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

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
By THOS. E. MARTIN.

TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, See last page.

For the South Western Baptist.
Corrective Church Discipline.
PLEA FROM EXCEPTIONAL CASES—ASSOCIATIONS AND COUNCILS.

NUMBER 13.

In my last number, I endeavored to show from the Scriptures that one church cannot receive the excluded member of another. In the discussion it became necessary for me to meet two pleas presented by objectors, which I characterized as the *plea explanatory*, and the *plea from expediency*. It remains for me to consider,

3. THE PLEA FROM EXCEPTIONAL CASES. It is asked, "Suppose a church should expel a member for joining the Masons or Odd Fellows, or another should expel its member for favoring the Missionary cause, or if he is a minister, for maintaining that the Gospel is to be preached to sinners; will it not be lawful in these cases, or in either of them, for a neighboring church to receive the expelled? Now, if you answer in the affirmative, you, in effect, give up the principle; for you acknowledge that, for sufficient cause, one church may receive the expelled of another."

To answer this question, it must be analyzed, and the parts classified under different heads.

1. One church expels its member for doing that which the Scriptures do not in terms forbid, but which they do not require him to do. A member joins the Masons or Odd Fellows not because he feels bound to do so conscientiously, in the fear of God, from a sense of duty, but because he deems it expedient, and feels inclined to do so.

2. The other church expels its member for practicing that which he and we believe to be enjoined in the Scriptures. He acts from a sense of duty, and in the fear of God, and does just what we conscientiously believe it is his duty to do. Now, you perceive, we must give very different answers to these questions. Let us take them up separately.

1. If a church expels one for joining the Masons or Odd Fellows, is it lawful for a neighboring church to receive him? I answer, no. I have not a word to say in disparagement of these highly respectable institutions; and I grant that I can see nothing sinful in becoming connected with them. But then, it is the duty of a church member to seek the harmony and brotherly union of his church, when he can do so without sacrificing his conscience. Paul said that all things were lawful but all things were not expedient for him. Though it was lawful for him to eat much, he announced it as his determination never to do so while the world would stand, if it would cause his brother to offend. Some of the best brethren we have in the land are those who were Masons before their conversion; or who became so afterwards without being aware of the strong objections—or prejudices, if you please—of their brethren. But as soon as they became aware of the opposition, they consented to discontinue their attendance upon the Lodge. They esteemed their church privileges higher than their relations to any worldly associations, however honorable and useful. And they stood ready to sever any relation dictated merely by expediency and convenience, rather than destroy the peace of a church composed, if you please, of only ignorant and weak brethren. Now, when a member allows himself to be expelled on this ground, it is because he is headstrong, because he offends against charity, and because he esteems that which is merely expedient to him, of more value than the peace of the church, and the confidence and affection of his brethren. A simple promise to discontinue his attendance on the Lodge, will remove all the difficulty. Now, if the church, proposing to reverse the sentence of expulsion, conscientiously believes that it is the duty of every individual, in the fear of God, to join the Masons, and makes this profession a part of its creed—if it professes that this is an obligation, is enjoined in the Scriptures, it may then receive the member because it can at the same time withdraw from the expelling church on the ground that it professes rebellion to God by refusing to join the Masons, and by prohibiting its members to do so. A church in conscientiously expelling a Mason, may act very foolishly; but her evil cannot be removed by the introduction of a greater, viz., the destruction of church union; unless you are prepared to withdraw fellowship from her for maintaining that Masons should be expelled. This is a case that calls not for anathemas, but for light. "Him that is weak in the faith receive ye, but not to doubtful disputations."

