

S. HENDERSON AND
H. E. TALIAFERRO, } EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye."—Act iv, 19.

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THOMAS F. MARTIN.

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vitations, Funeral Notices, Love Letters, &c., executed

with neatness and dispatch and payable when the work is

done.

The Folly of Spirit Rapping.

The utter folly and imposition of the

pretenders to "spiritual manifestations" has been fully

demonstrated in the city of Boston. The Boston Courier offered

a reward of \$500 to any and all the

"mediums," if they would perform, in the presence of a competent scientific

committee, any of the many wonderful things which they had boasted of doing,

and which discerning and upright persons had said that they had repeatedly witnessed. But in the presence of

the committee, consisting of Benjamin

Pierce, Louis Agassiz, B. A. Gould and

E. N. Horsford, they utterly failed, though the tests were agreed on by

themselves. This committee, after reporting the entire failure of the Spirit-

ualists, concluded by saying:

"It is the opinion of the committee, derived from observation, that any con-

nection with Spiritualistic Circles, so called, corrupts the morals and degrades

the intellect. They, therefore, deem it their solemn duty to warn the com-

munity against its contaminating influence, which surely tends to lessen the truth

of man and the purity of woman."

The committee will publish a report of their proceedings, together with the

results of additional investigations and other evidence independent of the special

case submitted to them, but bearing upon the subject of this stupendous

delusion."—Western Watchman.

Baptist Landmarks.

There is a great stir just now among

our Baptist friends, in regard to their

"Old Landmarks." Quite a number of

their editors and ministers are upon the

hunt, and are trying to throw light on

the subject. It appears however, to be a

fruitless search; for their landmarks have

been

"buried beneath the shifting wave."

and they have naught now but unsta-

ble watermarks to rely upon. Truly

they are to be commiserated.

We clip the above charitable item from

the Louisville Watchman and Evan-

gelist, a Cumberland Presbyterian paper;

not for the purpose of defending the

Baptists from the foolish calumny con-

tained in it; but simply to ask that pa-

per if it can produce either the land or

watermarks of Cumberland Presbyter-

ianism. Was Jesus Christ a Cumber-

land Presbyterian; or were his apostles

of that sect? The man who can so

freely commiserate his neighbors,

should look well to his own landmarks,

and be sure he is right before he ex-

pends his sympathy on the supposed

failings of others.—Ch. Sec.

The Philadelphia Christian Chron-

icle says that the Pierpont Street

The Magnet.

You may shake or push the magnet-ic needle from its position, but it returns to it the moment you leave it to itself. In like manner believers may fall into sin, and deviate from the line of duty; but no sooner have they leisure for reflection, than they endeavor to amend, and resume a life of Godliness. On the contrary, the wicked wish for opportunities to do evil and yield to all the temptations of the devil and the world.

THE VIOLET.

Gotthold, having been presented with a bunch of blue Violets, regaled himself with their delightful fragrance, and thanked God for the manifold kinds of refreshment which He provides for man. He also took occasion to express the following thoughts: This beautiful and odoriferous little flower may furnish me with a pleasing image of humble and godly heart. It is a lowly plant, and creeps upon the ground; but, nevertheless, it charms the eye with its celestial blue, and by its noble perfume, far excels many of its more pompous mates of the garden, such as the tulip and imperial crown. In the same way there are persons, who to themselves and others, appear base and humble, but who resemble the Lord Jesus in meekness and lowliness of heart. They thus bear the genuine hue of heaven, and are perfumed by God to others who parade their spiritual or bodily gifts.—The apothecary, too, extracts the juice of this little flower, and mixing it with melted sugar, produces a cooling and invigorating cordial; and even so the Most High infuses the Spirit of His grace into the humble heart, and so makes it the means of comfort and edification to others.

My God! my glory shall be not to seek my own glory, but Thine. I have no wish to be a gaudy flower, if I can only please Thee and profit my neighbor. Greatness does not consist in the mere possession of lofty gifts, but in using lofty gifts with an humble mind, to the praise of the Most High.

Then.

A young man came to an aged professor of a distinguished continental University, with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was at length fulfilled, his parents having given their consent to his studying the profession of the law. As the University presided over by his friend was a distinguished one, he had repaired to a law school, and was resolved to spare no labor or expenses in getting through his studies as quickly and ably as possible. In this strain he continued for some time, and when he paused, the old man, who had been listening to him with great patience and kindness, gently said, "Well! and when you have finished your career of study, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "shall have a number of difficult and knotty cases to manage; shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation." "And then?" repeated the holy man. "And then," replied the youth, "why, then there cannot be a question. I shall be promoted to some high office in the State, and I shall become rich." "And then?" "And then," pursued the young lawyer, "then I shall live comfortably, honorably in wealth and respect, and look forward to a quiet and happy old age." "And then?" repeated the old man. "And then," said the youth, "and then—and then I shall die." Here his venerable listener lifted up his voice, and again asked with a solemnity and emphasis, "And then?" Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired.—This last, "And then?" had pierced his heart like a sword, had darted like a flash of lightning into his soul, and he could not dislodge the impression. The result was the entire change of his mind and the course of his life. Abandoning the study of law, he entered upon that of divinity, and expended the remainder of his days in the labors of a minister.

RELIGIOUS NEWSPAPERS.—Elder R. L. Thurman, writing in the Western Recorder, says:

"I owe my earliest, most enduring, and best religious impressions to the

healthful, religious sentiments derived from reading my father's religious pe-

riodicals at an early age."

Beauties of Matthew Henry.

Mutual confidence between minister and people is very desirable. It is an excellent thing to be ready to meet every opportunity of doing or getting good.

I reckon him a Christian indeed, that is neither ashamed of the gospel nor a shame to it. While God is just and holy, and we are guilty, it is necessary that we have a righteousness wherein to appear before; and blessed be God! there is such righteousness brought in by the Messiah.

The being of God may be apprehended, but cannot be comprehended. We cannot by searching, find Him out; but blessed be God, there is enough which may be known, to lead us to our chief end, the glorifying and enjoying of Him.

A sense of Deity, and a regard to that Deity, is so connate with human nature, that some think we are to distinguish men from brutes by that rather than by reason.

