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Rev. JAMES M. WATT, }

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COMMUNICATIONS.

For the South Western Baptist.

MILTON, ALA., April 20, 1754.

Brethren Henderson & Watt:

I send you another Circular Letter, taken from the Minutes of the Georgia Association, held in 1809, written by William Rabun. I sometime ago attended an ordinary monthly meeting, at which a minister made some remarks relative to his course, prior to his becoming a member of the Church, which I think will apply well to many at the present day. A discourse had been delivered from the following text: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners," &c., at the close of which the minister arose and said, "I once stood in the way of sinners," he then gave a short account of his doings after his conversion and before he joined the Church, which, owing to doubts entertained of his acceptance, he allowed to be a considerable time; he at length advised with a brother, as to the propriety of applying to the Church for membership; his brother not encouraging him any, he finally resolved to discharge his duty, let the consequences be what they might, so when an opportunity was given he presented himself for admission into the Church, "and then," said he, "I stepped out of the way of sinners."

Yours in Christian love.
J. I. L.

CIRCULAR LETTER.

The Georgia Association convened at Tirzah, in Putnam county, October, 1809, to the Churches they represent, wish grace, mercy and peace may be multiplied.

Dear Brethren:—Having met according to our appointment, in the late acquired territory, within only a few years past, was the habitation of savages and wild beasts, and which has since been converted into fertile fields, and become the residence of many of the people of God, where a number of Churches have been planted, and worshiping houses erected, that daily echo with the joyful sound, and the high praises of our King; well may we exclaim, with David, saying, "This is the Lord's doing and is marvellous in our eyes."

We trust that while we have been sitting together in heavenly places in Christ, we have seen with delight, that the Lord has been pouring of his spirit on several of the Churches of our union, and is now making a willing people in the day of his power. Surely our lot has fallen in pleasant places! We live in a time when prophets and righteous men beheld afar off, and hailed with anxious solicitude, but died in the enjoyment. Our temporal blessings are indeed, and our spiritual privileges are such as our fathers have never yet enjoyed. While we hear with solemn concern, from a quarter part of the European world, that alarming sound, is spreading awful havoc and ruin among those unfortunate countries—we reflect for a moment on these unpleasant sounds, and then turn our attention to our peaceful, happy land, we are ready to exclaim, "The Lord hath done great things for us, for which we are (or at least ought to be) glad."

And now, dear brethren, seeing that we have been thus highly favored, "what manner of persons ought we to be, in all holy conversation and godliness."

We have, therefore, thought proper to call your attention to a few remarks on the injunction of our Redeemer, recorded in Matthew 5:18, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

That the Church of God is considered as the light of the world, and compared to a city set on a hill that giveth light to all around, Jesus Christ himself hath testified. That they are required to shine, to the praise and glory of him, who has called them out of darkness into his marvellous light, none will deny. And that it is through this medium that the cause of God is carried on in the world, all will readily agree.—Then

First. To our ministering brethren, we would offer a few tender and affectionate observations. You who have been called of God, to the sacred work of preaching the gospel of Christ, to Adam's fallen race, remember, that of you it will be expected to shine in your proper department, to the praise and glory of him who hath appointed you to occupy in that important trust. We would, therefore, exhort you, in the name of our Lord Jesus Christ, that you "walk worthy of the vocation by which you are called." By taking heed to yourselves and to the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. By reading and studying the sacred scriptures and attending to the pure simplicity of the gospel of our Redeemer, and by giving all the encouragement in your power to itinerant preaching. For we read that when our Divine Master sent out his disciples by two and two, they returned rejoicing, that even the devils were made subject to them through his name.

With peculiar satisfaction, we find that several of our ministering brethren, are devoting their time, almost entirely, to the duties of the sanctuary, and with real pleasure, we have seen the good effects that attend their exertions. But alas! are there not many others, who, though eminently calculated, are not thus disposed to come forth to the help of the Lord against the mighty? Is there not a woe pronounced on those that are at ease in Zion? And shall it be said of any of you, dear brethren, that you are contented at home when the Lord hath need of your labors? Then be encouraged to go forth in the name of the Lord of Hosts; and although you should meet with opposition and many discouraging prospects, from the enemies of truth, and opposers of religion; let that consoling promise (And lo! I am with you always) support you in your darkest and most trying hours.

And now, dear brethren, we conjure you, that whether in the pulpit, or in the Church, at home, or abroad, you may by your chaste conversation, constrain an admiring world to say, "these are the servants of the most high God that show unto us the way of salvation." And in all your preachings, exhortations, prayers and praises, let Jesus Christ, and him crucified, be your favorite and most exalted theme. That you consider it as the highest honor to which you can possibly attain in this life, to be worn out in the service of the living God—that when you have ended your race and discharged the duty assigned you, you may, each for himself, be enabled, with full assurance, to say with Paul, "I have fought a good fight, I have finished my course, and kept the faith—and when the chief shepherd shall come, may you receive that cheering plaudit of "Well done good and faithful servants, enter into the joy of your Lord."