2. But when a church expels a member for favoring the Missionary cause, or for preaching the Gospel to sinners, it is clearly of a different denomination

from us, or has so departed from the faith, as to authorize us to withdraw fellowship from it. In that case, church sovereignty is not violated if we receive those who are martyrs to the same truth we conscientiously hold ourselves. The principle here is that which I avowed in a previous number, that when a church ceases to be a Baptist church, we may withdraw fellowship from it. But you observe that this principle is not operative in a case in which we receive one excluded by a church professing to be of the same faith and order—one who was arraigned and tried upon such charges, as if they had been proved upon him, would have made him, in our opinion, worthy of expulsion. The church must not only appear to us to act in opposition to what we consider the law of Christ, but it must appear that to be its intention, before we can be authorized to withdraw fellowship from it, and afford a refuge to its excluded members. A mere difference of opinion from us in the interpretation of a law of Christ, which it professes to hold as tenaciously as we—the law in Matt. 18th, if you please—cannot be sufficient ground with us for declaring it to be no longer a Baptist church. Who gave to us such infallibility as to make our interpretations of Scripture always unerringly right? And whence do we obtain the arrogance which authorizes us to deny all ecclesiastical claims to any body that may differ from us in opinion? The "Primitive Baptists" have declared non-fellowship for us because we maintain Boards and Conventions for promoting Missions. They have, in effect, declared themselves a denomination distinct from us. When, therefore, we take them on their own terms, and receive those of their members who have been excluded for conscientiously maintaining the same truths on whose account we ourselves have been withdrawn from, we violate no church comity, we disturb no Christian union.

It is always best for us to be governed by Scripture instruction, however great may be the injustice done us or our friend, and however much we may be excited in consequence. And the Scriptures by precepts, by example and by general principles, assure us that, if an excommunicated man be restored at all, he must be restored by the church that expelled him.

QUESTION 1. "May not the expelled member who thinks himself unjustly treated, find relief by appealing to his Association or to a Council?"

I answer, the Scriptures recognize no such bodies as Associations and Councils. The church is the highest and the only ecclesiastical body known to the New Testament. Some have endeavored to find the germ of Associations and Councils in the meeting held in Jerusalem by the Apostles, Elders and brethren, to consider and to give advice, on the matters of difficulty presented by the church at Antioch. But this only shows how easy it is to pervert the plain and common sense transactions of Apostolic times to the purposes of supererogation, and to the acquisition of materials for the foundation of an unscriptural hierarchy. The Jerusalem church was the first planted by the Apostles, and therefore the mother church. Now, certain men which came down from Judea taught the brethren at Antioch, that except they be circumcised after the manner of Moses, they could not be saved. These sentiments were vehemently opposed by Paul and Barnabas. But when the church at Antioch found they were not able to settle the question, they sent Paul and Barnabas and certain others to Jerusalem to enquire of the church, and the Apostles and Elders, whether these men properly represented their sentiments, and what was their opinion on the subject. The whole multitude assembled together, and under the guidance of the Holy Spirit, repudiated these teachers, and solved the difficulty. This was a simple and common-sense transaction. Nothing is more natural than the inquiry, and nothing more natural than the means adopted to answer it. But here was no permanent body, composed of messengers from contiguous churches, to meet at stated times, organized upon a written constitution, and called an "Association;" nor a transient body composed in like manner of messengers from churches, and called a "Council." It was simply a meeting of the whole church with the Apostles and Elders then in Jerusalem. But suppose it be granted that Associations and Councils are modeled after the same form, and organized for the same purpose. The meeting in Jerusalem assembled to give advice to a church which had asked it, and this too, not on a case of discipline, but on a point of doctrine. It received and entertained no appeal from a man under dealing.

Associations are institutions of modern date. They are not opposed to the general principles of the Scriptures; and as advisory councils, and as means of promoting Christian union and cooperation—if they refrain scrupulously from infringing upon the internal rights of the churches, and from lordly it over

God's heritage—they may be made to subserve a valuable purpose. But it is not necessary for the completeness of a church that it should be a member of such a body. One of the most ominous signs of the times, and a marked indication of a disposition on the part of these bodies to transcend their legitimate bounds, is a resolution passed in the meetings of some of them, inviting ministers to seats who are in good standing in their own churches and Associations. This implies that, if the minister's church belongs to no Association, his ecclesiastical relations are incomplete. On this principle, Paul and all the other Apostles, if present, would be ruled out as undeserving a seat, because of their defective ecclesiastical relations. In what respect does this differ in principle from Presbyterianism? There the minister is not in full connection because he does not belong to a Presbytery; here he is defective, because he is not in Associational connection. Are these bodies blind and unconscious of the claim implied here; or are they fully aware of its extent? If the latter be true, how long will it take for the churches to become mere societies, and component parts of an unscriptural hierarchy, fast approximating to the organization of "The Man of Sin"? So impossible is it to avoid sounding the profound abyss of error, when unscriptural expedients are used to counteract what we consider injustice and oppression! An Association may give a church advice in regard to Scriptural principles when it asks it, which advice it may follow or not, as it thinks best; but an Association may never interfere, directly or indirectly, with the internal affairs of a church, nor listen to the appeals of its member whom it is making the subject of its discipline.

