny. They will not consent that the history of the great Republic shall come to a close in just one hundred years, and that now as she sits robed in glory, a queen among nations, she shall experience the fate of that godless king who "was eaten of worms, and gave up the ghost."—Acts 12: 23.

## Literary Notices.

**HISTORY OF THE UNITED STATES** from the Aboriginal Times to the Present Day. By John Clark Ridpath. A. M., Professor of History and Belles-Lettres, Indiana Asbury University. Royal Octavo. Illustrated with Maps, Charts, Portraits and Diagrams. Sold only by subscription. Price, \$3.00. Jones Brothers & Co., Cincinnati, Memphis and Atlanta.

We have received the advanced sheets of the above work, which these specimens show to be well printed, finely illustrated, and concise yet popular in expression. A more elaborate notice will be given, on the reception of the volume.

**Latin Grammar**, together with a Systematic Treatment of Latin Composition. By Gustavus Fischer, LL. D. Part First: Containing Etymology and an Introduction to Syntax. pp. 440. Part second: Containing the Details of Syntax. pp. 817. J. W. Schermerhorn & Co., 14 Bond street, New York.

So elaborate a work upon this important and intricate subject has probably never before been published. The volumes are encyclopedic in their range, not only giving the results of a life-long study of the anomalous Latin tongue, but grouping them under comprehensive principles. The references by which Dr. Fischer's conclusions are supported come from original and widely diverse sources, and constitute a rich collection of materials illustrative of the linguistic genius of classic Italy. Indeed, the main difficulty in the way of the Grammar, as a manual of instruction, is found in the very abundance of its details and the minuteness of its analysis. The author is an enthusiast, and seeks not only to teach the student how to translate from Latin to English and from English to Latin, but even to think in Latin. It would have been better if the practical exercises for this purpose had been assigned to a separate place in the Grammar. There would have been less confusion, the great fault of the Ollendorf method, which our author justly condemns. No one can read the work without the highest respect for the talents and learning of Dr. Fischer. But a Grammar embracing 1,237 pages, many of them the smallest type, would throw the student into despair.

**MARTIN'S MONTHLY**, for October has four illustrated articles, on Japan, on Letting out of School, on Teapots, and on a Rate Fern. We may be pardoned for a personal interest in a short but sprightly article on the "Art and Nature" of Marion, on Art and Nature. The number is an interesting and instructive one.

**THE NEW YORK MILLINER AND DRESSMAKER**.—The October number of this nice magazine has made its appearance with its usual number of fine illustrations and its pleasant reading matter.

**Field Notes**.—A number of ancient Hebrew coins were lately found near Jerusalem, a few of which have been secured by Mr. John Lornie, of Kirkcaldy. The find was a small one, and consisted of shekels and half-shekels of Judea, which are considered the most interesting of all ancient coins. They are silver of the great High Priest, Simon Maccabaeus, and have the cup of manna on one side, and on the other the budding rod, with the legends in Hebrew. The date is also in Hebrew, viz., one year, being the first year of the Pontificate of Prince Simon, or 144 years B. C. Notwithstanding their great age the coins are in fine preservation, both sides being perfectly legible. Judson University, Arkansas, has had a blessing in disguise. It had a well; the water of which was so disagreeable that the students could not drink it. At last it occurred to some one to analyze the water, when it turned out to be "a sulphuretted chalybeate and saline mineral water, of very valuable curative properties. And now the University rejoices, because of the prospect that Judsonia will become the watering-place of the State of Arkansas."—The Richmond Dispatch has a Petersburg communication, stating that Rev. Dr. Morrill, a distinguished congregational minister of New York, who has been supplying the Tabernacle Church (Presbyterian) of Petersburg, joined the First Baptist Church of Petersburg on September 20. He will be ordained shortly. He is represented as a fluent and graceful speaker. His sermons are models of diction and power. The London *Harvard* relates the following bit of gossip concerning one of the wealthiest and most distinguished of Rome's recent converts: "The Marquis of Bute must be rather troublesome to the priests of his new faith. When the decorations for the new church which he is building were submitted to him he found that 'the Book of Saints' had supplied the principal subjects for sculptures. 'Who are these persons?' he asked. 'The saints' replied the architect. Don't know them," said the Marquis, "I will have

no saints in my chapel that are not in the Bible."—Mr. Spurgeon's prayer that the Turks may be driven out of Europe, and the native Mohammedan power be swept from the face of the earth, called for a tremendous "Amen" from his vast congregation. The echoes of that Amen have reverberated through all the Christian congregations of the United States. A poor half-witted fellow got into the pulpit, and summoned the minister to assist him in teaching the congregation, "for, sir," said he, "it will take all we can all do to bring the gospel to every creature."