Secondly. To our aged lay brethren, we would also say a few things. Although you have borne the heat and burden of the day, and have long been preserved as witnesses of the truth, and monuments of free, sovereign, and distinguishing grace; and although your bodily infirmities and declining age has in many respects rendered you incapable of shining to as great advantage as formerly, yet we are persuaded that while the Lord is pleased to keep you in this vale of tears, he has his purposes to answer by so doing. Then be disposed to enquire earnestly what those purposes may be, and govern yourselves accordingly. And whether in the Churches to which you belong, or in the families over which you preside, oh! remember that "the path of the just is as the shining light, that shineth more and more unto the perfect day"—then let your light shine in the evening of life with additional lustre, that by your examples and wholesome admonitions, your brethren, children, servants and neighbors may take knowledge that you have been with Jesus, and be constrained to testify, that of a truth there is reality in the religion you profess—then be encouraged to hold on your way, and although tribulation and distress may await you, still be of good cheer, for when you have done and suffered the will of your heavenly Father, he will send for you, and bring your grey hairs to the grave in peace, "in a full age, like a shock of corn cometh in his season."

Thirdly. To our younger brethren, we have many things to say, but the limits of this sketch will not admit of it now. Although we have no new commandment to write unto you, yet we are disposed to stir up your pure minds by way of remembrance, and to point out and bring into view some of the most important duties that God has enjoined on you as members of his mystical body.

Then permit us in the most endearing manner to exhort "you, who sometimes were darkness, but now are made light in the Lord, that ye walk as children of the light," and remember that while your aged brethren, who have long stood as pillars in the Churches, are daily dropping off, that God has graciously raised you up to supply their places, and to be helpers together in carrying on the government and discipline of the Church militant here on earth; then be entreated to "put on the whole armor of light, and prepare to endure hardness as good soldiers of Jesus Christ. For we are persuaded that our Redeemer has designed through you to perpetuate the savor of his name to the succeeding generation, therefore be disposed to read and meditate on the sacred scriptures, and from thence learn your duty to God, and each other, "and be steadfast and immovable, always abounding in the work of the Lord." Attend strictly to your Church conferences; let no common consideration keep you away. And when there, strive to be useful; let the peace, union and harmony of the Churches, be an object of great importance with you. Endeavor to strengthen the hands of yor ministers, and while they are going forth in the discharge of the duties of their high calling, remember that you are required to attend to their temporal concerns, and see that they, nor their families, are in want of any of the good things of this life, that is in your power to furnish. And oh! brethren, above all things let your daily prayers be endeavoring to ascend to a throne of grace, with unwearied zeal, that the Lord would graciously revive true and vital religion; that he would add to his Churches daily such as he would have to be saved; that he would keep you from the evils of this wicked world, and make you instrumental in the advancement of his cause and kingdom; and that he would enable you to shine through life and in death, to the praise and glory of his exalted name.

And finally, we are persuaded, that when our brethren and sisters shall generally be found "walking in all the commandments and ordinances of the Lord blameless"—when they shall be found with their lamps trimmed and their loins girt, as servants waiting for the coming of their Lord. Then may we confidently expect that our rising generation, seeing our good works, will be constrained to love and admire the Saviour's name, and cheerfully join to fill up our places in the Church, and tell to their children yet unborn, the wonders of his matchless grace. And now unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever, Amen.

For the South Western Baptist.

Truth for the Young, No. 5.

THE PATRIARCHAL DISPENSATION.

True religion has been the same in all places, during all ages of the world, as possessed by the different members of the human family.

I wish next to notice the different forms under which it has been manifested, and examine if the proposition will hold true, *true religion the same everywhere*.

There have been, in our world, three manifestations of different forms of religion, which may be called dispensations.

The world's history can be divided into three ages, corresponding to these dispensations. The first commencing soon after the creation of man, and extending to the time of Moses, is called the Patriarchal dispensation. The second, from the time of Moses till the death of Christ, is called the Jewish dispensation. The third, from the death of Christ till the end of time, is called the Christian dispensation.

We live in the last age. Though the world should remain for ten thousand years, there will be no other. We are in the "last times." Prophecy is sealed up; revelation has ceased.

At present, let us consider the Patriarchal dispensation.

As a form of religion, it commenced after the first sin of Adam. Noticing some of the most remarkable persons in this age, from them we may form an idea of their religion, of the advantages and disadvantages of their dispensation, their light, knowledge, means of improvement, forms of worship. Read the story of Abel, a keeper of sheep, who brought as an offering to God the first born of his flock. Of Enoch, who walked with God, and was not, for God took him. Of Noah, the builder of the Ark, the preacher of righteousness. Of Melchisedec, king of Salem priest of the Most High God. Of Abraham, the friend of God; and his descendants, Isaac, Jacob and the twelve sons of Jacob. From a diligent, attentive notice of their lives, as recorded in the book of Genesis, some things may be observed:

1st. They worshipped God. How? By prayer, by sacrifice, by offerings. *Blood was shed.* By means of this they drew near to God, and were accepted by him.

2d. They had no written revelation of the will of God. How then did they learn their duty, and his will concerning them? By dreams, by visions, by intercourse with angels, by the voice of God speaking to them.

3d. They believed in a Saviour to come.—Their sacrifices pointed to one great sacrifice, on account of which theirs was acceptable.

Thus they lived, leading a simple, shepherd life; removed from the bustle of towns, the noise and bustle of the busy world; having a Sabbath, and meeting together, it may be, to offer sacrifice; but without any organization like Churches, any thing like our Sabbath worship; offering up their prayers, whenever their hearts prompted; wherever they went, building altars, upon them sacrificing beasts, and calling upon God; without a Bible, without a revealed law, holding the traditions they had received from their fathers, having intercourse with God by dreams, and visions and Angels.

If we could roll back the scroll of Time some four thousand years, and behold Abraham on the plains of Mamre, Jacob keeping the flocks and herds of Laban, Moses with the flock of Jethro, leading it to Mt. Sinai, we should have more clear conceptions of the patriarchal life. Those days are gone. They will not return. Was their religion like ours?