When a church needs assistance in the management of a case of discipline, it may ask the aid of contiguous churches. These may appoint their wisest men who may together constitute a COUNCIL, or, as it is sometimes called, a COMMITTEE OF HELPS. These may attend the meeting of the church, and, after hearing the case, may give her the benefit of their mature judgment, leaving it to her to receive or reject their opinion, as to her may seem best. They may never authoritatively decide a case, nor obtrude their advice when it is not asked. None but a church can call them into being, and when they perform the office the church assigns them, they are dissolved again into their original elements. If the church asks their aid in a case of discipline, to the best of their ability, they may render it; but they can never take the case out of the hands of the church. Least of all can they arraign the church, and sit in judgment on its acts. They are a mere advisory body; and after the church hears their advice, it may reject it and go counter to it, and nobody will have any right to complain. It never can be a body to whom an appeal can be taken from the church; nor can it ever owe its existence to a member under discipline, nor to a minority of the church. "We have no such custom, neither the churches of God." A member unjustly expelled, then, can find no relief from a Council; for such a body cannot exist, according to Baptist usage, except it be created by the church.

QUESTION 2. "But may not churches err?"

To this I answer, ten thousand times, yes. More frequently, however, by retaining unworthy members than by expelling the worthy. How often are members tolerated in covetousness which is idolatry; in frequenting improper places of amusement; in quaffing the intoxicating cup, till some of them die, church-members with defilement; and in the indulgence of an improper spirit, and the utterance of improper language towards their brethren. Where one is unjustly expelled, hundreds are sinfully retained in church connection. If God has ought against His churches, as to discipline, it is for their neglect in enforcing it, rather than for their reckless and cruel execution of it.

QUESTION 3. "What remedy then, has one conscious of unjust expulsion?"

I answer again, none, according to the Scriptures, excepting from the church expelling him. But then if she is unrelenting, or tardy in her return to justice,

1. An opportunity is afforded him to submit humbly to the will of God. He knows that God's will of purpose is frequently accomplished through the ignorance or wickedness of men. Even the crucifixion of Christ, that event ordained by infinite Grace, was brought about by the wicked action of wicked men.—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." God's way is in the sea, and His path in the great waters. And though it is inscrutable to him, he sees by the event that it is the Lord's will that he should be an excommunicated man. He knows that his Father, who has promised that all

things shall work together for his good, has some wise purpose to accomplish in him, or by him; and his language is, "The will of the Lord be done."—However great may be the outrage he suffers, and however trying to the flesh his affliction, he is more than compensated if it is sanctified to bring him, like a little child, unumbringly and uncomplainingly, at the feet of the Infinite Sovereign.

2. If he has been mistreated because of his principles, an opportunity is afforded him to suffer as a martyr for the truth. The primitive disciples did not esteem it an intolerable hardship thus to suffer. They "rejoiced that they were counted worthy to suffer shame for his name." One thus meekly suffering for such a cause, knows, by experience, what the Saviour meant when He said, "Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake." And he can "rejoice and be exceedingly glad," knowing that "great is his reward in heaven." Nor need he have any fear that Scriptural principles will be overthrown by his fall; for he knows that "the blood of the martyrs is the seed of the church."