The editor of Clayton *Courier* has seen a map of Barbours county which has just been completed by Mr. Seth Mabry, Jr. under a contract for the same with the Commissioners' Court. It is about five feet square, on the best of paper, which is to be cloth lined and mounted. The ranges and townships have been carefully drawn, the whole map properly colored, and so far as we could judge, perfectly accurate. The labor and care manifested in its drawing and its accuracy reflect credit upon the skill of Mr. Mabry in this branch of his education. Mr. Mabry is one of our Howard boys, and is very creditable illustration of what the college can do in the way of education. The increase of the membership of the Baptist churches in Michigan is greater this last year than in any previous year of their history, and will probably exceed 2,500. A San Francisco paper reports in one issue the baptism of ten Chinamen, three in Sacramento, four in Los Angeles, and three in San Francisco.

Rev. Dr. Lorimer, of Boston has lost a sister. She was an actress and was known as Patti Joseph. She fell out of a window and was killed.

Rev. R. T. Hanks has recently left the Theological Seminary to accept the pastorate of the church at Dalton, Ga. He expects in the future to attend the Seminary again.

On Sunday, Oct. 15th, the Roman Catholics dedicated a church in Greenville, S. C. The exercises were very largely attended. The membership is small, and the church is a wooden building. Politics in S. C. are very exciting. Gov. Chamberlain has issued a proclamation for all the white rifle companies to disband. This they will probably refuse, and troops are then expected. Judge Cook, of the circuit in which Greenville is, says that he will imprison any U. S. Marshal who arrests an "innocent citizen." The white people say that they will carry out the "intimidation" of Alabama has the second largest number of students at the Theological Seminary.

The Philadelphia *Evening Bulletin* publishes a new version of the history of Adam's family. A correspondent states that "Cain killed his half-brother Abel." The Bulletin ought to go to Sunday school.

The *Watchman* gives the following suggestive outline of a course of lectures on Practical Christianity by Dr. Baldwin of Troy. The text is Titus 2: 11-14. The plan is as follows: 1. The origin, design, scope and prohibition of Practical Christianity, which is a textual analysis of vs. 11, 12. 2. Its first injunction, "live soberly." 3. Its second injunction, "live righteously." 4. Its third injunction, "live godly." 5. Its inspiration, vs. 13, 14.—Rev. K. E. Love, who labored for the Hopewell colored Baptist church in a recent protracted meeting, reports that he baptized nine converts. Others had been baptized previously. The meeting was encouraging; the attendance from four to five hundred.—The session of the Uniontown Baptist Association (colored) was held on last Thursday at Greensboro. The constituency consists of some 30 churches, with a membership of over 10,000.

## Field Notes.

Rev. Dr. Marsena Stone, has become President of Leland University, located at New Orleans, La.

At the recent session of the American Board of Foreign Missions, Dr. W. M. Taylor delivered a discourse on the Incidental Benefits of the Gospel. From Ezek. xlvii. 2.—"And every thing shall live whither the river cometh," he set forth the bearing of the gospel. 1. On men's social condition. 2. Upon civil liberty. 3. Upon literature. 4. Upon science. 5. Upon commerce.

The trouble we have in adding Pedobaptist testimony to Immersion, arises just from the fact of its superabundance. One of the most recent is from the pen of Dr. Lyman Abbott, a representative Congregationalist, and a scholar of national reputation. In his recently published Commentary on Matt. 28 (page 36), he reluctantly admits "that the baptism of John was performed by a partial or total immersion," and that he baptized "not with, but in water," and that "Christ was so baptized," and the true followers of Christ must follow Him in this public renunciation of sin and profession of religion."