The variety, multitude, order, beauty, harmony, different nature, and excellent contrivance of the things made, the direction of them to certain ends, and the concurrence of all the parts to the good and beauty of the whole, do abundantly prove a Creator, and His eternal power and Godhead.

Not to glorify God, as God, is in respect to glorify Him at all; to respect Him as a creature, is not to glorify Him, but to dishonor Him.

Those that do not improve the means of grace and knowledge, are justly reckoned unthankful for them.

The foolishness and practical wickedness of the heart, cloud and darken the intellectual powers and faculties.

When we see or hear of any contempt cast on God or His name, we should thence take occasion to think and speak highly and honorably of Him; in this, as in other things, the worse others are, the better we should be.

Spiritual judgments are the sorest of all, and to be most dreaded.

The act of faith is the obedience of understanding to God, revealing; and the product of that, is the obedience of the will to God, commanding.

The Gospel is a common salvation; no respecter of persons with God.

All those, and those only, are brought to the obedience of the faith, that are effectually called of Jesus Christ, Jews or Gentiles, high or low, bond or free, learned or unlearned, rich or poor, meet together in Christ Jesus.

Iron More Useful than Gold.

"I have now in my hand," said Edward Everett, "a gold watch, which combines embellishments and utility in happy proportions, and is often considered a very valuable appendage to the person of a gentleman. Its hands, face, chain and case are of chased and burnished gold. Its gold seals sparkle with the ruby, topaz, sapphire and emerald. I open it, and find that the works, without which this elegantly furnished case would be but a mere shell—those hands motionless, and those figures without meaning—are made of brass. Investigating further and asking what is the spring, by which all these are put in motion, made of, I am told 'tis made of steel; I ask what is steel?"

The reply is that it is iron which has undergone a certain process. So then, I find the main-spring, without which the watch would always be motionless, and its hands of gold (that is not sufficiently good, nor of brass (that would not do,) but of iron. Iron, therefore, the only precious metal in this watch an emblem of society! Its hands and figures, which tell the hour, resemble the master spirits of the age, to whose movement every eye is directed. Its useless but sparkling seals, sapphires, rubies, topazes and embellishments are aristocracy. Its works of brass are the middle class, by the increasing intelligence and power of which the master-spirits of the age are moved; and its iron main-spring shut up in a box, always at work, but never thought of, except when it is disorderly, broken, or wants winding up, symbolizes the laboring class, which, like the main-spring, we wind up by the payment of wages, and which classes are shut up in obscurity, and though constantly at work, and absolutely necessary to the movement of society, as the iron main-spring is to the gold watch, are never thought of, except when they require their wages, or are in some want or disorder of some kind or other.

For the South Western Baptist.
Florida.

BRETHREN EDITORS:—I came to the Bay of Pensacola the first day of last May, for the benefit of my health, to warn sinners, to point them to the lamb of God who taketh away the sin of the world, and to gather the scattered sheep of the field into the fold of Christ. On my arrival here I found, to my surprise, the settlers, the soldiery of the forts and barracks, and towns of this Bay, not only destitute, themselves, of Baptist Preachers, but in the very heart of an extensively destitute country as any I have found in all my pioneer travels.

While pondering over, and meditating in my mind upon those things, pertaining to the interest of the field, in a walk upon the Beach one moonlight night, in the midst of silence and solitude, I determined, though feeble in health, depressed in spirits, by the grace God, to do all I could for my blessed Savior. I accordingly engaged my ministerial services equally between the city of Pensacola (my place of headquarters) and the United States Navy-Yard, the latter is seven miles from the former, and is nearly equal in population.

As I travel back and forth in the small sail boats, I often think of the occurrence of my Savior's frequent voyages upon the Sea of Galilee.

On the morning of the first Sabbath in last June, I organized a Church at the U. S. Navy-Yard, accepted a call to the Pastoral charge of the same, until the time of our (Tuskegee) Association. Received on the third Sabbath one by letter, two by baptism.

On the night of the 12th inst., with the assistance of a brother Langley, ordained a brother I. K. Lamb to the office of Deacon. And I expect to receive some thirty at our next meeting in August.

Thus I rejoice to see the work gradually going on, tending, I trust, to the glory of God, the extension of the Redeemer's kingdom, and the salvation of souls.

It seems from some cause or other that it has fallen to my lot, as heretofore, to be cast into another field where opposition is formidable, enemies stern and unrelenting, sectarian prejudice and strife, strong and constant. And though I sometimes feel to fear and falter, yet I trust that He who grew a gourd vine to shelter a Jonah from the burning sun will give a little pioneer David, moral courage and manly strength to overcome the giant of Gath, and a Joseph's favor in the sight of Egyptian Kings.

The nature of my mission here, is as heretofore, a work of preparation to organize and to set in order churches, as homes for all emigrating Baptists who are destined soon to people those healthful shores.

From this time and henceforth will I raise, and continue the Macedonian cry, "Come over and help us."

C. L. THORNTON.
WARRINGTON, U. S. N. Y., July 20, 1857.

Scriptural Tradition of the Karens.

They say they were dispersed because they lost their faith in God and their love to each other, and that their language became confused in their dispersion. Their tradition of the fall of man is very singular, from its close resemblance to the Bible statements. We insert a fragment of it.

A yellow fruit took the great dragon, and gave to the children of God.

A white fruit took the great dragon, and gave to the daughter and son of God.

They transgressed the commandments of God, and God turned his face from them.

They kept not the all the words of God—were deceived, deceived unto sickness.

They kept not the all the law of God—were deceived, deceived unto death.

It is difficult to conceive that these ideas could have been derived from any other source than the Old Testament writings. The Karens themselves say they were obtained from their ancient books of skin, which taught morals, while the Palm-leaf books treat only of wonders, i. e., fables. In this persuasion they once had books, the Karens are very decided; they say that they did not take care of their books, and that, when they lost them they lost the knowledge of God. It is strange that, in connection with this idea has prevailed amongst them, that the knowledge of God would be restored to them through the instrumentality of white foreigners. "Look toward the ocean. The great bird shall ascend, and spread forth its white wings. This is the white foreigners, bring you the words of the eternal God."