1st. It comprised fear. Witness Noah building an ark. Abraham offering Isaac. "Now I know that thou fearest God." Of Isaac it is said, "the fear of Isaac." Said Joseph, "This do and live, for I fear God." "Moses trembled and durst not behold."

2d. It comprehended love. "Enoch walked with God." Surely he loved him. Abraham's prayer for Sodom denotes love. Joseph's conduct toward his brothers shows the tenderness of love, something beyond the promptings of mere natural affection. The ready and prompt obedience of the patriarchs to the commands given them, shows a spirit of confiding love.

3d. It embraces purity. There is on record no brighter example of purity than Joseph. Of these ancient believers, Paul says, "They all died in faith, * * * and confessed that they were strangers and pilgrims on the earth." As such, seeking a heavenly country, they doubtless abstained "from fleshy lusts."

Such was the patriarchal system, such was religion then; the same in substance as now, but how different its manifestations, its ordinances!

Then, by a dim light, men worshipped the God of their fathers; now, in the full blaze of Gospel splendor, we worship the God of the universe. Then, through dark and distant prophecies, looking down through many centuries, they viewed a Saviour to be born; now, we look back to Bethlehem, and see in noon day light, a Saviour Jesus. Then, through dreams and visions, God spake to man; now, by a more sure word of prophecy, through his Son, has he spoken to us plainly. Then, through the blood of lambs, and goats, and calves, some dared to approach to God; now, we can come with boldness through the blood shed on Calvary.

Y. N. L.

☞ The following review appeared in the Christian Index, March 2, with a request that we would publish it as seen in the note below. In the press of business at the time we omitted to do so. Our attention is called to it again and we even at this late date give it a place in our columns, that our readers may be in possession of the corrections made by the author.—EDITORS.

"A Sermon on Baptism, by Rev. Alexander McCaine,

Preached in the neighborhood of Dry Creek meeting house, Edgefield District, South Carolina. Printed in Atlanta, Ga., at the Christian Telegraph office, 1853," pp. 54.

"Rev. Alexander McCaine" is a minister of the "Protestant Methodist church," and resides in South Carolina. Sometime during the last year, he vouchsafed to enlighten the world with a pamphlet of which the above is the title page. No doubt aware of the natural curiosity which all appreciative readers feel, to know to what circumstance they are indebted for the favor conferred, he undertakes at once to satisfy that curiosity, and to furnish the materials for a "Preface." All writers have a reason for publishing, and so has Mr. McCaine. He gives us not only his production, but its origin, and its history up to our introduction to it. "He has been," he tells us, "averse to preaching controversial sermons, yet he was obliged, in self-defence, to preach" that, whose title is at the head of this article. Unfortunate man! Nor is this the only compulsion he has been called to experience. In one instance at least, "*truth* obliges" him "to say" (p. 11) something—though the force would seem to have been gratuitous; since the thing to be said was in his own favor. But in what way was the *necessity laid on him* to do that to which he says he "has been" so "averse?" Acting upon a sense of "duty to go to some place of worship on the Sabbath day when he had no appointment of his own," he found himself sometime last year, (he does not say when,) at "the Baptist meeting house on Dry Creek, Edgefield Dist., S. C.," where the "circumstances occurred which made it proper for him to"—preach a controversial sermon. The preacher on that occasion not having the fear of controversy before his eyes, chose to harangue the people on the subject of baptism. In this harangue, says our author, he "denounced the Lutherans and Methodists for what he contemptuously called "baby-sprinkling," and, fixing his eye on me, and pointing his finger at me, exclaimed, "You can out write me, I know, but to the Bible—'buried with him in baptism.'"

Unfortunately, Mr. McCaine's consciousness of being a good writer, and his conviction that he was the only one in the house superior to the preacher, were so strong that he seemed not for a moment to have suspected that some one else may have been in the line of the "eye," and the "finger," to whom reference may have been made—or that the preacher may have been addressing the "personification of an idea." Our author however, construed the language of the preacher into an *outright* insult; why, it would not be easy to divine. It is not common for men to become angry when public testimony is borne to their capacity, especially when *they* are conscious that the compliment is just. He scornfully refused to "reply to Mr. Williams," though "several gentlemen" intimated that it was expected; "for," said he "a man who could so grossly outrage every principle of good breeding and piety, was below my notice." Had "the Baptists in the neighborhood" restrained their propensities, here was a fair opportunity for our author even yet to have kept out of the Septuagint; but they, knowing *what a writer he was*, and construing the silence of *such* a man unfavorable to his cause, "boasted that "baby-sprinkling" could not be defended, and that *I*," said he, "*knew it could not*," and—*this sermon was the consequence*.

