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THE GOSPEL PIONEER IN WESTERN NORTH CAROLINA.

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The wise man asks, "What can the man do that cometh after the King? Even that which hath been already done." The same may be asked in regard to the labors and researches of Doctors William Henry Foote and E. W. Caruthers, in gathering and recording facts and traditions connected with the early history of North Carolina, and especially that of the Presbyterian Church therein.

But we think that some other things of interest can be gleaned with regard to one name that filled a prominent place in our Church, a little more than a century ago—the name of one who was diligent and active, "in labors more abundant," from 1715 to 1753, but who disappeared from public view and sank into the grave, almost unnoticed and unknown in this then wilderness; and not a stone tells where he was buried.

We refer to the first missionary and gospel pioneer in Western North Carolina, Rev. John Thompson, who traversed this region before the days of McAdden, M'Whorter, Spencer, Craighead, etc. He was a native of Ireland, and came to New York, as a licentiate, with a family in 1715. Soon after, he went to Lewes, in Delaware, and was ordained there in 1717. After a few years, for want of support, in 1720 he went to New Castle, in the same State, and remained there only till 1732, when he removed to Chestnut Level. In 1733, being appointed by Donegal Presbytery to itinerate in the Valley of Virginia, he visited that region. A call for his labors was presented to his Presbytery, by the congregation of Opequhon; and he requested a dismission from his charge, to remove to Virginia, but his request was not granted, nor was he released, till 1744, when he made his home in the valley, being entrusted with the charge of missionary operations in Western Virginia. In fulfillment of the duties of his office, this same year, he for the first time visited North Carolina.

This must have been after May, of that year; for in the Records of the Synod of Philadelphia, we find that, "A representation from many people of North Carolina, was laid before the Synod, showing their desolate condition, and requesting that Synod would take their estate into consideration; and petitioning that we would appoint one of our number to correspond with them. Ordered, that Mr. John Thompson correspond with them." [Webster's History Presbyterian Church page 210.] What part of the State this petition came from does not appear—in this part of it, the first settlement began between 1740 and 1750; and in Jones' *Defence*, it is said that the first settlers in Mecklenburg came 1750. Mr. Foote says, scattered settlements were made along the Catawba, from Beattie's Ford to Mason's, some time before the country became the object of emigration to any considerable extent, probably about the year 1740.

"By 1745 the settlements in what is now Mecklenburg and Cabarrus counties, were numerous; and about 1750, and onward for a few years, the settlements grew dense for a frontier, and were uniting themselves into congregations." It is probable, then, that the Evangelist visited, at that time, people who petitioned in counties farther North and East, which would naturally be first occupied; although Wayne, Franklin, Caswell, Rockingham, etc., according to Dr. Caruthers, were not settled till about 1750.

But he also says that, "from 1745 to 1758 the two Synods of Philadelphia and New York appointed missionaries frequently to North Carolina, as well as to the other provinces of the South." Mr. Thompson did not probably remain long on that visit. Mr. Foote says that he was here at the time of his appointment; and he is recorded absent from the Synod that year. That he was a prominent member of the Synod of Philadelphia appears from his being appointed on important committees to prepare papers, conduct, correspondence, etc.—Thus in 1738 he was on a committee to draft a letter in reply draft instructions for an other Committee to a letter from the Synod in Ireland. At the same session he was on a committee to wait upon the Governor of Virginia, to procure the favor and countenance of the Government of that province in behalf of the Presbyterian settlers in the back parts of it. He was on the commission of Synod to the time of his death in 1753.

He had no important share in the division of 1741 into what was called "the old side" and "the new side." He took an active and in some respects" says Dr. Hodge, "a very mistaken part in opposition to Mr. Whitfield and Mr. Tennent; yet no one can read his writings without being impressed with respect for his character and talents. And it is a gratifying fact that Mr. Tennent himself, after the excitement of controversy had subsided, came to speak of him in terms of affectionate regard. Indeed, were nothing known of these men but their controversial writings, the reader would hardly fail to think that, in humility, candor and Christian temper, Mr. Thompson was greatly superior to his

opponent." He published several discourses, and, in 1745, a pamphlet on Church Government, which was answered by Rev. Samuel Blair of New Londonderry, Pennsylvania. Of this answer, called *A Catechism of those opposed to Mr. Thompson*, we have a copy. In 1742 he published a Sermon on the nature of Conviction for Sin, and in 1749 *An Explication of the Shorter Catechism*.