Church Missionary Gleaner.

How Men Die.

Some men die in ignorance, unconcerned, and seemingly without fear for the future. Others are sullen and silent, as if determined to brave it out at hazards. Others are so wearied out by long illness and continued pain, that they are eager for the change, yet give no evidence of being in a fit state to appear before God. Others abound in professions of hope and confidence, yet leave impartial observers at a loss to conceive what basis there can be for such assurance. Others, again, give their reason to think that they are real children of God, make the dead passage with little or no sensible comfort—in not a few cases, under a dark and heavy cloud. The majority of consistent christians have their last end, as it is described by the Psalmist in a single word; it is "peace." A few of them, however, taste heaven this side of the cold Jordan, and their rapture is a thing to be witnessed in order to be understood. There is a very simple rule for the direction of any one who feels concerned about the matter in which he is to meet the last enemy. This is to live habitually in communion with God through Jesus Christ. Such a life cannot end miserably. Death must be to it only the crowning seal of its steadfast course, the finishing touch to its lofty blessedness.

Christian Intelligencer.

Secret Prayer Rewarded Openly.

When Jacob and Esau met—on the one side the shaggy chieftain with his four hundred swordsmen, and on the other side, the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand, and stepped forward to meet the embattled company, and the anxious retinue awaited the issue, they saw the tear start into the rough huntsman's eye—they saw the sword drop from Esau's hand—they saw the bravery arms round Jacob's neck—they saw in the red savage a sudden and unlooked-for brother. They saw the result, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch, the husband, and the father; but they knew not that he was a prince of God, and had gained Esau's heart from Him who has all hearts in his hand. The halting thigh and the pacified foe were obvious; but the wrestling overnight was unknown. The reward was open, but the prayer was secret.

Between Two Fires.

The Presbyterian thus says:—The compromise course adopted by the American Tract Society, as we foresaw from the outside, is likely to increase, rather than remove their embarrassments. The radical party at the North, whose assaults led the Society to assume the ground taken in the late resolutions, are naturally desirous to have their views carried out, and as the first step in this direction offered the Society for publication a premium manuscript for a tract on slavery, which was declined. This refusal has aggrieved the radicals, and their newspapers are accordingly exhorting the Society. On the other hand some of the Southern men have taken offence at the Society's apparent yielding to abolitionism. The South Carolina branch of the American Tract Society has published a paper, taken exceptions to the parent Society's course, and intimating that they will withdraw their support if the principles adopted are carried out. They postpone the final action until after the next annual meeting of the Society, in order to see what course things will take. In the meantime they have appointed a Committee to examine all books and tracts sent to their field, and to take the supervision of colporteurs, funds, &c. It will be an extremely difficult matter for the Tract Society to extricate itself from these difficulties. As the result two parties are dissatisfied instead of one.

Riches and abundance of the earth load more than they fill; and men's wealth only heightens their wants.—The great man oftener wants a stomach and rest, than the poor man wants meat and a bed to lie on.

Jesus will receive you, though all the world reject you.

A Beautiful Classical Allusion.

Mr. Winthrop of Massachusetts, in his address at the Musical Festival in Boston last week, alludes to the contemplated submarine telegraph in these words:

On Christmas Eve, in the year 1814, the treaty of peace between England and the United States was signed at Ghent; a worthy commemoration of that blessed event when the herald angels were heard singing to the shepherds on the plains of Bethlehem, "Peace on earth, good will toward men." But that treaty was not known on this side of the ocean for six or seven weeks after its date. The great battle of New Orleans as you well know, was fought at least two weeks after that treaty of peace was signed. Our modern system of railroads, and telegraphs might have saved that effusion of fraternal blood; might have deprived individual heroes, might have deprived our country and its history, of all the glory which belonged to that really great victory. If that gigantic ocean harp, which is at this moment in process of being strung, whose deep diapason is destined to produce a more magical music on the sea than mythology or modern fable ever ascribed to siren, mermaid, or Arion; if the mysterious gamut of that profound submarine chord had been in successful operation then, as we hope it soon will be, between St. Johns and Valparaiso Bay, those cotton-bag ramparts at New Orleans might never have been celebrated in history; while, of those who so gallantly defended them, many would not have been laid so low, and some perhaps, would hardly have risen so high.

Beware of Bad Books.

Why, what harm will books do one? The same harm that personal intercourse would with the bad men who wrote them. "That a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can't be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits; they furnish neither aliment, nor "medicine"; they are "poison." Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together the soul. The makers and vendors of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.—The Home and Foreign Record.

The World's only Hope.

If a reformation is to take place on earth, and the world to experience a golden age, Christianity alone can produce it. For, tell me what is wanting to make the world a kingdom of heaven, if that tender, profound, and self-denying love which we see Jesus practice and recommend, were paramount in every heart? But the whole of religion consists in this, that Christ be formed in every individual. Think what it would be, if every one exhibited a living mirror of "the fairest of the sons of men," and loved God and the brethren like him! Oh really, the loftiest and most glorious idea of human society would then be realized. Be convinced, therefore, that you are invited and allured by Jesus, not merely to be happy in heaven, but that the earth may be again transformed into a paradise; for you see in John's case, that he who casts himself by living faith on Jesus' breast, soon imbibes from thence His love.—Krummacher.

M. E. Church South.

From the General Minutes of the church just published, it appears there are 23 conferences, 2,171 traveling preachers, 163 superannuated preachers, 4,000 local preachers, 309,382 white members, and 60,770 on probation; 30,490 Indian members, 296 on probation. The total of ministers and members is 643,708, which is an increase of 15,716. Seven of the conferences exhibit a decrease, sixteen an increase.

The number of members and ministers, in the M. E. Church is 806,204; adding to this the number in the M. E. Church South, and we have the grand total 1,353,912.—Sou. Baptist.

THE SPIRITUAL TEMPLE.—If God overlook the heavens and the earth, the work of his own hands, in order that he may look on his despised servants, surely he will not be detained from looking upon them by the most magnificent building erected by men. Christians worshipping God in a barn, are themselves a building fitly framed together, and grow unto a holy temple in the Lord; in whom they are builded together for a habitation of God through the Spirit. The same apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It is a dangerous thing to despise the servants of God; for the Lord is their avenger.—Parker's Remains.