3. If his brethren have acted through misapprehension, it remains for him to show by a well-ordered life and a godly conversation, that they have misunderstood him. If they have willfully mistreated him, he can wait patiently in hope that God's providence and grace, and the quiet operation of outside public opinion, will revolutionize opinions in the church, and bring it right. But if the worst comes, he has the consolation to know,

4. That expulsion from the church is not expulsion from the Kingdom of heaven. His brethren, through mistake, or wickedly, have erased his name from the church book; but by Infinite grace it stands recorded on the Lamb's book of life. He is cut off from communion with those with whom he was wont to take sweet counsel; but his fellowship is still with the Father, and with His Son, Jesus Christ. He is denied any further membership with God's visible people; but the church universal recognizes his right to membership. God has given him a position in that glorious company; and no earthly power can deprive him of it. Regenerated by God's Spirit and called by His grace, kept by His power and guided by His counsel, he will ultimately be received into glory, where he shall be welcomed to sit down with Abraham, Isaac and Jacob, and all the Apostles and Prophets, in the General Assembly and church of the first born that are written in heaven. His brethren may avoid him, or view him with repulsive or lowering looks; but he basks in the smiles of God's countenance, and Christ is to him a friend that sticketh closer than a brother. Men may say that he is not worthy of a name among God's people; but the heavenly comforter bears witness with his Spirit that he is a child of God, and gives him the spirit of adoption by which he can say, Abba, Father, And, when driven near to God by these afflictions, he attains to the full assurance of faith—when, trusting only in Christ, he makes his calling and election sure—condemned though he is by frail and erring mortals, he can adopt for himself the exulting language of the Apostle, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than a conqueror through him that loved me. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able of God, which is in Christ to separate me from the love Jesus my Lord."

This number closes my series

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It may seem but a little thing to be a tract distributor or colporteur; and he indeed makes no parade or noise in his work. His office is an unpretending, quiet one. But judge it not therefore unconnected with sublime results. It is not the most imposing, noisy agencies which work out the greatest achievement. As Cowper says, "still streams oft water fairest meadows, and the bird which flutters least is longest on the wing." The mightiest forces of nature are silent forces. No uproar attends the stars as they roll in their orbits,—and time as it sweeps on, reducing all things material to decay and ruin, is heard only in its effects,—by the rocks which it crumbles and the mountains which it dissolves. And so he who goes from house to house with the humble tract, or sends it abroad to the perishing, Life, undying life is connected with those pages of mercy. Their influence lives in the ransomed immortal soul, and in that inheritance which fadeth not away.

CONVICTION AND REPENTANCE.—CONVICTION makes us think. Repentance makes us act. The former holds the mirror to our hearts, that we may see and know our guiltiness; the latter leads us to the mercy-seat, where pardon may be obtained.—*Sunday School Times.*

For the South Western Baptist.
"Dearly beloved, avenge not yourselves; but rather give place unto wrath."

It is the usual plan of the apostle Paul, in his epistles, to establish some important doctrine by a variety of arguments, and then to offer a series of practical exhortations suited to the subject, and adapted to the use of Christians in general. Such is the method which he pursues in his letter to the church at Rome. Having illustrated the excellence of the Gospel and the riches of divine mercy in calling the Gentiles to be partakers of its inestimable blessings, he concludes by persuading Christians to maintain a temper and conduct becoming the religion which they professed. He urges them to glorify God in their respective stations, by the faithful improvement of their talents and opportunities. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And as one of the primary objects of the religion of Jesus is to promote peace on earth, and good will towards men, he strongly enforces the obligation to mutual love and kindness. "Let love be without dissimulation.—Be kindly affectioned one towards another with brotherly love. Rejoice with them that do rejoice, and weep with them that weep. If it be possible, as much as lieth in you, live peaceably with all men."

The precept of the text prohibits a furious and vindictive spirit. "Dearly beloved, avenge not yourselves." Let not any real or imaginary wrongs tempt you to cherish or gratify the dictates of revenge; "but rather give place unto wrath." This latter clause has been variously interpreted. Its meaning may be:—Forbear to indulge the transports of passion, give time for anger to subside, and for reason to resume its direction. Or it may admit the construction, patiently submit to provocation and insult, rather than have recourse to violence; condescend to suffer some degree of wrong for the sake of peace; and, instead of retaliating upon your adversary, shew your superiority of mind, by overlooking or forgiving the injuries he has committed.

In subsequent papers, I propose, I. To explain the precept of the text, "Avenge not yourselves."