Of this latter we have often heard in the country above us; but we have never seen a copy. In Webster's History of the Presbyterian Church, one is spoken of, in the hands of Rev. B. M. Smith, D. D., at Union Seminary, Virginia. His descendants in this region have a tradition that he published something for the special benefit of his daughters, of whom he had three, his wife having died early. They probably allude to this Catechism. An old gentleman in this vicinity speaks of it as well known here in early times and in common use.

In 1745 he and Messrs. Alison, Steel, Griffith and McDowell were appointed on a committee to draw up a plan of Union to be presented to the Presbytery of New York. This was presented and we have it in the records of the Synod of Philadelphia, for that year; but it proved unsatisfactory to the New York brethren, who proposed to erect an independent Synod. The same committee was appointed to draw up an answer to this proposal; they did so, and made their report which was "approved." At the same meeting he was also appointed on other important committees. Where he was for the next few years does not appear.

At the meeting of Synod 1749, a Thompson was present; but it was probably Samuel; for in the course of the session, the delegates of the Synod of New York were present and conferred with them about a plan of Union; and it was ordered that Mr. Griffith write to Mr. Thompson in Virginia on this head, though his name is not recorded among the absentees. He was present in May, 1750, and was appointed on a committee to settle some difficulty at Brown Meeting House, in Va., and also to loose an obligation of marriage, rashly entered into between a young man and woman, the former of whom was, it seems, culpable in the matter, and, by the order of Synod, was publicly admonished by Mr. Thompson. It appears from the records of the next year that he did not fulfill his appointment in Virginia and was excused. He was absent from the fall meeting of that year; but was in attendance, for the last time, on the twenty-seventh of May, 1752, when his "last year's absence was excused for indisposition." On the twenty-fourth of May, 1753 it was recorded that "the Rev. Messrs. Thompson and Hugh Conn died since our last Synod;" and no further notice is taken of his death.

He is disposed of in Sprague's *Annals of the American Pulpit* in a note of about ten lines in length.

It has already been mentioned that he had three daughters; one of these was married to a Rev. Mr. Zanche, who lived at Beaufort, Prince Edward, Va., and another to Roger Lawson, who removed from Ireddell County, then Rowan, North Carolina to Georgia—the ancestor of Roger Lawson Gamble, a man of some prominence in that State, a few years ago; and a connection of Judge Hugh Lawson White of Tennessee. A third one, (but the order of their ages is not known,) by the name of Elizabeth, was married to a Mr. Baker, one of the oldest settlers on Davidson Creek, in the lower end of Ireddell County, and in what was afterwards called Centre Congregation, near the road from Salisbury to Lincolnton, by Beattie's Ford and about five miles from the latter.

Now it appears from the traditions of the country, that he came out here to the house of his son-in-law, in the summer of 1751, which explains, in part, why he was absent from the fall meeting of Synod in September of that year. He was the first minister of the gospel, probably, of any denomination, who visited this region to preach. It is supposed that he came at the solicitations of Moses Winslow, George Davidson and other settlers on the same creek in the vicinity of his son-in-law, who had known him in Pennsylvania. The latter was living in 1751, near the ford on that creek, on the road by Centre church to Statesville. He seems to have come out here for the purpose of remaining, and hence it is difficult to understand a statement in Foote's sketches of North Carolina, where he speaks of "Mr. Patillo and another young man who had engaged to go to Pennsylvania and commence their studies, under the care and tuition of Rev. Mr. John Thompson, who was at this time in Carolina, on a mission to the new settlements."—While waiting, in the summer of 1751, for Mr. Thompson's return from Carolina, the young man who had engaged to go with Mr. Patillo to Pennsylvania, abandoned the design of preparing for the ministry.