"Rest—How Sweet a Word it is"—Baxter.

How sweet to the mariner's breast.

Is the home of a haven in storm:

How sweet to the pilgrim is rest,

When his journey is over and gone.

How sweet to the laborer's head,

When his toils and his troubles are o'er,

Is the pillow and the soft downy bed,

Where cares shall distress him no more.

Yet sweeter and calmer the rest,

The Christian shall feel at his life's close;

Where trouble shall never molest,

Or disturb his unending repose.

D. FORBES.

New Version of a Psalm.

The following is said to have taken place at the Bradford (England) Parish church, during the visit of the Bishop of the diocese. The clerk, immediately before the sermon, gave out the Psalm in broad Wiltshire dialect, namely:—

Let us sing to the prazyeand glawry of God, three vusses o' the hundred an' vourteen zaam—a varrison specially 'dapted to the 'casion, by myself:

"Why lop ye zo, ye little hills,

An' what var de'skip?

Is it 'cas you'm proud to see

His grace the Lord Bishop?

"Why skip ye zo, ye little hills,

An' what var de'skip?

Is it 'case to preach to we

Is com'd the Lord Bishop?

"Ere—Is he com'd to preach to we,

Then let us all strike up,

An' sing a glawrious song of prazye,

An' bless the Lord Bishop!"

AMBIGUOUS RESPONSES.—Some of our Methodist brethren enjoy the stimulus furnished by warm and hearty responses from a congregation. It indicates an earnest attention to the preacher, they think, and a tender sensibility to the truths he is proclaiming. But every rose has its thorn, and we should imagine an incident like the following, which we find in the Methodist Protestant, might interrupt the flow of thought and feeling, even in a very earnest preacher:

"Rev. Mr. S. was preaching in one of the Methodist Episcopal Churches in this city, and there was in attendance a good old Methodist brother, very much given to responses. Sometimes these responses were not very appropriate, but they were always well meant. The preacher, usually lucid, was rather perplexed, and felt it himself. He labored through his first part, and then said:

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, AUGUST 6, 1897.

Elder Z. G. HENDERSON, is agent for Howard College for 1897. He is also authorized to act as agent for the S. W. Baptist.

Elder J. M. NEWMAN is informed that the article to which he alludes was published in our paper of July 23d.—We suppose the number never reached him.

Elder Z. G. HENDERSON has our thanks for his continued aid in circulating our paper. We hope he is succeeding well in his noble effort to endow Howard College.

We have received an article from an esteemed minister of the Gospel, in reply to some extreme expressions used by certain writers in favor of Sunday Schools. We decline publishing the article; because while the writer intends only to correct the extremes into which the zealous advocates run, the impression would be unfavorable to Sabbath Schools; and we know the writer to be a friend to them.

CORN CROPS.—Corn crop in Alabama may be now regarded as made. There will be a heavy crop. The ground is now wet, which will make all the early corn. The cotton crop has improved a good deal, but there is too much rain for it.

THE PARLOR VISITOR, formerly edited and published by Dr. W. P. JONES, Nashville, Tenn., has changed hands and its name, slightly. It is now called "The Baptist Family Visitor," and edited and published by T. M. HUGHES, monthly, at one dollar a year, in advance. It is a neat, well filled, and an invaluable magazine, "devoted to Religious and Moral Literature."

Address T. M. HUGHES, Nashville, Tenn.

J. M. C. BREAKER, pastor of the Baptist Church, Beaufort, S. C., in a letter to the Southern Baptist, of July 14th, states that on the day previous, he had baptized "two hundred and twenty-three rejoicing converts."

A GOOD SCHOOL.—Prof. JOHNS opens in a few weeks the tenth annual session of the Tuskegee Classical and Scientific Institute, as may be seen by reference to his advertisement. There is not a better school in Alabama to prepare young men's minds for all the intellectual duties of life, and for Universities and Colleges, if they wish to take a more thorough course. The only objections we have ever heard against Mr. JOHNS' school are, that he is "too severe" with the boys, and that he keeps them "too long in their different courses of study." We regard these objections as so many compliments.

Modern Atheism.

By James Buchanan, D. D., of the "New College," Edinburgh.

This work has been issued by Messrs Gould & Lincoln, Boston, and Sheldon, Blakeman & Co., N. Y. It is from the pen of one of the most gifted pens in Scotland. Dr. Buchanan is the successor of Dr. Chambers as divinity professor in the "New College," Edinburgh, and is extensively known as author of "the office and work of the Holy Spirit." It is a masterly analysis and refutation of all the forms of atheism, ancient and modern which have been enunciated under the various forms of Pantheism, Materialism, Secularism, Development, and Natural Laws. It is a book of which the distinguished Geologist, Hugh Miller, said, "It is one of at once, the most readable and solid which we have ever perused." We heartily endorse the sentiment, and say that it is one of the most triumphant defenses of Christianity, and the most thorough exposure of Atheism, as a "refuge of lies," we have yet seen. It is one of the books that will live. It is a "tower of strength" and an "armour of righteousness," of which every minister at least, ought to avail himself, and which Christians generally ought to possess.

DR. NOTT'S ELEVEN LECTURES ON TEMPERANCE.—The publication of these learned, eloquent, and justly celebrated lectures on Temperance, is being pushed on rapidly. Messrs. Sheldon, Blakeman & Co., the publishers, evince the most enlightened energy in everything respecting their part of the enterprise. The mechanical execution of the work will probably be more perfect than that of any other volume on Temperance ever issued in this country; while the literary merits of the work are unequalled by anything in the whole range of Temperance literature.

Some clergyman have said that they regarded the chart of the Bible texts which appears in the Appendix, as worth more than the price of the volume.

Mr. Delavan's Letter to Governor King which has been highly extolled, as calculated to leave a profound impression in favor of the Reform, will also appear in the Appendix.

For further particulars, see the publisher's advertisement in another column.

