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# San Antonio Daily Express.

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VOL. VII.

SAN ANTONIO, TEXAS, SUNDAY, JULY 20, 1873.

NO. 167.

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The stock being selected by himself from the **Manufacturing Establishments.**

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[From the Newport Daily News.]

**GRANDMOTHER'S STORY.**

[ON HEARING IT PLAYED.]

Grandmother sat in her old arm chair; The freight gleamed on her silvery hair; That flowed like silk from her snowy cap; Her knitting and spectacles lay in her lap. The grandchildren clustered on either side, "Dear grandma, tell us a tale," they cried. And so grandmother began and told A wonderful tale of the days of old. Grandmother's voice was fine and thin, Like the far off tone of a violin. But was it a tale, or was it a tune, I overheard the old grandam croon, As I stood at the window listening there To the tones that stole on the evening air!

It seemed an old story that I oft had heard, Though I vainly sought to catch one word 'Twas childhood's music I seemed to hear, Coming back to my spellbound ear:

A tone commingling, sweet and low, All the dear voices of years ago; Of mother and sister—the tender refrain Of Mother Nature's soothing strain;

The music of childhood's morning air, The murmur of birds and bees was there.

The musical patter on roof and pane, In summer nights, of the gentle rain, The patter of happy children's feet, The ring of their voices in house and street, All this came back to my soul with a thrill Of rapture that haunts my memory still:

A rapture no words can ever tell; It steals on the heart in the plaintive swell, The wild, the tender human tone, Of the whispering violin alone. C. T. B. Newport, June 13.

[From the Cincinnati Gazette.]

**The Development of Churches, and the Tendency to Unity.**

There is at the present time a tendency among sincere and thoughtful Christians toward a general, though not a particular union. At any rate is there such a feeling, and we believe it extends through Christendom. If this feeling is no broader, it at least amounts to this: a tendency to what may be called a peaceful disagreement. This is probably very nearly as much agreement as existed in the primitive ages of the Church; for, we find, that even the fathers of the Church disagreed much in their theological views, and not only did St. Paul, withstand Peter to his face, but some of the highest authorities in the Church pronounced certain opinions heretical. On the other hand, those who held those opinions, thought themselves very "liberal" in contradistinction to the arbitrary authority of the Church. This term "liberal" seems a very pleasant one to all people who break away from constituted authority, but why they should be more liberal than others is not very evident. But, if the peaceful disagreement, which seems to be the tendency of Christians, comes fully to pass, it will certainly be a good deal better than anything which the church has experienced in the last 400 years, even if it should never reach an entire unity of the Church. At any rate let us be cheered with the idea that there is a tendency in Christian minds toward a more peaceful solution of theological differences.

Almost equally interesting is it to observe the causes which produced this tendency—and they are not hidden:

1. It is one of the consequences (and it would have been wonderful if it had not occurred) of the fulfillment of the prophecy, when "men shall run to and fro, and knowledge shall be increased." The direct effect of this is to promote intercourse, to break down prejudices, to humanize. Reduce two men—one a Roman Catholic—in Italy, and the other a Protestant in America, and suppose then put back a hundred years, the one under the arbitrary government of the Bourbons, and the other under the Puritan institutions of New England. They will both be not only prejudiced, but hostile to one another. If they controlled affairs there would be instant war. But how is it today? These two men have learned more of each other. They have learned more of the world, and more of the human nature, and more of each other. The Bourbons have disappeared, and Protestant America is tolerant. One visits Rome and the other visits America. They meet and part in peace, because they have begun to learn the true meaning of that charity which shall keep long and is kind.

2. Another and general cause is that the republic of the United States has compelled the world to acknowledge the great principle of toleration. "Compelled," you say. Yes, compelled by the example—France, Italy, Spain, and Mexico! To-day you may circulate the Bible in either of these countries, build your churches, and worship in your own way. That is a vast concession

to the freedom of the Church and the freedom of mankind, and it is the republic of the United States which has compelled that, and it will compel a great deal more. The day is near when all the countries of Europe will be republican, and when a union of Church and State will be a thing unknown. For 80 years the monarchists, the aristocrats, the hierarchy, the Cardinals, and the priests (whether Roman or Protestant) have looked and longed for the downfall of the American republic. They have looked in vain, and they will look in vain. We have survived the only great danger to which we were exposed—the conflict between slavery and freedom. Having survived that we are exposed to but one other, and that may prove fatal—the progress and influence of luxury. But in the meantime the republic lives and toleration is established. Europe is compelled to follow the example. The practical result is that as no sect or denomination, Protestant or Catholic, can persecute one another, they are compelled to have some respect for each other, and, in fact, have a common interest in a common cause.