Like the prophet of old, traveling to the Mount of God, the old man having fought a good fight and contended earnestly for the faith in the middle States and Virginia, took his staff and came to lay the foundation where others had not been before him. An anecdote is told of his traveling from Prince Edward here on foot. At some house where he lodged, he inquired in the morning how his horse had fared during the night. The lady of

the house replied that he had fared very well, she knew, for she had fed him with her own hands. He said to her, "do not tell me a falsehood, my good lady, for that is all the horse I have," pointing to his staff. While here, he visited the new settlements around, within a radius of twenty miles from home. He had a stand, as it is called, for preaching, at William Morrison's, near Concord church on Third Creek, six miles north-west of Statesville; another in the bounds of what is now Fourth Creek church; another, in Third Creek congregation; another, at Cathey's Meeting house, Thytaira, ten miles from Salisbury; another, where was Osborne's meeting house; another, just below Davidson College, a little to the right of the road, near the lower end of the village as you go South, where is now standing a large poplar tree, about twenty feet in circumference a little above the ground, beneath which, according to tradition handed down by old men, they had preaching in the first settlement of the country, and some commenced burying their dead there in expectation that a church would be erected on the spot. Probably he had another stand further south in the region of Hopewell and Sugar Creek churches. It is said that he went on his circuit on horse-back, prepared to encamp wherever night overtook him, hopping his horse and turning him loose to feed upon the abundant and luxurious pea-vines which continued green nearly all winter.

People in these new settlements went great distance to his appointments; sometimes, it is said, he had twenty infants to baptize at one service. He made these circuits, and justly, sources of profit to himself, by looking out and having surveyed for himself tracts of the best land, which he conveyed to his friends for a small consideration, as they immigrated hither. The Deed from him for a tract of six hundred and forty acres on Fifth Creek, about five miles east of Statesville, to the father of the Rev. James Hall, D. D., is in our possession, witnessed by his daughter, Elizabeth Baker, nine pounds, Virginia currency, about thirty dollars, is the consideration mentioned in this Deed. In it, mention is made of two other tracts surveyed for him, on the same creek. The date is February 1752. The place where Col. Thos. A. Allison now lives, on Fifth Creek, was surveyed for him, 1751. Also where Wm. Swan lives, on Fourth creek. We have already spoken of his making his home with his son-in-law, Baker; but the latter was not a man of such habits as to be always agreeable society to the aged preacher, for we must suppose that he was at least thirty years old by 1753; and he had a cabin built but a little distance from the house, in which he spent most of his time, when at home. And, at length, where he studied and prayed, there he died; and where he gave up the ghost, there, under the floor of his cabin, as in the case the great impostor, Mohammed, "he was piously interred, by the hands of his nearest kinsman, on the same spot on which he expired." And where he was buried there he will be raised at the last; day but no one knows now the very spot—no monument was erected. An old lady, Mrs. White, who died a few years ago, could point out the part of the graveyard in which he was laid; but not the exact spot. This was the beginning of what is known in this day as Baker's graveyard, one of the oldest in the region. The matter of building a church near the spot seems never to have been agitated; though it is a very uncommon thing for Presbyterians to deposit their dead except where there is or is expected to be a church erected; but most of the families in the neighborhood began to bury by the side of the grave of the man of God, and they have in many cases continued to do so until the present day; though it is not on any public road, and a stranger might pass along quite near it without knowing the vicinity of the sacred spot. The names of Brevard, Winslow, Wilson, Courier, McConnell, Givens, Lawson, White, etc., are here found on the monuments.

His daughter, who married a Baker, had a family of five children; and her husband died soon after her father. One of her sons inherited the farm and occupied the homestead for a time; when he, with other members of the family, migrated to the South-west. At the close of the late war, some young men who had been in the army of Virginia, descendants of the family, came through the country to visit the old spot, *cunabula gentis*, of which nothing now remains but the cellar of the original dwelling-place, the house being transferred to the opposite side of the creek.