The above, from the Prohibitionist, expresses our own views of the admirable work alluded to; and Temperance men would by all means avail themselves of an early copy.

Our Trip.

APPLE TREES.

At the foot of the Blue Ridge, in Surry county, N. Carolina, apples grow finely. We suppose there are some as large apple trees in that section as any portion of the United States. We measured two of the largest we saw in our travels. The two stood thirty feet apart and measured, one of them 10 feet 6 inches, and the other 10 feet in circumference. Each one is over 3 feet in diameter. They grow on an old plantation called, the "Haystack," and are between 70 and 80 years old. They are sound, quite thrifty and are full of young apples. They are of the large flat Horse apple; and grow at the foot of a hill, where soil and manure from the hills accumulate. The soil around them has generally been cultivated. It will be hard for people who live lower "down South" to credit this story.

But what will they say of

A PEAR TREE.

We measured the largest one we saw, and it was 9 feet 9 inches in circumference, being a fraction over 3 feet in diameter. It grew at the foot of a hill, where the washings of the yard accumulated around it. It is sound and healthy, and very tall. Its age is unknown; and is of the Big Bell Pear variety. It seldom bears full, often none, for years. Though this tree is so large, it is not a good country for pears. Nor do peaches grow well.

On our return we delivered two discourses in Hillsville, Carroll county, Va. We learned from Dr. K. THOMPSON, of Hillsville, that there was not a Missionary Baptist Church in Carroll county. We learned the same mortifying truth at Wytheville concerning Wythe county. Wytheville is a large flourishing town on the Virginia Rail Road, and not a Baptist Church in the place of any kind, nor a Missionary Baptist Church in the county! Is this doing well for the Baptists of the Old Dominion?—There are no such counties in Alabama.

This is said, not by way of reproach, but to stir them up to occupy that neglected field. We tarried one Sabbath night in Wytheville, went to the Presbyterian Church, and heard a thing called a sermon, from a gentleman who we afterwards learned was a Lutheran preacher.

On our return we saw that the farmers had every where reaped their wheat, and their fields were filled with shocks. The oat fields were fast ripening, and would yield an abundant harvest. Meadows were filled with green grass, and fields were red with clover, all nearly ready for the scythe.

We learned a fact in regard to wheat growing which we will state for the benefit of farmers. Many successful farmers told us that they had sowed wheat crop after wheat crop with increasing success. They believed it improved their lands, and their wheat crop improved every year. Who will try it? They had made some pretty satisfactory experiments with oats in the same way.

We called on our laborious, bro. Eld. MATT. HILLMAN, Pastor of the Baptist Church, Knoxville, Tenn., and editor of the Baptist Watchman, and found him hard and successfully at work in each department of labor.

Let our readers should not be interested in these sketches, we close them.

Validity of Immersions by Pedobaptists.

Some two months since a correspondent sent us a letter written by Dr. MANLY on the validity of immersions as administered by Pedobaptist ministers. Dr. FULLER, of Baltimore, has published in the True Union of that city, an answer to Dr. M., with the request that we copy it. We comply with this request with pleasure, and the reader will find the article in another column.

Without any intention of answering the communication of Dr. FULLER, we embrace the occasion of publishing his article to express our sentiments upon that question. It is one upon which there has existed an honest difference of opinion among Baptists perhaps for centuries. We suppose, however, that the great body of the denomination has always acted upon the conviction, that such immersions were invalid. The strongest presumptive evidence of this, is found in the fact, that their enemies formerly called them "Ana-Baptists," a term of reproach, which, as our readers know, signifies "re-baptizers."

The only question which the discussion of this whole subject involves is this: Is the validity of baptism affected at all by the qualifications of the administrator? If it is not—that is, if the spirit and manner in which it is received,—are the only considerations which are to affect its validity—then Dr. FULLER is right. But let us look into this question.

In considering this question, we have a right to take it for granted that the immersion of a believer in water, on profession of his faith, and this only, is scriptural baptism. We are reasoning with Baptists, not with Pedobaptists. It was therefore perfectly legiti-

mate for Dr. MANLY to allege, that "if the principles on which the Pedobaptist immersions proceeded are right, then there is no necessity for a separate organization of Baptist Churches." This reasoning does not "appeal to denominational feeling, without touching the Scriptural argument," as alleged by Dr. FULLER. If Pedobaptist immersions are valid at all, they are as valid as Baptist immersions. And since baptism is the initiatory ordinance into the Church, and since Pedobaptists are as competent to the performance of this duty as Baptists, why the necessity of any other than Pedobaptist organizations?

Now, we maintain, that the validity of the ordinance is affected by the character of that administrator. Baptism is essential to church membership.—This postulate will be contested by none. Those only who have been baptized are members of the church. And as we believe that nothing is baptism but immersion, we cannot recognize Pedobaptist organizations as Scriptural Churches. They are guilty of a two fold offence, in our judgement. First, they have changed immersion into sprinkling; and, Secondly, they have substituted infants as its proper subjects for believers. Their ministers certainly cannot induct members into any other than their own organizations. God accepts, first the person, then his work. He "had respect unto Abel, and then to his sacrifice." And thus are we bound to do. Unless we accept Pedobaptist ministers as Scriptural members of the Church, how can we receive immersions from their hands? Are they authorized of God to confer that which they have never received? They may preach the Gospel of Christ, because they may have experienced its renovating power. We may recognize them in that capacity, because in that we have with them a mutual experience. But not so in the ordinances of the Lord's house. Never having entered the Church themselves, they cannot induct others into it.

There is, what logicians call a *petitio principii*—a begging of the question—in the caption of Dr. Fuller's article—"Re-Baptizing." No Baptist believes for a moment in Re-baptizing anybody. We have been accustomed to regard four things as essential to the validity of the ordinance, the absence of either one of which vitiates it. These are,—first, a proper subject, a believer—secondly, a proper action, immersion—thirdly, a legal administrator, a properly recognized minister of the Gospel—and fourthly, the prescribed formula, "in the name of the Father, Son, and Holy Spirit." Any reader of the New Testament must see that every one of these points is involved in each and every case of baptism recorded in the New Testament. But we forbear. The reader now has both sides of this question fairly presented, and can judge for himself.