II. To illustrate the motives which commend and enforce this duty.

Perhaps a plain, affectionate talk, through the columns of the S. W. B., upon this subject, will do good. With God's blessing it assuredly will.

WM. HOWARD.

Gainesville, Ala.
For the South Western Baptist.
Sketches, Ecclesiastical and Biographical.

With this "budget" I close my sketches of the Claiborne Baptist Church and her honored but departed pastors. Whether the reader has been entertained or not, I cannot say. I can only claim the, I think, laudable view, in a humble way, to perpetuate the memories of the faithful and beloved dead, whose lives were spent in good offices, for Christ's sake, towards us. It presents itself to me as a duty, that this should be more commonly done. It is not only a pleasing, though melancholy task, to those who have been beneficiaries of their labors, but it contributes to spirituality and devotion to our common Lord and Master; while our weak faith is strengthened, and our fainter hopes are brightened, by keeping in sight the footsteps of these stronger men of God. I know I but speak a common sentiment when I say—Had we but the printed sermons of TRAVIS, SCHROEBEL, and SESSIONS! Would it not be well for our surviving ministerial brethren to keep a journal, at least, of their labors and a condensed record of important individual and church experiences. The History of the Church, in this our day, is yet to be written;—and such fragments and data will be of use.

CLAIBORNE, JAN., 1859.

THE PRIVILEGE OF PRAYER.

In the vestibule of St. Peter's at Rome, is a doorway which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door, by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and up to the altar, by an avenue which the majority of them never entered thus before, and never will enter thus again.

Imagine that the way to the Throne of Grace were like the *Porta Santa*, inaccessible, save once in a quarter of a century, on the 25th of December, and then only with august solemnities, conducted by great dignitaries in a holy city. Conceive that it were now ten years since you, or I, or any other sinner, had been permitted to pray; and that fifteen years must drag themselves slowly away, before we could venture again to approach God; and that at

the most, we could not hope to pray more than two or three times in a life time! With what solicitude should we wait for the coming of that HOLY DAY! We should lay our plans of life, select our homes, choose our professions, form our friendships, with reference to a pilgrimage in that twenty-fifth year. We should reckon time by the openings of that Sacred door, as epochs. No other one thought would engross so much of our lives; or kindle our sensibilities so intensely as the thought of prayer. It would be of more significance to us than the thought of death is now. Fear would grow to horror, at the idea of dying before the year of Jubilee. No other question would give us such tremors of anxiety as these would excite: "How many years now to the time of prayer? How many days? Shall we live to see it? Who can tell?"

Yet, on that great day, amidst an innumerable throng, in a courtly presence, within sight and hearing of stately rites, what would prayer be worth to us? Who would value it in the comparison with those still moments,

—"secret silence of the mind."

in which we now can "find God," every day, and every where? That day would be more like the day of judgment to us, than like the sweet minutes of converse with "our Father," which we may now have every hour. We should appreciate this privilege of hourly prayer, if it were once taken from us. Should we not?

"Still with Thee, O my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with thee!"
With Thee amid the crowd
That throng the busy mart—
To hear Thy voice, amid the morrow's loud,
Speak softly to my heart!"
The Still Hour.

God's Way Always the Best Way.

The following story has a moral for those who are disposed to criticize the methods of the Divine government:

Our worthy forefathers, said Gotthold, have left us a tale in verse, of which the purpose is to show how difficult, and yet how necessary it is sometimes to keep silence. The substance of the story is as follows:

"Hans Priem was admitted into paradise on the express condition that he was not to indulge a habit he had acquired of censuring and criticising whatever came under his notice. Accordingly, he saw two angels carrying a beam crossways, and knocking it against every object they met, but said nothing. He next saw two other angels drawing water from a fountain and pouring it into a cask which had holes in the bottom, and was much surprised, but still held his peace. At many other things of same kind he also suppressed his laughter and remarks, apprehending that he might otherwise be expelled the place. At last, however, he saw a cart stuck fast in the mire, with one pair of horses yoked into it before, and another pair behind, and the cartier urging both simultaneously forward.—This being a matter which belonged to his own profession, it was more than Hans could do to refrain from criticising it, and the consequence was, that he was seized by two angels, and turned to the door. Before it closed behind him, however, he looked back, and perceived that the horses were winged, and had succeeded in drawing the cart out of the mud into the air; nor can there be any doubt that in the other cases of the beam and the cask, there were equally good reasons for what was done."