Our object in this notice is not so much to *reply* to Mr. McCaine as to *expose* him. The "arguments" he advances are such as are contained in all the publications on his side of the question; and they have been time and again refuted. It is only that which is peculiar to himself which demands notice from us, and that in the most summary way. The oft-repeated and never refuted assertion of Baptist writers, that "the verb *Baptizo* has but one meaning, which is to immerse, and in every case where this word occurs in the Bible it bears this meaning and will admit of no other," is that which he proposes to meet and disprove. And surely it would be the easiest thing in the world to do so, if it be untrue. It is only necessary to quote one passage from the whole range of Greek literature, up to the time of Christ, in which the word must have some other meaning, and the refutation would be complete. Our author undertakes to do this by quoting several passages from the Septuagint—the Greek translation of the Old Testament—where, he says, either *bapto* or *baptizo* is found, and in which they are translated by the English version, and, to make sense, *must* be translated, *to wash*. Unfortunately for him, however, he gives chapter and verse, and thus makes his exposure easy. Now I am free to confess, that, *if the passages referred to contain the verb baptizo*, Mr. McCaine has not only demonstrated that he can "out write" "Mr. Williams," but he has accomplished that which the most learned man in the Pedobaptist ranks hitherto has failed to do—he has demonstrated that the Greek verb *baptizo* has more meanings than one. What, however, will his admirers think when they are informed that he has been guilty of down right forgery? He has succeeded where all other writers have failed only because he has been *more untrammeled* than they. In not a single one of the nine or ten quotations from the Septuagint is either *bapto* or *baptizo* contained, excepting the last; and in that it is properly translated in our version by *dipped!* But let Mr. McCaine speak for himself:

"Now if we turn to the Septuagint we will find, it is some form of *bapto* or *baptizo* which is employed to designate the act of washing, no matter of what kind the washing was, 'common or religious; or in what way the act was performed. Keeping this fact in mind," &c., p. 7. "By common washings are meant such washings as the Jews performed in common with other nations, for cleanliness, health or comfort: Thus "Let a little water, I pray you, be fetched, and wash your feet." (Gen. 18: 4.) In the original it is *boptize* your feet."—(Ib.)

"In the original" (which I have open before me) it is not *baptizo* but *nipto* (nipsatosan)! Our author proceeds:

"Again: 'And he said, Behold now my lords, turn I pray you into your servant's house, and tarry all night, and wash (*baptize*) your feet." (Gen. 19: 2)

Here again it is not *baptizo* but *nipto* (*nipsasthe.*)

"And Joseph washed (*baptized*) his face, and went out and refrained himself, and said, set on bread." (Gen. 43: 31.

Again, not *baptizo* is used but *nipto* (*nipsamenos.*)

"The daughter of Pharaoh came down to wash [*baptize*] herself in the river, when she found Moses. 'And the daughter of Pharaoh came down to wash [*baptize*] herself at the river." Ex. 2: 5.

The original is not *baptizo* but *louo* (*lousasthai.*)

"Bathsheba was washing [*baptizing*] herself on the roof (?) of her house when David saw her. 'And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of his house; and from the roof he saw a woman washing [*baptizing*] herself." 2 Sam. 11: 2. No proof here that Bathsheba submerged herself on the roof [?] of her house."

Here again, not *baptizo* is used, but *louo* (*louomenen.*)

"The second class of washing was called ritual, &c., &c. These are called *purifications*, and there are several of them. One was the consecration of priests who were first washed, &c.,—'And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shall wash [*baptize*] them with water.' Ex. 29: 4. The original here cannot mean to *submerge*—all the circumstances of the case forbid such a meaning."

"The original here" is not *baptizo* but *louo* (*lousis:*)

"A second sort of washing was daily. 'And the Lord spake unto Moses saying: Thou shalt also make a laver of brass to wash [*baptize*] withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein for Aaron and his sons shall wash their hands and feet thereat. When they go into the tabernacle of the congregation, they shall wash [*baptize*] with water that they die not: or when they come near to the altar to minister, to burn offerings made by fire unto the Lord; so shall they wash [*baptize*] their hands and their feet that they die not," &c. Ex. 30; 17—21."

In the original the laver is termed *loutera*, from *louo, to bathe*, and the act of "washing" is expressed by the verb *nipto*,—(*niptesthai, nipsetai*, and *nipsontai*) and not by *baptizo* or *bapto*.

"A third sort was the purifying of various uncleannesses, (Lev. 15) clothes stained with blood in offering sacrifices, and utensils which were scoured and rinsed in water. 'And when there is sprinkled of the blood thereof upon any garment, thou shalt wash [*baptize*] that whereon it was sprinkled in the holy place.' Lev. 6: 27."

Here again it is not *baptizo* in the original, but *pluno* (*pluthesetai.*)

Mr. McCaine may have been imposed upon by some designing man, and may have yielded to the temptation to affect an acquaintance with that of which he was utterly ignorant. If, however, his knowledge of Greek extended even so far as to the slightest acquaintance with the alphabet, this case calls not for a *refutation from his opponents* but for *the discipline of his "church."* Alas! for the people who look up to him implicitly and exclusively for the dispensation of *truth!*

SEPTUAGINT.

☞ As this pamphlet originated in South Carolina and has been circulated in Alabama, the Baptist papers in those States are requested to give the above exposure an insertion in their columns.

Revivals in Sabbath-Schools.

The following communication from one who devotes himself to the Sabbath-schools of the city, presents an interesting view of this department of Christian labor:

The spirit of God, in its reviving influences, is very gently descending in many of the Sabbath-schools in this city at the present time.

Not a Sabbath has passed since New-Year's that I have not found in some of our schools special tokens of the Spirit's power, and some precious souls rejoicing in the hope of salvation.

In some instances, the good work is general, both in the Sabbath-school and congregation, and thirty, forty, and fifty persons hope they have passed from death unto life. In others, a dozen or a score of youth in the Sabbath-school have been thus hopefully blessed.

In others still, some humble devoted teachers of a Sabbath-school class or a Bible-class have been burdened with an agonizing desire for the conversion of the youth of their class. And God has designed to hear their cry, and bless their labors, and some two, three, or five members of their classes hope they have experienced the pardoning love of Christ. Perhaps the rest of the school are as cold and unmoved as usual, and one class may be the only green spot of verdure amid the chilling March winds which embrace the rest. Some Sabbath-schools which, a few months ago, were faint, and feeble, and almost ready to perish, now are full of cheerful, hopeful hearts, and God is in their midst bringing souls into the kingdom.