Churches of Tuskegee Association.

We are requested by the Executive Committee of this Association to remind them, that, at the approaching Session their Missionary and Colporteur, Elder CALLOWAY will have to be paid for his services. Remember this, brethren, in making up your contributions, "that nothing be wanting when the time arrives. Let each church contribute, and the sum will be easily made up.

Communications.

For the South Western Baptist.

"Sirs, ye are Brethren; why do ye wrong one to another?"

BRETHREN EDITORS:—I have just received and read the Tennessee Baptist of the 18th inst., and I am mortified—yes, deeply pained and mortified by its perusal. I allude to the difficulties between brethren Graves and Tustin. It does seem to me that such matters should never be given to the public, and especially through the medium of a religious periodical. They are wholly personal, and, it does seem to me, should be kept entirely private between those brethren. To give such matters to the public at large through a religious paper, not only derogates from the character of these good brethren as ministers and editors, but absolutely perverts the very object and end of a religious newspaper. The object of such papers—it seems to me, should be to benefit the public, and nothing should ever be allowed to appear in their columns which could not, in all probability, benefit, in some way, a majority of their readers. This should be the rule always by which to determine whether a piece should or should not appear in its columns. This being the rule then, with what propriety can these brethren fill their columns with matters wholly local and personal. Their readers knew nothing of them until they made them public, and now knowing them, must be injured rather than benefited by them.

The cause of religion, in general, must suffer by the publicity of all such difficulties in the Christian Church, and especially when they exist between such prominent influential members as those involved in the present instance. This

would be the case even should a proper Christian spirit be maintained; but the injury is infinitely greater where brethren—forgetting the position they occupy and the influence they are exerting—use the severest language, and indulge in the bitterest spirit in what they write and publish about each other. As an impartial judge between these brethren, loving them both as brethren, I must decide that they are both guilty of this offence. There is a great wrong some where. The spirit of the meek and lowly Jesus does not appear in these articles. And they are making bad worse—they are widening the breach between them and lessening the probabilities of an amicable adjustment of their differences. They are too, enlisting their mutual friends in their support and defence, and imparting unto them their own acrimonious spirit. Thus the injury done to the cause of Christ in general, and to our denomination in particular is incalculable. For these reasons, brethren editors, I am deeply pained and mortified in reading the Tennessee Baptist. When I wish all the lower feelings and propensities of my fallen nature aroused, I will enter the field of political excitement and devote my time to reading political papers. Here I could indulge such a spirit to my hearts content. But when I desire these subdued and to excite and bring into exercise the better feelings of my heart, I have been accustomed to go first to my Bible, and next to my religious newspaper. Well then may I be pained and mortified when I find the editors of our religious papers following in the wake of the most irreligious and unprincipled political demagogues. Christians should be a peculiar people—they should be different from others, and this difference should be manifest in every department of life. Our papers and books, and everything we do or say, should show this peculiarity. But do our brethren in their personal difficulties manifest this difference? Do they use milder language and a spirit of greater forbearance than men of the world? I leave the impartial readers of their papers to judge.

The present day are pursuing the same course. But I am glad, brethren editors, to find an exception in our paper, and in our editors. The manner in which the S. W. Baptist is conducted, and the spirit which it breathes, meets my heartiest approbation.

I have written much more than I intended when I commenced, but I have written because I felt and I have spoken out the sentiments of a full heart.

Yours in Christ our Savior,

PHILANDER.

For the South Western Baptist.

MESSRS. EDITORS:—1st. Would it be in harmony with the teachings of our Lord and his apostles, and the practice of the Primitive Churches, for a Church to set a apart layman to the work of baptizing? And if so,

2d. What would be the proper method of doing it? Would a mere choice of the church be sufficient, or would it be necessary to call a presbytery of Bishops and set such apart to the work by the imposition of hands? And

3rd. If such an appointment is scriptural at all, must the appointment be confined to the deacons?

I very much desire information upon this subject. If lay-baptism is scriptural it will very much relieve some of our puny brethren to re-establish the "Old Landmark," to fall back upon the Primitive custom. I am well acquainted with a pastor of a church who has frequently to defer baptism for weeks, and sometimes months on account of his health. And in the church to which he ministers there are brethren of unimpeachable Christian character, and great moral influence. May not the church appoint one of these over this work? I should like to see a free and full expression of opinion on this subject in your interesting paper, provided such a thing will be agreeable to you and your readers. I assure you that I am not writing merely to appear before the public. I am, and have long been interested in this subject, and hope, therefore, that you will give me all the light you can upon it. And the same I ask of your correspondents.

Yours fraternally,

CRISPUS.

Reply.

We say No! to the first query, and of course all the rest are negative.—All the persons of whom we have any account of administering the ordinances of the Gospel were apostles and evangelists—teachers of the Christian religion—and none should baptize now but regularly authorized Preachers and Teachers of the Gospel. To allow it only in a case of absolute necessity, would introduce into the Kingdom of Christ, where there should be peace, anarchy and confusion. Where no regularly authorized administrator can be procured, as in the case of ROGER WILLIAMS and his brethren at Providence, it would be lawful and proper; but in a country like ours is now, where churches are organized, and ministers can be had at comparatively an early day, it would be regarded by the friends of order as a species of anarchy. Any measure or expedient which cannot be sustained by a "Thus saith the Lord," however plausible it may seem, involving the peace and harmony of the Churches, should be left to those who are fond of fearful experiments, and are willing to shoulder the responsibility of making them. We think we can venture to affirm, that "Crispus" will never experiment outside of the plain testimony of Christ and his Apostles.

For the New York Musical Review.

TUSKEGEE, ALA., July 9.

Music among the cotton-fields? Yes. Who that has lived in the sunny South does not associate with the plantations? Music grows in every "cotton-patch," though a little the less cultivated of the two. Like the boy's whistle, it "pipes itself" with the negroes. About nightfall, every plantation resounds with songs. But go of a Sunday to a negro meeting, and hear them "do up" Old Hundred, Harmony Grace, and The Old Ship of Zion—the latter with an unctious that would do a white man good—and all in true congregational style—no barbarous altos and tenors! This feature of our African music Dr. Mason would admire. Indeed, I half surmise he took a hint from our sable worshippers when in the South!

