

After a tedious walk the mansion of Jeff. Davis was reached. The immense crowd swept round the corner of the street and packed the space in front. Gen. Weitzel received the President at the door. Cheer upon cheer went up from the excited multitude—two thirds of whom were colored.

The officers who had assembled were presented to the President in the reception room of the mansion.

Judge Campbell, once on the Supreme bench of the United States, who became a traitor, came in and had a brief private interview with the President in the drawing-room. Other citizens called—those who have been for the Union through all the war.

The President then took a ride through the city, accompanied by Admiral Porter, Generals Shepley, Weitzel and other officers. Such is the simple narrative of this momentous event, but no written page or illuminated canvas can give the reality of the event—the enthusiastic bearing of the people—the blacks and poor whites who have suffered untold horrors during the war, their demonstrations of pleasure, the shouting, dancing, the thanksgiving to God, the mention of the name of Jesus—as if President Lincoln were next to the son of God in their affections—the jubilant cries, the countenance beaming with unspeakable joy, the tossing up of caps, the swinging of arms of a motley crowd—some in rags, some barefoot, some wearing pants of Union blue, and coats of Confederate gray, ragamuffins in dress through the hardships of war, but yet of stately bearing—men in heart and soul—free men henceforth and forever, their bonds cut asunder in an hour—men from whose limbs the chains fell yesterday morning, men who through many weary years have prayed for deliverance—who have asked sometimes if God were dead—who, when their children were taken from them and sent to the swamps of South Carolina and the cane brakes of Louisiana, cried to God for help and cried in vain who told their sorrows to Jesus and asked for help, but who had no helper—men who have been whipped, scourged, robbed, imprisoned, for no crime. All of these things must be kept in remembrance if we would have the picture complete.

No wonder that President Lincoln, who has a child's heart, felt his soul stirred; that the tears almost came to his eyes as he heard the thanksgiving to God and Jesus, and the blessings uttered for him from the thankful hearts. They were true, earnest and heartfelt expressions of gratitude to God. There are thousands of men in Richmond to-night who would lay down their lives for President Lincoln—their great deliverer—their best friend on earth. He came among them unheralded, without pomp or parade. He walked through the streets as if he were only a private citizen and not the head of a mighty nation. He came not as a conqueror—not with bitterness in his heart, but with kindness. He came as a friend, to alleviate sorrow and suffering to rebuild what has been destroyed.

GENERAL LEE ON SOUTHERN PROSPECTS.

The following from a correspondent of the N. Y. Tribune, purports to be an extract from a report of what took place before a Committee of the Confederate Senate, at Richmond, before its evacuation. If correct it may supply a link in the closing history of the Confederate States.

GENERAL LEE'S TESTIMONY.

Question by Senator Hunter.—What is your opinion as to evacuating Richmond, and withdrawing the army to North Carolina?—Answer.—In my opinion it would be a bad movement.—The Virginia troops would not go to North Carolina; they would go home.—Question.—Do you think we have troops enough for the next campaign?—Answer.—I do not.—We cannot last till midsummer.—Question.—What do you think of the policy of arming 200,000 negroes?—Answer.—If we are to carry on the war, that is the least of evils; but in such an event the negroes must have their liberty.—Question.—Do you think we could succeed by putting the negroes into the field?—Answer.—That would depend on circumstances.—We could at least carry on the war for another year.

Question by Senator Hill.—What is the sentiment of the army in relation to peace?—Answer.—It is almost unanimous for peace.—The men will fight longer if necessary, but they believe we cannot continue the war through another campaign.

Question by Senator Graham.—What is your individual opinion on the subject of peace?—Answer.—I think the best policy is to make peace on the plan proposed by Mr. Stephens.—The people and the country ought to be saved further sacrifice.

Question by Senator Walker.—If peace be not made before spring, will you consent to take command of all the armies of the confederacy, with unlimited powers?—Answer.—I will take any position to which my country assigns me and do the best I can, but I do not think I can save the cause now.—No human power can save it.—Had I been assigned such a place one year ago, I think I could have made our condition better than it now is.