With them their wintry days of darkness have proved short ones, and before the frosts of February had passed, lo and behold! to them the time of the singing-birds had come. Never shall I forget the changed condition of one sad and almost desolate school in November, and its cheerful aspect, and joyful progress in February.

One mission-school, which had no existence on the first of December last, now numbers two hundred and fifty needy scholars, and there, too, God is bringing precious souls into the kingdom.

Let us all learn practical lessons from these few simple references and facts. Teacher, wait not for the Church to awake; wait not for an awakening in the Sabbath-school. "Awake thou that sleepest" thyself, and turn thy eyes within upon thine own class: labor, with hope and prayer directly for their individual conversion, and God, even thine own God, shall assuredly bless thee and them.—*Independent.*

A DIFFERENCE.—The Christian world would be startled at what they would view as extravagance in a proposition for all Christendom to raise twenty five millions of dollars in one year for the Bible cause, or for all good causes combined. But twenty-five millions are paid yearly, by the people of the city of New York, for intoxicating drinks to guzzle down their own throats. Now, if that class of people that patronize the groggeries, can meet all this expense in one single city, saying nothing of other expenses, it affords a remarkable commentary on the ability of the more sober, industrious, wealthy, and Bible-loving class, so numerous throughout this republic. And it should be a source of no small shame that money can be spent so much more freely for Satan, by his victims than for the Lord, by his professed followers.—*Baptist Memorial.*

From Spencer's Travels.

Valley of Hinnom.

You will notice, as we proceed, what is not very clear on the map, how rugged and steep are the southerly sides and slopes of Mount Zion: and when, after a while, we find ourselves in the gorge of the hills, the Hill of Evil Counsel on the one hand, and Zion on the other, with the lovely vale of Hinnom stretching out before us, we cannot but give ourselves to the recollections of bygone days, and the sober and chastening reflections which these localities must ever produce. The idolatrous monarchs of Judah here dishonored and despised the Lord in worshipping stocks and stones, and here caused His fierce anger to burn against the wickedness of His people. Ahaz "made molten images for Baalim: moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the heathen, whom the LORD had cast out before the children of Israel." Manasseh, the wicked son of the good Hezekiah, did evil in the sight of the Lord; "and he caused his children to pass through the fire in the valley of the son of Hinnom;" but his grandson, the noble young Josiah, walked in all the way of David his father, and turned not aside to the right hand or to the left; "and he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." He made it a receptacle for the burnt carcasses and bones, and the filth and refuse of the city, keeping fires there continually, in order to consume what was thrown into it, and to render it ever after odious in the eyes of the idolatrously inclined people.—"Hence," as says the learned Joseph Mede, "this place being so many ways execrable, it came to be translated to signify the place of the damned, as the most accursed, execrable, and abominable of all places." What a striking figure must it have been to a Jew, this of Gehenna, where the unquenchable fires of eternal torment await the guilty and condemned soul! And ought not we, remembering our Lord's most solemn and awful words, to take good heed lest we also come into that place of horrors, of which language can give no idea, and from which there is no release?* "There is something," says Mr. Bartlett, "in the scenery of this valley and the hill above, its tombs hewn in the rock, long since tenantless; the gray gloom of its old fig and olive trees, starting from the fissures of the crags; the overhanging wall of Zion, desolate almost as in the time of her captivity, that forcibly recalls the wild and mournful grandeur of the prophetic writings. Within it, too, is the traditionary 'Aceldama,' or Field of Blood, of the traitor Judas; a small plot of ground, overhung with one precipice, and looking down another into the glen below, on which is a deep charnel-house, into which it was formerly the custom to throw the bodies of the dead, as the earth was supposed to have the power of rapidly consuming them. This was selected as the burial-place for pilgrims who died at Jerusalem in the middle ages. Such are the scenes that have passed in Hinnom; it is like the scroll of the prophet, 'written within and without with mourning, and lamentation, and woe.'"†

At this time we will not dwell upon the more minute points in the prospect before us; as a whole, this deep valley has an air of beauty unsurpassed by aught in the vicinity of Jerusalem; and the terraced sides of the mount, the gardens of olive, fig, and other trees, the verdant plots of grain and grass, the few features of life and activity in the rustic cultivators of the soil, and such like, give to it attractions of no ordinary kind; but it requires more space than I can now devote to it, to do it justice.

* "First, Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through fire
To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighborhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell."
"*Paradise Lost*," Bk. I.

† "Walks about Jerusalem," p. 62.

SCARCITY OF MINISTERS.—It is stated says the Boston Chronicle, "that, from the southern border of Texas to the South pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the borders of South Africa, and back to the starting point, in this immense triangle, with a population of 70,000,000 souls, there is not one Christian mission."

☞ Two sparrows upon one ear of corn are not likely to agree long.

SOUTH-WESTERN BAPTIST.

POETRY.

For the South Western Baptist.

MESSRS. EDITORS:

I send you the following piece for insertion, if you consider suitable, published some years ago in the Danville Advertiser:

T. H. B.

DECEPTION.

Tis said, in distant eastern lands,
Where full upon the burning sands,
The hot sun pours his ray,
In ambush near a cooling spring,
The Lion, called of beasts the king,
Lies down to lurk for prey:
The mild gazelle that ventures there,
Falls thus into a deadly snare.