"Wherefore, let us learn to hold our peace, and refrain from censuring the ways of God. But where am I running? In praising silence, I have become loquacious! My God! do Thou Thyself instruct me when to speak and when to hold my tongue."

Revision.

Jerome stood on the line of transition from the "individualism" of primitive Christianity to the "ecclesiasticism" of the middle ages, and while he did not originate the movement, gave a fresh and decisive impulse to it, by his version of the Scriptures.

The Reformation of the sixteenth century was indebted for its popular acceptance and its permanent establishment to the versions of the Scriptures which it scattered among the nations. Luther's German Bible was the strength of his strength. "In Sweden," says Dr. Arjoun, "the deliverance from the yoke of a foreign church, dates its commencement from a translation of the New Testament." And if England went backward on the path of its departure from Rome, the retrogression is, in great part, due to the fact that the English version, as we have it now, itself went backward from an earlier purity. If Puritanism had controlled the revision in the time of King James, how different must have been the subsequent history of theological opinions in our mother country and our own!

The Great Awakening of a century ago, it is true, brought out no single version of the Scriptures, challenging universal currency. But is not its tendency in this direction shown by

the numerous revisions which divines and scholars, of separate and often hostile communions, have given to the world?

This hasty and partial induction suggests, (what a more thorough investigation, we are persuaded, would demonstrate,) that every every great spiritual movement of healthful character and abiding influence demands, as a condition of its best development, versions of the Scriptures where none exist—revisions of these versions where errors mar them.

And is there no lesson in these things for our own times? Men, of sober minds, tell us what "we are sweeping within the gates of a new era." Theological systems, as systems, have fallen from the throne of their power. The sceptre of religious dogmatism is broken. The traditional meaning of Scripture rules no longer. But in all this there is nothing really destructive. It is not an unsprited tendency. It is a fresh quickening of "the faith faculty." The age is breaking the old yoke, indeed; but it is not impatient of rule, if Scripture itself may be the ruler.—The appeal is to Scripture, "not according to any arbitrarily asserted idea and meaning, but in its variety and fulness, in its historical relations, and critical and literary conditions." Now, to meet this demand, not for the narrow circle of scholars alone, but for the ministry at large, and the private membership of the church, and the masses "without"—does it not need that we should have a revision of the present English version, embodying the results of learned investigation for two and a half centuries, amending what by universal confession is faulty, and presenting, as far as the present state of Biblical Criticism allows, "the word of God, the whole word of God, and nothing but the word of God?" It seems to us that there can be no space for two opinions here. Revision is a necessity of the times; unless, indeed, it be that God who has not left the body of his people to receive the knowledge of his will from the lips of Romish priests, has condemned them to a dependence as slavish upon the pens of Protestant scholars.—*Religious Herald.*

The Baptism of Christ.

Dr. Ebrard, Professor of Theology in the University of Erlangen, has this passage, on the baptism of the Redeemer. The subject has elicited not a little controversy, and we give the view for what it is worth. If nothing more, it assumes throughout the practice of immersion, in the case of the Great Head of the church:

"The essential feature of baptism should not, perhaps, be sought so much in relation between the baptizer and the baptized, as between the latter and God, of whom the baptizer is but an instrument. It is not the raising of the baptized into the sphere of the baptizer, which essentially characterizes baptism, but that he before God buries himself into death, as one laden with guilt, in order to rise again from death as a new, divinely born man. The Jew who submitted to John's baptism, acknowledged: 'I have deserved death; I need a new life.' Christ in his baptism, declared: 'I will, laden with the guilt of humanity, descend into death, and as a glorified conqueror will arise from it.'—Thus his baptism by John was a type and prophecy of the real baptism of death and resurrection, and forms the real connecting link between John's baptism and Christian baptism, (Matt. 28:19.) Such is the simplest explanation of the baptism of Christ."