Question by Senator Orr.—You think, then, general, that the best solution of our difficulties is to make peace on the Stephens' plan?—Answer.—Yes, that is the best policy now.—I think the army and the people ought to be saved if all else is lost.

From the same source of information the correspondent learned something of

STEPHENS' PLAN FOR PEACE.

Vice-President Stephens proposed: First, Let President Lincoln issue an address to the army and people of the South, embodying in that address what he has before said as to

peace, and also what passed at his interview with the commissioners.

Second, Agree to appoint commissioners on the part of the United States to meet State commissioners on the part of such States as desire to meet at Nashville, Louisville, or Cincinnati, in April or May, to consult as to a peace, on the basis of such States returning to the Union upon the sole condition of obedience to the Constitution and laws of the republic.

Third, An election by such States as shall send commissioners to that convention, of senators and representatives to the Congress of the United States to enter such Congress upon equal terms with other members of it, and such States to have an equality on the floor of Congress with other States.

Mr. Stephens believed this plan would secure the approbation of North Carolina, Georgia, Florida, Alabama, Mississippi, and perhaps South Carolina and Virginia. He was quite sure it would command the assent of at least six States. In present circumstances, he might reasonably hope it would be still more generally adopted.

THE LAST CONFEDERATE, AND THE FIRST FEDERAL SABBATHS IN RICHMOND.

The N. Y. World gives a graphic account of the first Federal Sunday in Richmond, especially in St. Paul's, the fashionable Episcopal Church, where Lee, Davis, Memminger, and all the rest had been communicants:—

"Jeff. Davis's pew was occupied by nobody, the door thereof being shut, Jeff. was a very devout, but not so much so as Lee, who made all the responses fervently, and knelt at every requirement. The church is capable of 'seating' fifteen hundred persons, has galleries running entirely around it, and is sustained at the roof within by composite pilasters of plaster, and at the pulpit by columns of mongrel corinthian, the tout ensemble is very excellent; a dark sexton gave us a pew, and there were some handsome ladies present, dark Richmond beauties, haughty and thinly clothed, with only here and there a jockey feathered hat, or velvet mantilla, to tell of long siege and privation. We saw that those who dressed the shabbiest had yet preserved some little article of jewelry—a finger ring, a brooch, a bracelet, showing how the last thing in woman to die is her vanity. Poor proud souls! Last Sunday many of them were heresses; now many of them could not pay the expenses of their own funerals."

After describing the service, the writer adds:

"Only one Sunday gone by, the church was densely packed with rebel officers and people; Mrs. Lee was there, and the President, in his high and whitened hairs. Midway of the discourse a telegraph came up the aisle, borne by a rapid orderly. The President read it, and faltered, and turned pale; it said:

"My lines are broken; Richmond must be evacuated by midnight. ROBERT E. LEE.

All news travels without words; the whole house felt that the great calamity had come; they broke for the doors, and left the rector, alone and frightened, to finish the solemn service.

Correspondence.

For the Christian Messenger.

BAPTISMAL MATTERS.

MR. EDITOR,

I occasionally see your neighbor the Presbyterian Witness. It has often good and substantial articles, in the way of letters, extracts or selections, and occasionally in its editorial department. But how weak and fallacious is that paper in its attempts to gloss over and uphold error. Some weeks ago in one of Rev. Isaac Murray's letters on Baptism, I read a paragraph or two, to me perfectly astounding. I wish to make a passing reference to those paragraphs, because certain readers of the Witness appear to have regarded them as containing an unanswerable argument. The extraordinary bit of reasoning by that reverend writer was this; that according to Baptist logic Jewish infants were never circumcised. Paul says: "I testify to every man among you who is circumcised that he is a debtor to keep the whole law." Baptists say that infants should not be baptized, because incapable of self-conscious, intelligent, and voluntary exercise of "repentance toward God and faith in Jesus Christ." Ergo, asseverates Rev. I. Murray, infants were never circumcised. His logic is verily specious logic on this point. But what force or even correctness is there in this bit of reasoning. Did Paul declare that those who were to be circumcised must "keep the law" before their circumcision. Repentance and faith are scriptural pre-requisites to christian baptism. Had Rev. Mr. Murray affirmed—and made his affirmation good—that the scriptures enjoined on those who were to be circumcised the indispensable qualification of a holy life or state of heart previous to their circumcision, there would have been some logical consistency, and force or point in the said paragraph. But he very well knows that the scriptural qualifications for circumcision, as stated in Gen. xvii. 10, are; "Every man-child among