Mrs. Baker can hardly have remained long a widow; for she married, for her second husband, Charles Harris of Cabarrus county, and in addition to her former family, had two sons. The elder of these, Samuel Harris, went to Princeton College and was graduated there in 1787; taught school for a time afterward, in the Clio Academy, in Ireddell county, North Carolina; returned to Princeton, and officiated as Tutor in the College, where he died in 1789. The second son, Charles, was born in 1782, and became the late Dr. Chas. Harris, a physician of great repute in his day—the father of the present Chas. J. and Wm. Shakespear Harris, who are among the most respectable citizens of the county. Mr. Harris died on the fourth

of July 1776, and his wife a few weeks afterwards. It seems strange that a man of so much talent, piety and usefulness; so prominent in the history of the Presbyterian church in this country, should thus have passed out of view, and the very place of his burial remain so long unknown.—Webster's History of the Presbyterian Church quotes Dr. Alexander as saying, "He lies in Buffalo (Virginia) grave-yard without a stone."

Mr. Foote, the author of the "sketches of North Carolina," when preparing that volume, seems not to have known the place, though he must have often passed along the public road within a short distance of it—a cultivated field lies between it and the road leading from Salisbury to Lincolnton.

Rev. Messrs. McMorris and Donaldson were sent out by the Synod of Philadelphia, in 1753, with special directions to pay attention to the vacancies in North Carolina, between the Yadkin and Catawba rivers. This would exactly cover the ground occupied by Mr. Thompson. That year, Rev. Hugh McAdden was graduated at Princeton College; and in 1775, he was licensed and came through this region of country on a tour—he kept a journal of his travels and of the places he visited, a part of which is given in Foote's sketches.

From this we learn that he passed South, and returned again within two miles of Mr. Thompous' grave; lodged repeatedly in the neighborhood; and preached at some of the same places as Mr. Thompson, in his circuit; yet makes no allusion to his predecessor who had so recently died. But we presume that most, if not all, the missionaries who came to build on his foundation were men who sympathized in opinion with the *New side*; while he was the hated and maligned leader of the *Old*. The troubles of the Indian and French wars, for a time occupied a good deal of attention: there were no religious newspapers; and few papers of any kind were published in the country. Soon, also, the disturbances and calamities of the old Revolutionary War came on.

Born by the side of the river Foyle in the North of Ireland, where he first opened his eyes on the world, he closed them in the wilderness, on the banks of the Catawba; an ocean rolls between his cradle and his grave, an emblem of his stormy life. Ireland gave him birth; Ireddell county a grave; the heavenly Jerusalem final rest.

The place of the first grave can only be arrived at by inference. Some very old graves are marked; as that of Samuel Wilson, 1778. Some that appear still older, are those of Hugh Lawson, brother of Roger L., and of Moses White. One is a little east of the centre, and the other a little west. An old grave between them may be that of the veteran soldier of the Cross, and the pioneer of the Gospel, in Western Carolina.

In Sprague's *Annals of the American Pulpit*, vol. III, page 22 note, he is said to have died at Buffalo, Prince Edward County, Va. "Dr. Alexander said, he lies in Buffalo grave-yard without a stone." Webster's History, page 356. We have a conveyance written and signed by himself to the father of Dr. James Hall, of a Survey of a tract of land, 640 acres, on Fifth creek in 1751, March, where Mr. Hall, was the living—witnessed by Elizabeth Baker. He had 2 or 3 other tracts on the same creek; one where Mr. Wm. Swan now lives.

In a letter dated July 22, 1847, Mr. Foote says, "I had never heard that the grave of Thompson was on the Catawba river, before your letter informed me of it—it contains the ashes of a great and good man—his opposers being judges." We gather the following additional facts from Mr. Foote's sketches of Va., pages, 118, 119.

Mr. Thompson visited Va., 1739, spent some time in the neighborhood of Staunton—on Rockfish in Nelson—on Cub creek, at Buffalo—and in Campbell County. "He took up voluntary collections for preaching the Gospel," says the manuscript history of Lexington Presbytery; "and in doing justice to his memory, it is proper to observe, that he was active in promoting the Presbyterian cause in Va." He was a man of great vigor, and took an active part in the affairs of the church. * * * He lived for a short time at Buffalo, to which place Mr. Sankey his son-in-law, removed with his congregation, and continued their pastor several years. [We find in the Minutes of the General Assembly, 1789, the name of Richard Sankey, pastor of Buffalo Creek church.]