On earth, at springs where mortals drink,
Unseen beside the shady brink,
There lurks a deadly foe;
Let those who at these springs of earth,
Would drink sweet draughts of joy and mirth,
Take heed they fall not low.
Quench not thy thirst; beware!! beware.
A Lion lurks in ambush there.

In sunny climes, where bloom wild flowers,
When through the sultry noontide hours,
The serpents bask in heat;
About the stalk of flowers fair,
That with its fragrance fills the air,
You may the serpent meet.
The hand that culls that blossom gay,
Will dearly for its beauty pay.

Some flowers of human mould there seem,
Around us oft to bloom and beam,
Lovely, and pure, and bright;
But look with keen, discerning eye,
And you may see a serpent sly,
Hid near the cheering light,
Pluck not the flower; beware! beware!!
A serpent's coiled in secret there.

"All is not gold that glitters" bright;
All is not lovely, pure, and right,
That is with radiance fraught;
Error may lurk where *truth* appears,
Close robed to quell all rising fears,
Until its work is wrought.
A subtile poison oft may be,
Where most but truth and beauty see.

From the Religious Herald.

Baptists from the Country who move into Cities.

The remarks of Bro. Tucker below is equally applicable to all our cities, and we therefore lay them before our readers hoping they may have their desired effect.—EDS.

ALEXANDRIA, VA., April 21, 1854.

Dear Brother Sands:

The city in which I am called to labor is receiving large accessions to its population from the surrounding country. A considerable proportion of those thus moving in, are members of Baptist Churches or of Baptist families. As they are strangers to us, we have no means of finding out where they are and who they are; and if they would be known as Baptists, it is necessary that they should report themselves as such.

There may be Baptists in this city whom I have not seen, and who, perhaps, absent themselves from our church because they have received no attention from me, nor from any of the brethren here. If there are such, (and from the fact that there *have been* cases of the kind, I presume there may be more,) I would say to them through this channel, for it is the only one through which I can reach them, that if they have received no attention from us, it is not because we are unwilling to receive them to our acquaintance and our fellowship, but simply *because we do not know them.* We have no means of knowing them. In the multitude of strangers that crowd our boarding houses and throng our streets, how is it possible for me to know who are Baptists? But it is easy enough for any stranger to find his way to the Baptist Church, and to remain after service and report himself to the pastor. If he will do this he will receive a brother's welcome; otherwise, he might remain in the city for years, and neither I nor my people, be aware of his presence.

Should any Baptist in Alexandria, who is unknown to me, see or hear of this communication, I beg that he will make himself known, that we may mutually enjoy that acquaintance and fellowship which ought to subsist between the people of God. There are many I know, who contemplate moving to this city. I trust that they will remember what I have said and act accordingly. In this proffer of friendship and love, I would include not only members of the church, but members of Baptist families and those who may be Baptists in their predilections. Let me say in this connexion that I consider it the duty of all church members on removing to a new place of residence to take their letters of dismission with them, and unite with the nearest church in their vicinity *immediately.* A number of instances have recently come within my observation where Baptists on changing their residence have held their letters for years, and thus there is a mutual loss. The church is deprived of their influence and they are virtually deprived of the value of their connexion with the people of God.

I doubt not that cases of the kind occur in other cities as frequently as in this; and I think I may take the liberty of saying in the name of all city pastors and churches, that strangers are earnestly and affectionately invited to make themselves known, and if they have letters of dismission to present them without delay. In union there is strength. We want our brethren to help us and we are anxious to help them.

Hoping that this communication may have the desired effect,

I am truly yours,
H. H. TUCKER,
Pastor of the Baptist Church,
Alexandria.

From the Baltimore Clipper.

Bible Burning and Priestly Arrogance and Intolerance in York, Pa.

YORK, PA., March 17, 1854.

We have heard much concerning "Bible burning" by the priests of the Romish Hierarchy—but coming from a distance we have felt perhaps the reports might not have been true, or were greatly exaggerated. But now we know for ourselves their hostility to that Holy Book. A German Roman Catholic family, living in this place, had by some means obtained a German Bible, (not from the priests of course). The husband has been sick for some time, and has been visited frequently by one of our pious citizens, who talks and prays with him. The priest whose name is appended to the letter below, visited him, and seeing the book, asked what it was. The man replied that it was the Bible. The priest took it, and looked into it, and deliberately opened the stove door and cast it into the fire. He then gave the wife a dollar and told her to buy a Catholic Bible, or something for domestic use. She immediately came up to the Depository of the Pennsylvania Bible Society, Mr. S. Oswald's, and related the above facts, and stated that she did not know where to get a Catholic Bible, and that she could not get one for that price at any rate. Mr. Oswald then gave her another, and wrote on the blank leaf, "The property of the Pennsylvania Bible Society, loaned to Gregory Berger." The following letter will show what disposition was made of this Bible.

YORK, March 17, 1854.

SIR: I send you back the Bible you loaned to Gregory Berger. The reason I do it is because that book is against Christianity itself. I pray you shall not judge me as opposed to the reading of the Bible, supposed, that what pretends to be the Bible, is really the Bible. But that book which I send you, is partly adulterated, partly interpolated, partly mutilated in those parts of it which you and your fellows, and masters cannot and could not understand, or which are opposed to that what you call faith. I ask you, therefore, that you would spare yourself the trouble of loaning books of that kind to the people of my congregation. If I should find more such Bibles, I would not send back, but I would burn them, for they are worse off with than without it. Respectfully,

FRANCIS JOSEPH WATCHTER,
Pastor of St. Mary's R. C. Church.