you (Jews) shall be circumcised." Those two pre-requisites and nothing more; whereas in regard to Baptism, the prescribed order of the Saviour's commission is: "He that believeth and is baptized" &c., or of Peter on the day of Pentecost; "Repent and be baptized" &c., these and similar precepts being also illustrated and enforced by many scriptural precedents or examples. As to that writer's subsequent paragraph in that letter, I will merely say that his quotations of scripture in proof of Infant Baptism are marvellous, e. g. "We are the circumcision who worship" &c., again: "As in Adam all die, so in Christ shall all be made alive." Verily when such passages are dragged in and twisted to uphold Infant Sprinkling, those who quote them must have blunted consciences or blurred intellects, coupled with consciously unscriptural and illogical practices to defend.

Still more recently, in a letter containing certain strictures on the Witness's editorials, occurs a remark which perhaps merits passing notice by those who love the truth. It appears that Rev. G. Christie is far from being satisfied with the Editor's "loose views respecting" the mode of baptism. When Mr. Christie administers the ordinance of baptism (?) his mind is usually directed to "sweet and cheering, passages of the Word of God," which speak of the influence of the Holy Spirit as descending like the "rain" and the "dew," and of the passage: "I will sprinkle clean water upon you, &c." Has Mr. Christie read Dr. Guthrie's exposition of those passages of scripture, published recently in his "Gospel in Ezekiel"? If not, a friend commends hereby to his attention that book, in which he may find that his celebrated Presbyterian brother, "the Spurgeon of Scotland," nobly discards the idea of that passage having the most distant allusion to baptism, but forcibly maintains the true and sole application of Ezekiel's prediction (above quoted) to the blood of Christ, brought nigh and applied to the soul by His Holy Spirit. When will our Pedo-baptist brethren cease distorting Isaiah's and Ezekiel's language? I would ask Rev. Mr. Christie also if his knowledge of the Greek New Testament and acquaintance with Dr. George Campbell's translation—allowedly very catholic in its spirit, and correct in its renderings—have not ere this informed him and satisfied his mind, that, in scripture two different manifestations and operations of the Holy Spirit, are spoken of;—the one, His descent upon men both in His ordinary and miraculous influences (this like the "rain" or the "dew,") but never thus, connected with the word baptism; the other, our being filled with His sacred influence, immersed in them, pervaded by them; "I was in the Spirit on the Lord's Day," Rev. i. 10. "They were all filled with the Holy Spirit," Acts ii. 4. And the words of the forerunner of the Lord; "He shall baptize you in the Holy Spirit and in fire." It is to this latter passage particularly that I refer in my last question to Rev. Mr. Christie. I appeal to his classical scholarship and christian conscience for the correctness of the foregoing translation. In rather than with, when baptism and the Holy Spirit occur together in the New Testament, Rev. Mr. C. must, it appears to me, know to be the correct rendering.

I am sorry to rob him of those "sweet and cheering passages," but regard to his own soul and his influence for truth or error, compels me to assure him that one after another of such passages his best pedo-baptist brethren are giving up. The above passage, e. g. and the commentator Dr. Barnes very candidly concedes that Acts ii. 39: Mark x. 14, (last clause) 1 Cor. vii. 14, have no proper application to Infant Baptism, in fact that it is entirely foreign from such passages. We welcome you, brethren, to our side of this battle for 'God's' truth and glory; only do not belie or annul your written concessions by your unscriptural practices. "To him that knoweth to do good, and doeth it not, to him it is sin."

A LOVER OF THE TRUTH.