Mr. Thompson removed (as above) to N. C., and died in the bounds of centre congregation. Of one of Mr. Thompson's publications, Rev. B. M. Smith, D. D. of Union Seminary, Va., says the book I have belonged to my grandfather who was an elder of the old Cumberland Church, one of the earliest organized in these parts—it is a plain but very full explication of the Shorter Catechism, somewhat in the manner of Fisher and Vincient. He has a long quotation in his dedication from the preface of the latter. The explanations are so full as to forbid the idea that he expected them to be committed to memory. * * * He gives an appendix containing, 1, the XXXIX Articles re-

duced to the form of a catechism in order to render them more easy and ready to be committed to memory. 2. "The Assentions of Lambeth," agreed upon by the Archbishops, Bishops, &c., 1585; of which there are IX. 3. Articles of the Church of Ireland from XI to XXXVIII inclusive. The title is "An explication of the Shorter Catechism, composed by the Assembly of Divines, commonly called the Westminster Assembly; wherein the several questions and answers of the said Shorter Catechism are resolved and explained, &c., &c. By John Thompson, M. A. & V. D. M. in the county of Amelia, Williamsburg. Printed by William Parks, MDCCXLIX. 1749, was not long before he removed to N. C., which must have been in 1750 or 51.

SOUTHERN GOLD MINES.

Some North Carolina merchants and farmers residing at or near Charlotte, in that State, have organized a mining-board for the purpose of promoting the mineral interest of the Commonwealth, and collecting all the information that can be obtained respecting the undeveloped as well as the prospected and worked deposits of ore around them.

From the statistics which the new board has already collected, it appears that the gold-producing area of the State is no less than twelve thousand square miles in extent, on which about one hundred and forty mines are now in operation, and that the total yield recorded up to June of last year was as much as \$10,370,492. In addition to gold, the State is rich in deposits of copper, coal, iron, soap-stone, manganese, whetstone, and other valuable rocks and minerals, the iron beds especially being so pure that in Granville county a hundred pounds of ore taken from a vein of inexhaustible quantity yields eighty pounds of soft, malleable metal.

Surely, the day can not be far distant when all these advantages will be turned to profitable account. That they have not been so already is that the State has neglected itself; that those at whose doors nature has laid her richest stores have overlooked her gifts and have been content to plod along in the way of their fathers, growing cotton and buying the corn and pork their own fields and farms should have supplied.

That a rapid change is coming over the spirit of the North Carolinians is manifest from many circumstances, not the least of which is the organization of this mining board and the efforts being made to open up the navigation of the Yadkin and the Pee Dee rivers. There is a tendency, however, in these excellent movements, which should be guarded against. This tendency is to appeal to Congress for help, in place of relying mainly on organized and judicious self effort to achieve the developments and improvements needed. Congress is but a frail reed to trust to in such matters, and its appropriations, when granted, are too often squandered in mis-conducted contracts and expensive engineering experiments. The Northern and Eastern public, on the other hand, possess an inexhaustible purse, and, as a rule, every dollar they put out does good work. It is to the latter source our neighbors must apply their chief attention. The bare facts are good enough to insure a generous recognition if they are persistently laid before the monied and working Northerners. Carolina is ten fold as rich as the Black Hills, and but a quarter of the distance away, but thousands are thronging to the latter while the former is utterly ignored. The reason is simple enough. The Black Hills are well advertised by those who settle there, and by those who take the settlers there. The railroads vie with the farmer and diggers in extolling the barren riches of their bleak mountains. Let the Carolinians do but half as much for themselves, and they will have little need to petition Congress or deplore the blindness of Eastern speculators.—*The South, N. Y.*

Governor Tilden has been interviewed on the Florida Fraud exposure. The Philadelphia *Times*' special correspondent says that Mr. Tilden in a conversation with a prominent political friend on the recent Florida developments, said that he had no part whatever, directly or indirectly, in procuring the confession of the Buffalo ballot thieves. He said that he had neither advised in favor or against the passage of the Electoral Commission act; that he had submitted to it as the law and felt bound to obey the judgment of the lawful tribunal that decided against him, and that he could not disturb the peace of the country by individually, or through others acting under his direction, bring exposures of well-known frauds to the surface. He spoke with great caution about what might be his duty in case the frauds should be clearly proven before a competent tribunal, and reach to the Presidential title by implicating its possessor, and avoided any direct expression of conviction on the subject. There is no question but that many of Mr. Tilden's friends, who have hitherto regarded the Presidential issue as settled, believe now that Hays will be so implicated in guilty knowledge of the Louisiana and Florida frauds that there will be no party willing to sustain him in the Presidential chair.