But I proposed giving an account of the annual concert which occurred last evening at the East-Alabama Female College, one of the two large and flourishing institutions in this place, that your readers may know something of music in our largest Southern schools. The opening-piece was an anthem from The Hallelujah, Great is the Lord, and the manner of its performance, as well as its selections, gave assurance of a proper appreciation of sacred music. A pleasing variety of instrumental and vocal pieces followed. The Norma overture, performed by twelve young ladies at six pianos, was quite imposing. Grand March, by the same number of hands, was also given with fine effect. Sunshine of Love, by twelve hands, was well executed. A violin solo, by one of the young ladies, pleased no more from its novelty than by its excellent performance. But the vocal pieces were most entertaining. There are no instruments equal to the human voice; and it is to be hoped that fashion will, ere long, discover it and assign the piano a less important place in a lady's education. Gaily Launch and Lightly Rove, Hope Brightly Gleams, Oh! there's Music in the Waters, Hail Smiling Morn, Washington's Birthday, A Shout for our Banner, were given among others, with full chorus, and with most excellent effect. The Sweetest Fountain, a Temperance glee was charmingly sung by a quartet. Casta Diva, by Miss Stout, one of the teachers, was received with applause. But the gem of the evening, as to execution, was a duet. We are two Alpine Maids, sung by Misses Root and Chilton, the former one of the instructors. The beautiful blending voices, clear enunciation, and silvery accent, gave a charming sweetness to the melody. Several other duets were finely rendered by pupils of the Institution.

The commencement exercises, which continued four days, were relieved and enlivened throughout with good selections of sacred and secular music. The Hallelujah and Sabbath Bell—the latter especially is a great favorite in the Institution—were often called into requisition. Let every Heart Rejoice and Sing, Praise Waiteth for Thee, and other anthems, were sung in a style and spirit evincing not only an excellent culture, but also a taste and love for sacred music—a gratifying fact to those who seek a higher standard of vocal church-music. Too generally in our seminaries the stately and deeper music of the sanctuary is sacrificed to the merry jingle of the glee, and soulless piano of the half-educated school-girl.

Several quartets from THE MUSICAL REVIEW, among them, Hark to the Distant Bugle, Vacation Song, were finely rendered by teachers and pupils.

The musical department of the College has been long under the successful management of Dr. S. M. Bartlett, assisted by Mr. G. Giesler, an excellent and enthusiastic German musician, and Miss L. A. Root, a young lady of fine accomplishments, with others; and in the Vocal Department by Prof. G. W. Thomas, a superior vocalist. The musical display throughout was most creditable to the institution, as it was gratifying to a large and brilliant audience. Withal, it was encouraging, as showing a growing appreciation in our female institutions of vocal music, sacred as well as secular.

For the South Western Baptist.

Missionary Mass Meeting, Again.

BRETHREN EDITORS:—Permit us to say a few words more to our brethren about our Missionary Mass Meeting. It will be held in Eufula, commencing on Friday before the fifth Lord's-day in August. All friends of missions are earnestly solicited to attend. It is not expected that delegates will be appointed, but that each and every one who can will (regarding himself a special delegate) come. We confidentially expect a large attendance, and are authorized to say that the houses and hearts of the members of our Church, and of the community generally, will be open and ready to give all a hearty welcome. We have the promise of many, both ministers and members, among our Georgia brethren to be present. We have heard from many also from our own State, and confidentially expect many others besides, to be with us at that time. The Sen. Editor of the S. W. Baptist has written us that he will come unless Providentially prevented. Come brethren, come one, come all who possibly can.

Brother E. W. Warren, at our request, has kindly consented to preach the introductory sermon. It will be preached on Friday before the 5th Sabbath in August at 11 o'clock. We humbly trust that all make arrangements to be here at that hour.

A. VAN HOUSE,
JNO. GILL SHORTER,
W. S. PAULIN,
C. RHODES,
JAS. S. CALLOWAY,
Com.

For the South Western Baptist.

MESSRS. EDITORS: At a recent meeting of the churches composing the third district of the Liberty Association, held with the Baptist Church at County Line, Chambers Co., Ala.; after attending to the usual business, the following queries were presented and discussed:

1st. What are the causes of the present sad declension in the spirituality of the churches, generally?

2nd. What would be the best means to promote the spirituality of the churches?

3d. What does that portion of Scripture teach, that appears in the 13th chapter of John, relative to foot washing?

4th. What is the sense of this body, relative to the duty of churches toward those of her members, who are in the habit of visiting Grog Shops, and other places, and drink ardent spirits as a beverage?

After some discussion on the 1st and 2nd queries, on motion, it was resolved that Elder E. W. Henderson* be requested to write out his views as an answer to the 1st. And Elder J. R. Humphreys his views to the 2nd query, and cause them to be published in the South Western Baptist.

Answer to the 3d. It is the opinion of this body, that it is the duty of the churches to wash the saints feet, and that it ought not to be neglected. And we think the 13th of John teaches that thing.

Answer to the 4th query. It is the duty of churches when her members indulge in such sinful practices, to admonish them kindly for the first transgression. And should such members not refrain from such a course, it is undoubtedly the duty of the church to withdraw from them, in order that the church may be, what the Bible represents her as being, "The light of the world."

S. M. PERRY, Mod.

P. S. OWEN, Clerk.

* Elder HENDERSON has prepared several articles on the subject, and their publication will commence next week. [Eis.]

Mississippi Correspondence.

Oxford, Miss., July 15, 1897.

BRETHREN EDITORS: This morning Dr. Plumer delivered an address to the literary societies of the University. His subject was "The destiny of this Nation." He spoke nearly two hours, with ease to himself, and with interest to the large and gay assembly which crowded the chapel.