Now, Mr. Editor, here is an outrage of an unusual character. A man, a foreigner, (perhaps unnaturalized,) enters the dwelling of one of our citizens who is sick, takes one of his books and deliberately burns it—and when he receives another takes that away from him, and threatens to burn all others of the same kind he may find amongst a certain class of our citizens.

What right has a man if he be a priest, to enter another man's house and burn his property. I know the outrage is aggravated by the fact that the Bible was burned. But the simple fact that the book was not the property of the priest makes it an outrage upon the rights of our citizens, a contempt of the free institutions of our country, and shows that there is in the doctrines and practices of the Romish Hierarchy that which utterly subverts the liberty of our glorious republic. The above facts have been furnished me by a Lutheran minister, of this place, with a wish that I would communicate them to you. I cannot read German. I suppose, however, the Lutheran ministry are able to defend Luther's version of the Bible, and show that Mr. Watchter's charge of adulteration, interpolation and mutilation is false.

Yours in love for the Bible,
PRIMITIVE CHRISTIANITY.

Our Altar.

BY REV. THOS. ARMITAGE, D. D.

It is not only the province of an altar to receive and sustain whatever gifts is laid upon it, but the altar must also sanctify that gift. This the cross of wood could not do. So far from it, indeed, that it is written, "cursed is every one that hangeth on a tree."—Had the tree, then, been his only altar, the first howling curse which prowled about it must have shattered both victim and altar into nonentity. The altar upon which His soul must be bound a bloody offering for sin, must be fitted to endure the fiercest scorchings of intense wrath, until its vehemence should consume the holocaust to its ashes, and lick the trenches of the water and the blood! On the steadfastness of that altar hung considerations and consequences more momentous than this Universe had ever witnessed before. The historic page had testified of the curdled life streams of millions, in which warriors had dyed their garments to the deepest hue—of maddened passions excited and inspired by the spirit of a diabolical ambition, until fiend-like elements were enkindled in the souls of furies, who rushed forth to administer indiscriminate burial beneath the escutcheon, the banner or the shroud!—The annals of time had taken cognizance of banished seers, immolated prophets and a noble army of ghastly martyrs. The experience of man was desperately intimate with the tender mercies of conflagration, the appalling tramp of earthquakes, the pallied putrefaction of pestilence—together with the blotting out of empires in a day, and the overthrow of monarchies in a night! But oh! to see the Infinite God rise from his throne in anger! O! to see the heavens arched with the dark cloud of vengeance—man's moral destiny written on the brow of that arch in characters blacker than itself,—and the angel of death standing to seal the curse and execute the doom of earth! Oh! to think of heaven eternally lost—hell securely purchased—and countless generations sinking forever, amid the roar of a thousand fiery cataracts, to swell the congregation of the damned! But oh! above all, to feel the burning anger of an outraged Infinite, scorching the mystic nerves of a holy soul and sending sick convulsions to its inner chambers! Oh! to attract the descending thunderbolts of Jehovah, launched with a frown against the "Fellow of his bosom," while in the act of treading the "winepress alone"—surely to endure this, called for no Altar less unchangeable and unmoveable than the Godhead of the eternal Son! Another altar than this must have been utterly demolished under the mountain of guilt which pressed it, and the stormy elements which encompassed it. Already in Gethsemane unsustained humanity had thrice deprecated this vengeance, and had thrice unfolded the anatomy of a wounded spirit, prostrated in appeal to the Father "that if possible this cup might pass away!"

And if spotless humanity itself began to sink in agony under the first consumings of Divine wrath, how much less could a cross of wood afford an adequate altar for the endurance of its intensest burnings, when it became necessary for the Godhead to transfuse an infinite value to every pang by which the humanity was excruciated, when the Son of God "tasted death for every man!" Therefore, my brethren, when we glory, let us glory in this, (and let no man rob us of our glorying,) that not only have we in Jesus Christ a priest and a sacrifice, but in him also "we have an Altar," which is at once a full embodiment of the Divine essence and a perfect representative of human necessity."

To Young Converts.

MY DEAR FRIENDS:

Permit one who feels a deep interest in your welfare, to make a few suggestions for your consideration. As I wish to advert to many things, I shall be very brief on all of them. I will mention first some things which you ought not to rely on as decisive evidence that you have been born again; and then some things afford good evidence of a change of heart.

I. Things not to be relied on, as conclusive evidence that your heart has been renewed.

1. Do not rely on an extraordinary experience, such as a supposed opening of heaven, or sight of Christ, or supernatural light or the suggestion of a comforting text, or a wonderful dream, or something seeming to say to you, "do this, or do that." These things are neither certain evidence for or against one's being converted.

2. Do not rely on your having made a resolution to serve God. Resolving to do our duty is one thing, and doing it is often quite another thing. We must decide to do our duty, or we never shall do it; but we may even decide to do it, and still not do it.

3. Do not rely on your doing differently from what you used to do. There was room for you to do differently, in many respects, and yet your heart may be essentially the same that it always has been. You ought to do differently from what you did formerly, but you are not to make a religion of your reformations.

4. Do not rely on past experience. Your having had good feelings in time past, ought not to satisfy you now, any more than the food you ate last week ought to satisfy your present appetite. You should seek for a daily experience of the joys of God's salvation. You should daily hunger and thirst after righteousness, and you will then be daily supplied with the bread and water of life.