The Florida confessions raised the question squarely, shall the title to the Presidency be tried? Charles Francis Adams, one of the most prominent of the Northern politicians who have denounced the electoral fraud, is quoted as looking with disfavor on any attempt to Mexicanize our institutions. In spite of the strong belief that Mr. Hayes was elected by fraud and is a failure in office, Mr. Adams thinks it "better to bear the ills we have than fly to others that we know not of." He says: "The establishment of a sound, permanent form of government is a very difficult thing to accomplish, and no matter how stable a government might be, the slightest confusion or crash is always sure to cause trouble and upset matters. I, therefore, am in favor of allowing matters to remain in statu quo. I have arrived at this conclusion after giving it considerable thought and study."

The Cause of the Hard Times.—Colorado papers print a letter from Hon. James Belford on the financial question, which closes: "And now, in conclusion, permit me to say that the disease of this nation to-day is its vast indebtedness; its indebtedness growing out of the war, its indebtedness incurred by wild speculations and unprofitable ventures; its indebtedness born of the fever of extravagance for foreign silks, velvets, laces, and gewgaws; indebtedness incurred in constructing railroads managed adversely to the interests of those who paid for the construction; its indebtedness contracted in erecting gorgeous churches, temples where religion has every grace except the heart. For this disease experience can suggest but one cure—industry, economy, and time. This cure disregarded, the fever and delirium will increase until bankruptcy overtakes us all. This cure applied, the recovery, though slow, will be absolutely certain."

GRANT ON OUR GENERALS.

A correspondent who accompanied Grant on his voyage in the Mediterranean says while on the Vandalia, Grant discussed the war and gave his opinion of his opponents most liberally. He looked upon General Joseph E. Johnston as the ablest on the Southern side. Lee, he says, had a splendid genius and thoroughly understood the theory of war, but he was not so able in practice. Jackson, he considered the most overrated man of the war. The opinions will, I am sure, be counter to those of the future historians. Already Scheibert, of the Royal Prussian Engineers, has shown what a host "Stonewall" was and how his chieftain felt his loss.

Independents.—Independents of what? About election day they are going to be very independent of election. These are some of the "bold men" that the radicals want to break up the democratic organization with. They need not be making promises about the way in which they are going to serve the people. The people don't want to be served in that independent way. They want their own servants. We don't believe that these independent gentlemen have thought very well over the matter, and we do hope that they will, on their account, not on any other. They are going to be so awfully lonesome when the result of the election comes in.—*Baltimore Observer.*

From 45 to 38 Cents.
(Lexington Recorder.)

At the late meeting of the county commissioners for Davidson county, the county tax was reduced from 45 to 38 cents on the one hundred dollars worth, making it equal with the State tax. Both together now make 76 cents in place of 83 as before.

Would it not be well for fair-minded men, irrespective of party, who desire honest government and low taxes, to contrast this action of a Democratic board with the Radical management of a few years back? This is a sample of the reform that Democratic governments are bringing about all over the country, from Congress down to the smallest bodies.

Sea-ban jewelry is becoming popular. These beads are found in quantities at Key West. They are of a beautiful cherry red color, with a deep black dividing line, and are susceptible of a very high polish. They are no doubt misnamed sea beans, and are probably floated to the gulf shores from more tropical climes, where they have floated down stream into the salt water, which hardens them.

Jacksonville, Texas, telegram, April 8, to the Galveston News: A hot wind storm prevailed last night, the first that has been known in this portion of the State for years. Persons who were exposed to it felt as though their heads were on fire or flames were around their heads and hands. One or two persons who were at the railroad depot at the time and exposed to the wind commenced undressing, thinking their clothing was on fire.

A few days ago in Cherokee county, Iowa, a farmer's horse was shot and killed. The gun-wadding was picked up where the shooting took place, and consisted of a piece of newspaper which was carefully spread out flat. Suspicion rested upon a man who had in his possession a double-barrelled gun, and he was arrested. One barrel of the gun was loaded. The charge was carefully drawn, the paper wadding smoothed out, when it was found to match exactly the wadding found in the field where the horse was shot.