For the Christian Messenger.

QUESTIONS.

MR. EDITOR,—

Please permit me to ask the following questions:—

- 1. Does error grow better by keeping?
2. Where does the Bible teach that, Baptism is the door of admission into covenant with God?
3. Where does the Bible say anything of a change of state without a change of heart?
4. Where does the Bible call Baptism a sacrament or a means of receiving the Holy Spirit to regenerate?
5. Where does the Bible say Baptism makes members of Christ?

6. Which does the Bible say, "Elect according to the foreknowledge of God," "or Among the number of God's faithful elect children, through Baptism?"

7. Where does the Bible say one of the elect can be lost?

8. What Apostle says, Baptism now saves us?

9. What is meant by "Hath my words and seepeth them"?

Search and examine!

H.

For the Christian Messenger.

Cumberland County.

DEAR BROTHER,

I have been spending a few weeks in Cumberland, parts of which, as you, and many of your readers well know, are very destitute of preaching. I came hither without any call from the people, or direction of the Board, determined through grace, to travel in the most destitute places, and "preach as I go," for I believe that in the matter of preaching the gospel, to wait in all cases till one can make sure of a pecuniary equivalent for his time and labor, is—as an eloquent preacher has said—"like asking a premium on justice to the fatherless, or being hired to love one's mother."

I have visited Goose River, Little River, Napan, Leicester, and Black River. The meetings in all these places have under the circumstances been well attended, the attention profound, and the interest in some cases quite encouraging. Christians have given expression to their having experienced "a season of refreshing from the presence of the Lord," and I am not altogether without hope, that sinners have received impressions that will lead to their conversion and the saving of their souls from death. The amount of good really effected, however, we must be content to learn hereafter.

The people in these places are, I believe blessed with the means of supporting the preached gospel among themselves, and if faithful preachers were on the ground, I believe they would not be lacking the disposition to do so, for the Baptists of Cumberland are not of those, who believe that the preaching of the gospel is any mere human device, but of those who believe, that it is God's own ordinance, designed, and calculated to save sinners, and sanctify the church. If they were thoroughly waked up, as we all need to be, to the true spirit of New Testament liberality, so far from experiencing any difficulty in raising a good pecuniary compensation for those who might minister to them in spiritual things, they would find in this a real pleasure, and privilege, which many of them have long failed to enjoy.

Christians, with very few exceptions at the present day, do indeed need to be waked up to their obligations to work for Christ. They need to feel that one positive law of Christ's kingdom is that his people shall work for him, that the whole energies, the entire influence of the christian is absolutely demanded in the cause of his master. We need to feel that our very thoughts are wanted, our prayers are wanted, our sympathies, our words spoken in season, our activities are wanted, our money is wanted. We need to feel that the poor are to be cared for, the hungry to be fed, those sick and in prison to be visited, and ministered to. That the sorrowing are to be soothed, and cheered, the cast down and disconsolate, to be comforted and consoled. That the strong are to be established, the weak to be supported, the wanderer to be restored, and the broken-hearted to be bound up. We need to feel that the ignorant are to be taught, the careless to be warned, those inquiring to be guided in the way, pointed to the "Lamb of God that takes away the sins of the world," "brought to Jesus," in a word that the lost are to be saved, that even the captives of the mighty are to be taken away, the prey of the terrible delivered, that lost sinners are indeed to be saved from sin, saved from wrath, saved in holiness, saved in eternal happiness, and that for the accomplishment of all this, christians are the honored instruments in God's hands, that all this is by the instrumentality of christians to be accomplished at home and abroad.

In some of the above places, there has been very little preaching since Brother Chipman was here several years ago, Brother Chipman has left a good impression, and has a place deep in the hearts of the people. From all I have heard I conclude that if he had been here till this time, a great amount of good would have been accomplished. But if Brother Chipman had remained in Cumberland, it is clear he could not have gone to Pictou, and doubtless the God of Missions best knows whither to send his missionaries.

I am yours in Christ, JAMES MORRISON.

Black River, March 27th, 1865.