3. The next and perhaps equally powerful cause in that all the infidelity of the world is now united and rampant under the lead of material philosophy. It is no longer the skepticism of Hume, Gibbon, Tom Paine, and the infidels of the last age, who placed their skepticism on the assertion that miracles could not be proved, that the Bible was inconsistent with itself, or that Christians were hypocrites; but it is the broad assertion (said to be confirmed by science) that the Bible is a myth, and that man is a beast without a soul, and that as a beast he will die and perish forever. This is the sum and substance of all the rationalism and philosophy taught by Strauss, by Comte, Buckles, Darwin, Spencer, Hawley, and others. These men have not agreed among themselves, but they have one idea, which is the common root of all present infidelity. This is that man was once *germ*, like an insect, a vegetable, or a reptile, and that like them he has been "organized," "evolved," "developed" into what he is! All spirit, all free will, all reason, all human influences, and all God inspirations are abolished forever! Man was once a "germ," then a "baboon," then—Strauss, Huxley, and Spencer!

To the Christian this seems infinitely folly! But we can not deny that it has a wide influence on men naturally depraved, and that it is, in all probability, the devil's last battle ground. If he loses this fight his empire is gone. In the presence of such a fact as this, on the last battle ground of Christian faith, how can Christians contend among themselves. They feel that, and every true Christian feels drawn nearer to them, and is more willing to forgive and forget all minor differences.

4. The last cause, or rather evidence of causes, is that what are generally termed the heretical churches are gradually diminishing, by the pressure of the two forces—of orthodox faith on the one hand, and material philosophy on the other. What is called "liberal" or heterodox Christianity is, in its very nature, a sort of half-way ground between religion and philosophy, so that when "liberalism" increases it goes to philosophy, and when conscience increases it goes to religion. For example: In the last twenty years the Unitarian churches have increased 26 per cent., and the Universalist 34 per cent., while the whole increase of churches is 70 per cent.

Some of the churches which are regarded as non-evangelical have increased in less proportion in the last decade than they did in the one preceding thus:

Rom. Catholic	100 per cent.
Swedenborgian	100 per cent.
Episcopal	100 per cent.
Methodist	100 per cent.
Baptist	100 per cent.
Presbyterian	100 per cent.
Evangelical Association	100 per cent.
United Brethren	100 per cent.
Restorationist	100 per cent.
Disciples	100 per cent.
Others	100 per cent.

But, on the other hand, neither Baptist, Methodist or Presbyterian (the great religious bodies of this country) have increased as fast as they did from 1851 to 1860. Again, the Evangelical Association, the United Brethren and the Reformed (German Reformed) churches have increased with great rapidity. If you look in the following brief table of these sects since 1850 you will be startled:

Evangelical Association	1850	1860	1870
United Brethren	100	150	200
Restorationist	100	150	200
Disciples	100	150	200
Others	100	150	200

In 1861 two of them were put in other denominations but from 1850 to 1870 these three sects have increased over five hundred per cent. These churches are not distinguished for rigid creeds, but are evangelical, cultivating a spirit of fraternity.

On this state of facts, I think it plain what is the tendency of religious opinions. There are two great oppo-

rents of opinion in opposite directions, and both of them tend to show strongly to themselves all the religious bodies, not exactly in those currents.

1. There is a strong current of infidelity, which consists mainly of three elements. One a large body of German infidels, especially of the immigrants twenty years ago, and second, of many, who, if they had remained in Europe, in their own families, would have been counted Catholics, but, in this country, have wandered off, purposely or accidentally, into the ranks of infidelity or indifference. Thirdly, of those who, in choosing between the great currents of thought, have gone into skepticism—mainly in the class of materialistic philosophy—which, at the time, presents the only positive front against Christianity.

2. The second great current is the evangelical unity. Those churches which increase the most are not those which have the strictest creeds, nor even those which call them "liberal" nor those, like the Catholics, who claim to be "the" Church, but those who, standing on the Bible as the rule of faith, endeavor to evangelize the world by the honest pursuit and practice of Christianity; those who follow peace, unity, and fraternity, &c. Those who lead the great religious sects of the country may possibly learn something from these facts. SATAN (whether you believe in him or not) is concentrating his forces on the last battle field, and those who fight him best will not do it with ecclesiastic banners or with formalized creeds, however true or excellent. The regeneration will come up from the masses of the people. The evangelizing of the world will not be with scholastic armor, but with the sword of the Spirit. The preachers will be, like the fishermen of Galilee, baptized with the water of faith, and sent forth by the spirit of truth. Hence, we see the masses of Christians in favor of a practical, if not formal, unity, and those Churches which have more of the spirit of fraternity, and less of antagonism, growing the fastest.

R. D. M.

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