The Church in the House.

The *Helper*, which we heartily commend to our families and Sunday-school teachers, has the following very proper observations on this topic:

This is an expression used four times by St. Paul in sending his Christian salutations to particular saints mentioned in his epistles. The expression is very striking and significant. It suggests there should be a church in every house. Alas, many houses have everything else in them except the church. There is wealth, elegance, refinement, and all that can gratify and please the flesh—but no church, no voice of prayer or praise, no instruction in righteousness, no observance of Christian ordinances.

To have the church in the house means, first of all, that the members of that household are made members of the church by baptism and confirmation, and that they faithfully attend the services and ordinances of God's house. The church cannot be in every house or family that is not connected with the house of God.

But after this connection has been established, other features are essential to maintain the church in the house. Instruction in the Word of God and doctrines of Christianity is one of these. This is to be done in the house by parents whom God has placed in this position and relation that they may teach their children the truth as it is in Jesus. No Sunday-school or other institution for the instruction of the young dare be made a substitute for this. They may be blessed aids and assistants to home instruction, but must never be the cause for laying such home instruction aside.

Another feature of the church in the house is its religious worship. To have the church in the house, that house must have its closets and its altar where prayer is wont to be made. It must be a house where the spirit of Christ rules and controls the inmates; where righteousness and love and peace prevail, and are manifested in the way its members speak to and treat each other. It must be a house from which every unholy book and periodical and every unclean portrait or picture is excluded, and across the threshold of which the slime of the serpent's trial is not found.

Such a house is a true home, and the dearest spot on earth to its inmates. Blessed in its purifying influence on all who come under its roof, and thrice blessed in the strong hold it retains on the memories of those who, in the course of life, must go thence into the world. Well may St. Paul say "greet" such homes: They are to be envied far above all gaudy palaces and turreted castles where every luxury abounds, but where the peace of God is unknown. Where the church is in the house, be it but but or hotel, there is love and joy and light even in poverty and suffering, and a type and earnest of the church in the house not made with hands, eternal in the heavens.

Socialism in Germany.

The Socialist movement in Germany is assuming somewhat alarming proportions. In some of the large towns it seems to be approaching a crisis. In Berlin Socialist artisans are daily declaring their determination to leave the church, and it is thought that still larger numbers would secede were it not for the fine exacted from persons declaring such an intention. Socialists in Germany are atheists. The movement in its religious aspect is the outcome of the infidelity and formalism that have been for a long time growing within the church. Politically, it is only another phase of the French Commune. Its strength and sudden growth may be judged from the fact that whereas in 1871 the Socialist party could command but 120,000 votes and two members in Parliament, it registered last year 497,000 votes, nearly one tenth of the whole voting population, and returned twelve members to the National Legislature. Of its recent rapid strides the conservative community seems to have been almost unaware. On a late Sunday, however, a demonstration was made at the funeral of one of the Socialist leaders which has done a good deal to arouse sentiment and disclose the grave dangers that lie hidden beneath the surface. The deceased was one August Heinech, a foreman in a Semi-Socialistic printing-house, and a successful propagator of Socialistic doctrines. His death was supposed to be occasioned by excitement and over-work in this cause. In the funeral procession fully ten thousand persons took part. Every one wore the red badge of the Commune. As many as a thousand women were among the number, and even little children, decked with crimson scarfs. Six members of Parliament, also ornamented with, red headed the line and lent official dignity to the occasion. In all the streets a vast multitude of astonished spectators was gathered. At the cemetery belonging to one of the atheistic societies, very concise and informal ceremonies were held, consisting only of revolutionary and eulogistic speeches, and singularly enough, a Lutheran chorale, there being as yet no distinctively Socialist hymns or music. An ill-judged attempt was lately made by some of the clergy to establish a counter-movement by organizing a party of "Christian Socialists." As the fundamental doctrine of Socialism is disbelief in Christianity, and the two are absolutely irreconcilable, of course the effort was a failure, and only brought contempt on its originators. Thoughtful people are awaiting further developments of the movement with no little concern.—*Chr. Union.*