Dr. Boyce says that "Pike" has no connection in any way with the Theological Seminary at Greenville.—Dr. Shelton denies writing any article derogatory to the

S. W. University. Doctor W. R. Williams, of New York has been requested to prepare the church History of Baptists. It is thought he will consent.—Rev. Dr. McIntosh, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention attended the session of the Texas Baptist State Convention at Independence, Calvert is henceforth the seat of the State Board, which co-operates with Marion and Richmond. Rev. G. W. Fickett was appointed Missionary Superintendent. A German missionary was appointed.—The Texas *Herald* says of "Pike" "Peter would never have drawn that Pike ashore as a sound fish."

Bro. Thomas Parker has given to the Baptist church at Parkersville a house of worship worth \$2,000 and all furnished.—We wonder what can be the matter with the ministry in Missouri. They are resigning with alarming frequency. In St. Louis, Dr. Burlingham, of the Second church, Dr. Yeman, of the Third church, and Rev. Mr. Podgson of the Fourth church, have resigned almost simultaneously. Dr. Breaker leaves St. Joseph, where he has labored for six years. Mr. Kline leaves Clinton. The trouble seems to be that the ministers of Missouri are not supported. It is heart rending to reflect how small is the sacrifice from each professed Christian, that would be needed to sustain the Lord's ambassadors, who as he "have no certain dwelling place."—Bro. E. F. Baber is to take charge of Shiloh Church, Dallas county.—A brother in writing about Bethel Association says: "Bro. Bailey came this time as a dear friend. He has been instrumental in stirring us to greater activity and a consequent increase of that peace which comes with the discharge of duty."—Please address my paper to Waverly, Ala. I will not be deprived of it.—J. J. Gann.—Hon. Thos. Stocks, for many years President of the Georgia Baptist Convention, is dead.

We have received the September number of *The Jewell*, a magazine published by the students of William Jewell College, Liberty, Mo. It is filled with readable articles, and reflects credit upon the managers.

## Spurgeon on Communion.

In the 5th series of Spurgeon's sermons, pp. 276-287, we find the following striking passage on baptism and the Lord's Supper. He says: "It is quite certain that the *Jorn of redemption* must never be altered."

His two great ordinances of baptism and the Lord's Supper are sent for us from on high. I dare not alter either of them. I should think it a high sin and treason against heaven, if believing that baptism signifies immersion, and immersion only, I should pretend to administer it sprinkling, or believing that baptism signifies sprinkling, and sprinkling only, I should consider myself a criminal in the sight of God if I should give it to any but those who believe. Even so with the Lord's Supper. Believing that it consisteth of bread and wine I hold it to be highly blasphemous in the church of Rome to withhold the cup from the people; and knowing that this ordinance was intended for the Lord's people only, I consider it an act of high treason against the majesty of heaven, when any are admitted to the Lord's Supper who have not made a profession of their faith and repentance, and who do not discern themselves to be the true children of God. \* \* \* It has often been said that we ought not to have a strict religion. I believe that is just the very thing we ought to have; a religion that is of such a cost that it does not know how to alter; a religion that comes from the infallible Head of the Church—not one jot or tittle of it must fall while the earth endureth. The men who think that we may alter this and alter that, and still maintain the spirit of religion, have some truth on their side; but then, remember that while the spirit of religion may be maintained in the midst of many errors, yet every error tends to weaken our spirituality. \* \* \* Whatever form of religion God has ordained, it is ours to practice without the slightest alteration; and to alter any one of the ordinances of God is an act of dire profanation; however reasonable that alteration may seem to be, it is treason against high heaven, and is not to be permitted in the Church of Christ. "Hold fast the form of sound words," said Paul, "which thou hast heard of me;" or, as I remember to have said before, while the form of religion is not power, yet unless the form be carefully observed, it is not easy to maintain the power. It is like an egg-shell enclosing the egg; there is no life in the shell, but you must take care you do not crack it, or else you may destroy the life within. The ordinances and doctrines of our faith are not the life; but we must take care that we do not hurt so much as the outward shell, for if we do we may endanger the life within; though that may manage to live, it must be weakened by any injury done to the outward form thereof."