The first part of his address consisted of statistics, detailed with much particularity, of the resources, productions, extent, population, and prospects of the United States. The second part was a fearless exposure of the errors of the people in which demagogues, and Secessionists were not spared, and the Know-nothings came in for a liberal share. While I was writing under some of his censures, and considering the imprudence and impropriety of such a speech, I was fully satisfied that he cared little, whether the audience was pleased or not. The latter part of this singular discourse, was addressed to the young gentlemen of the University, telling them that the destiny of this great nation, would soon be in their hands, and in the hands of their contemporaries. He closed with appropriate advice to the students, and to the young men of the country.

This address was full of thought, full of wise sayings, and was enlivened by pungent wit and ridicule. It was learned, without pedantry; delivered with great urbanity, without affectation. It sunk too much into the colloquial, departed too much from the classical, to justify calling it eloquent. Notwithstanding its error, attending some of the political parties, it received loud and repeated applause. No one could hear this speech without having a high respect for the learning, the sincerity, and the real goodness and piety of the speaker.

This evening many of the members of the Junior class, delivered speeches, creditable to themselves and to their Teachers.

Yours truly

D. P. BESTON.

Beware of talkative professors; they are generally dangerous characters; wise Christians are "swift to hear, slow to speak, slow to wrath."

From the True Union, Balt.

Re-Baptizing.

MR. EDITOR:—I believe that neither Baptists nor Pedobaptists have ever regarded me as very deficient in zeal on the subject of baptism. Reposing on my good name in this matter, I have not been careful to notice many things which have appeared on the subject of re-baptizing. Once for all let this be remembered, that, in the case submitted to me, there was no question as to the conversion of the candidate, or the piety of the minister, or the propriety and solemnity of the administration. Admitting all these, is the act absolutely null and void? This was, and is, the only query:—Would you recognize baptism by a Mor-

mon?" This plainly has nothing to do with the question. As well might I be asked, whether I would sanction baptism by an infidel, or Mohammedan, or a band of pirates.

"If the baptism be valid it ought not to be repeated, even if the candidate wishes it."

Does not this writer admit that a deed may be valid, and yet that there may be irregularities to justify the repetition? If he does not see this distinction I cannot help it.

For Dr. Manly I cherish a love most ardent, a deference and esteem most sincere; nor is it without great diffidence that I venture to differ from him. Indeed I concur fully in all he says, if regarded as reasons to persuade "the dear sister" that she ought to be baptized; that it is "expedient;" and that she ought to do this "for the consciences of others." In this aspect of the matter I could go further than he does. My own experience and observation lead me to believe that as a Christian receives light he will desire to correct all irregularities in this solemn ordinance.

At present, however, the dear sister cannot repeat the act "without doing violence to her conscience." And what now?

"They seldom fail," says Dr. Manly, "to make it a ridiculous farce in their way of administering it." &c.

Too true. But does this awkwardness vitiate the act? If so, alas for many baptisms by Baptist ministers!

"But it is their wish to make it so."

I fear this again is sometimes too true. But let us, in charity, hope otherwise. It does not, however, apply to the case in hand.

"There are inconsistencies on the part of the administrator, which vitiate the performance."

Will this be affirmed? Will any one pronounce all baptisms void, where inconsistencies can be detected in the conduct of the administrator?

"But there are inconsistencies on the part of the candidate." In a tract published by the Publication Society, I have endeavored to expose the glaring inconsistencies to which my brother alludes. To be baptized and then identify one's self with a Pedobaptist Church, is so gross a violation of all propriety—is such a dereliction of the duty we owe to Christ, to the truth, to ourselves, to Baptists and Pedobaptists, that I have great fears for the piety of any one who can persist in such conduct. Such inconsistency, however is often seen in those who have been baptized by Baptist ministers. And what then? Does this nullify their baptism? But it does not nullify their baptism, it is no argument in the case before us.

"But if the principles on which the Pedobaptist immersion proceeded are right, then there is no necessity for a separate organization of Baptist Churches." If urged to show that a Baptist ought not to join a Pedobaptist Church, this argument is conclusive. But it has no force in the present discussion. After it shall have been scripturally shown that no baptism is valid unless performed by a baptized administrator, it would be sound logic to infer that the Baptist organization alone is scriptural. As put here, however, the reasoning appeals to denominational feeling, without touching the Scriptural argument. It is as if an Episcopalian should seek to prove the divine origin of prelacy, by saying, that if it be not right, then the Episcopal organization is unnecessary; or as if a Pedobaptist should insist that infant baptism is scriptural, because otherwise, Pedobaptist organizations are not necessary. In such cases we would see at a glance, that the advocates were only employing arguments *ad invidiam*—only appealing to denominational feelings.

Either the baptism is valid, or it is not. If it is not, let this be proved. If it be valid and Baptist organizations are good for nothing, but to repeat it, every Baptist will say, let organization which are only useful for such a work of supererogation cease at once. But Baptist organizations are necessary for far nobler purposes. Indeed the very case before us is the strongest proof of the necessity for Baptist churches. The candidate acted up to her light, and was baptized. As light increases, she sees the inconsistency of remaining in a Pedobaptist Church. She leaves it, and seeks a church, where truth, with no admixture of error is practiced.

"To come into a Baptist Church, under the present baptism could be no gain to her, she receives nothing. Her coming in that way could be no gain to the Baptist Church, in the matter of baptism; they receive nothing and lose much. Under such circumstances, her prospect of usefulness or of benefit would be as good out of the Baptist Church as in it."

Is not my beloved brother clearly mistaken in all this? True, had she been baptized by a Baptist minister, the effect would have been more direct on his congregation. But her testimony for immersion was given where such testimony was more needed. And now, in leaving the Pedobaptist Church, she again lifts her voice against error, and speaks for truth, to those who are unused to such admonitions. In all this she shows a firmness, and boldness worthy of all praise, honorable alike to herself and her Savior. "She receives" a great deal of peace and strength, by her fidelity to truth as it opens to her mind. The Church "receives" a great deal, a great accession of honor and influence, by her testimony. And by her painful training, her protracted conflict with, and triumph over, old hereditary error, she is qualified for great "usefulness" in the church.

After all, churches will differ on this question and, happily, no great harm can come of such differences. In England and this country, the matter has been much discussed. From a narrative before me, (see Watchman & Reflector, on the Philadelphia Association.) I find, that