II. Things which afford good evidence of a renewed heart.

1. Love to the God revealed in the Bible. "Every one that loveth is born of God." Men may be deceived, and think that they love God, when the being whom they love, is very different from the holy, wise, sin-hating, sin-condemning, sovereign God of the Bible. Look well to that point.

2. Another good evidence is love to God's people, because they possess the disposition, and imitate the example of Christ.

3. Another good evidence is strong love to Christ, in his offices as Prophet, Priest, King, Advocate, and Savior.

4. Love all the great truths and doctrines of the Bible. They who love the Bible much, will read it much.

5. A disposition to go to Christ, when in doubt and trouble, or when oppressed with a sense of sin an ill-desert.

6. A disposition to remember our faults, and to ask forgiveness of God through Christ, instead of trying to forget them in consequence of the unpleasant feelings which they occasion.

7. Habitual obedience, and a disposition continually to ask, "Lord, what wilt thou have me to do?" accompanied by a firm determination to do every duty.—*Independent.*

A GOD COMMITTING SUICIDE.—The Citizen, (India) of the 10th of February states the famous Car of Juggernauth of Muhes, near Serampore, was totally destroyed by fire on the night of Monday last, and the "Odekuries," or proprietors of Juggernauth have been overwhelmed with grief, attributing the accident to the fury of the god for causes of which they are not cognizant.

We wonder if when the Car was in flames the god saved himself, or if he voluntarily perished in the fire, which his own wrath had kindled. The gods of India are evidently dying fast, and we shall sing hallelujah when there shall be no more of them to ride over the necks or debase the souls of their deluded victims.

Our Exchanges.

☞ The North Western Advocate has the following very appropriate remarks on advertising in religious papers:

OUGHT RELIGIOUS PAPERS TO PUBLISH ADVERTISEMENT?—Most certainly they ought, and we shall so continue to contend until some good reason be furnished us to the contrary. We do not say, that they ought to publish all classes of advertisements. By no means. A careful discrimination should be made, and this furnishes still additional reason why a department in a religious paper should be devoted to advertising. Our own people, and business men generally, would seek such sheets, for such commercial and miscellaneous business information as their advertising department contained. Our religious sheets can never be pushed to any great extent beyond the bounds of sect, or made to circulate in our large cities, if their columns be closed to business cards and the most reliable commercial intelligence. There is either a fanatical or an old fogy notion upon this subject, which seems either incapable, or unwilling to make distinctions where there is a considerable difference. There is a wide difference between giving truthful information about the business of life, and that (which is true of secular sheets generally,) of opening the columns of a newspaper to "puff" every humbug—to impart prestige to every gull-trap for pay. And cannot men's business be talked of in connection with religious instruction? Or rather, may not this be made a most effectual medium of access? If there be not room in a religious sheet to advertise, enlarge it and make room: the investment can easily be made to pay. One important principle—a valuable secret in the science of "catching men by guile"—in the work of calling the attention of men amidst the excitement of avarice, and the business of every day life, to religious principle and truth, is secured—brought into action, by such judicious business details in a religious newspaper. The science and the art of talking religiously about secular things needs to be better studied in this, as well as other matters amongst us. We do not advertise in this sheet, but we wish we did, and that it was four columns larger to make room for such matter. The fact that the half dozen dailies of our city, and twice as many weeklies, are overflowing with advertisements, and that our paper is almost wholly shut off from worldly men immersed in commerce, destitute of such intelligence, increases our wish. Some reform in this matter among our religious weeklies, we believe will follow a more careful investigation of this subject. The agents at New York introduced advertisements in the old parent official—the Advocate & Journal—and its subscription list has been increasing ever since, and was never larger than at the present time.

What is Dirt.

Old Dr. Cooper of South Carolina, used to say to his students:

Don't be afraid of a little dirt gentlemen. What is dirt? Why, nothing at all offensive, when chemically viewed. Rub a little alkali upon that "dirty grease spot" upon your coat, and it undergoes a chemical change and becomes soap. Now rub it with a little water and it disappears; it is neither grease, soap, water nor dirt. "That is not a very odorous pile of dirt;" you observe there. Well, scatter a little gypsum over it and 'tis no longer dirty. Every thing you call dirt is worthy your notice as students of chemistry. Analyze it! It will seperate into very clean elements. Dirt makes corn; corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kiss last night. So, after all, you were kissing dirt—particularly if she whitened her skin with chalk or Fuller's earth.

There is no telling, gentlemen, what is dirt. Though I may say rubbing such stuff upon the beautiful skin of a young lady is a dirty practice.

"Pearl powder, I think, is made of bismuth, nothing but dirt."—Ex.

A Word to Little Boys.

Who is respected? It is the boy who conducts himself well, who is honest, diligent and obedient in all things. It is the boy who is making an effort continually, to respect his father, and to obey him in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day; who is busy and active in endeavoring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and to do good towards others, and if he is not respected and beloved by every body, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and will grow up and become useful men.—Exchange.

"SHE HATH DONE WHAT SHE COULD."—A practical illustration of this saying was witnessed not long since in one of the towns in Southern Alabama. A poor but pious female came to her pastor, and placed in his hands five dollars, the sum she had saved during the past year by laying aside a dime at a time. The money was appropriated to Domestic Missions, and a brother, who knows *how* to do such things, thought it ought to bring a good interest. He took the five dollars, and appealed to brethren present to add each five to it. He soon ran up the amount to $35, and thinks he will certainly get $100, if not $500.—Let the above be an example of benevolence to Christians throughout the land.—*Baptist Memorial.*