How singularly inconsistent is the Baptist who, after such sentiments as Mr. Spurgeon utters in the above extract, can still practice loose communion. Open communion Baptists have the most flippant faith in all Christendom.

Pedobaptists are constantly reminding us of the open communionism of Mr. Spurgeon and of this

broad spirit of Catholicity." They do this with an air of triumph and yet, it would be difficult for them to find the language of a strict communion Baptist, the logical bearing of which would be severer or more sweeping against them, than this striking quotation from Mr. Spurgeon. Mr. Spurgeon believes that "baptism signifies immersion and immersion only," and that for him to sprinkle for baptism would "be high sin and treason against heaven." How then can he recognize at the Lord's table, a form of church order and rites, which would be sin and treason if practiced by himself? And how can those who know that he utters such sentiments glory in the absurdity of his communion practices? And then he would "consider himself a criminal in the sight of God if he should give baptism to any but those who believe?" what will those who baptize infants do with this? Where is their glorying in view of this? Again notice, he says, "I consider it an act of high treason against the majesty of heaven, when any are admitted to the Lord's Supper who have not made a profession of their faith and repentance, and who do not declare themselves to be the true children of God." What does this say for those Methodists who use the Lord's Supper, at times, as a means of converting grace, and invite persons to the communion who do not claim "to be the true children of God?" Would they be anxious to get to the communion table of a Baptist open communionist, who pronounces them guilty of "high treason against the majesty of heaven?" Mr. Spurgeon believes that "baptism signifies immersion," and that "baptism signifies immersion only," and yet he says, "To alter any one of the ordinances of God is an act of dire profanation; however reasonable that alteration may seem to be, it is treason against high heaven, and is not to be permitted in the church of God." Therefore every time Mr. Spurgeon invites a Pedobaptist to his communion table he invites one whom he has declared to be guilty of "high treason against heaven," and guilty of "a dire profanation" of the ordinance of baptism. Would it not be well for these Pedobaptists, who so frequently pronounce so severely against "close communion Baptists," and blurt Spurgeon out at us, to reflect upon how much greater it would take to harmonize their views and his and how much bolder they would be in reality if they were read with him at the table of the Lord?

We can see where Mr. Spurgeon would work his open communionism into the above extract. He would assume that other sects are the people of God, and that baptism is not necessarily prerequisite to communion. We agree with him that they are the people of God, that declare, in harmony with the voice of Christendom and the word of God, that when he denies that baptism must precede communion, he "changes the order" of the ordinances of God, "alters this and alters that," and "breaks the shell of truth" and "endangers the life" of his own denomination to the extent of his power in that direction. We will not say that he or any are else is guilty of "high sin and treason against the majesty of heaven," that is too much for us to say of any good man or good people, but we will say that out of his own mouth his loose communion may be condemned, and the course of strict communionists justified. Intelligent strict communion Baptists have the most even, logical, consistent and sound Christian charity toward those who differ from them, that is known to the sons of Adam or the sons of God, on this earth.

## An Old War Document.

In the year 1856 I preached a sermon before the Tallahassee Baptist association in Cheokee county, which was printed in pamphlet form at the instance of that body. As some persons have recently found interest enough in it to read it, and I am told have done me the honor to reprint a good deal of it, I have thought that possibly it might be worth while for me to say something of its history. First, it was prepared at a time when religious controversy between the Baptists and some others in that section of the State, had run at a high and heated pitch for several years.

Almost the first thing that I witnessed in that county after going there in 1851, was a spirited discussion between a Methodist and a Baptist minister. Thereforth these two denominations were pretty generally on the war path in that region for a half dozen years. The Presbyterians taking some part toward the close. Being quite a young man then, and my pastor being almost the only Baptist minister in that section who was engaged in the contest, I went to the wars myself, and bore a somewhat prominent part in the contest, and among many discourses which I delivered, the one alluded to above was printed, entitled, "The Kingdom of Christ Not of This World." It partook, in every part of it, of the

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