Election.

Election as taught in the Bible implies that God is omniscient, omnipotent,—controls or permits all things which come to pass, and elects whom he chooses to salvation by the means which he has appointed; to wisdom by a knowledge of the Holy Scriptures; to justification by the atonement of his Son; to sanctification by the effectual application of the Holy Spirit. In doing which he takes not away men's choosing salvation or eternal misery. So God determined, through their faith in Christ, to save the righteous to praise and glorify Him eternally: the wicked on account of their own sinfulness and unbelief, voluntary transgression of the divine law, he determined to banish into everlasting punishment and to magnify his justice and law in their eternal condemnation.—*Witless.*

One reason why the things of the world have such seductive power over us is, that we see them. Spiritual, heavenly things are infinitely more valuable and inviting than worldly things, but they are invisible. "The things which are seen are temporal; the things which are not seen are eternal."—Hence the preciousness of faith, which by a strong confidence in the Holy Scriptures, makes the spiritual, heavenly things there revealed, as real to the mind, and as influential, as though beheld by the bodily eye. Therefore it is that the Christian walks by faith and not by the eye of sense or by sight; and in proportion to his faith is his peace, comfort, heavenly-mindedness, and active benevolence.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, March 8, 1860.

Save Money!

We have sent out all our accounts, made out at the rates of \$2 per annum. We were entitled to \$2.50 per annum. We now make the following proposition: All who pay us by the first of May, the beginning of a new volume, shall only be charged \$2 per annum. Should they fail, \$2.50 per annum will invariably be charged.

Brethren, pay us! Why pay others and neglect us? Others dun you, and you must suffer us to do the same. We need money to pay our indebtedness.

Voluntary Associations.

Voluntary Associations are such as are composed of individuals acting under their own, unrestrained volition. In this country they are numerous, and relate to a great variety of objects—some good, some doubtful, and some decidedly bad. The right to form such associations is guaranteed to every citizen of our country, the only restriction being, that nothing shall be done contrary to the General or State Constitutions. The only way to judge of the merits of these societies is by estimating properly the objects they propose, the methods of accomplishing them, and the practical results. They differ from Gospel churches in this, that while the latter fully recognize the voluntary principle, so far as membership is concerned, they are also divinely appointed institutions, having their organization fixed by Jesus Christ, who is the head. Our religious associations, such as Missionary Societies, Conventions, &c., belong to the former class. No one is bound to unite with, or sustain them, and any one may withdraw from them at pleasure. These societies propose their own terms of membership, and arrange the basis and ratio of representation. It will be seen from this simple statement that if a member becomes dissatisfied with a society of which he happens to be a member, all he has to do is to withdraw from it, and his relations and responsibilities terminate, as they began, in his own volition. Suppose one hundred infidels to form a society to circulate Bibles in China; would any Christian complain? Would they not have the right to do it? and to appoint their own financial agent—dictate their own terms to their agent, and prescribe their qualifications? No one would be, or could be, compelled to accept their terms or enter their service, and if any should, it would be a matter of choice for which they alone would be responsible. There seems nothing in all this improper—it is all voluntary. Well, may not Christians, in any number, organize similar societies for the accomplishment of objects which they approve? Where is the wrong? If it shall be said, "Such societies are not known to the Scriptures," we reply that this is no valid objection, unless it can be shown that they are also opposed to the Scriptures. Many things are not known to the Scriptures which are perfectly coincident with them. Hospitals, poor-houses, &c., &c., are not known to the Scriptures, but who will say that provision for the sick and poor is not in harmony with the Scriptures?

The Southern Baptist Convention is a voluntary society for the spread of the Gospel. It is a society composed of those who pay their money into its treasury for the objects specified in the constitution—it has a money basis of representation—prescribes its own rules of procedure, appoints its own agents, and arranges its own terms. No one is compelled to join it—no one is compelled to serve it—everything is voluntary—nothing is concealed—those who serve it know before hand what they are doing; and when they are dissatisfied they can withdraw. Those who give the money legislate over their own gifts, and claim the right to direct their disbursement. It imposes no body, dictates to no body, constrains no body; those who give, act freely, those who do not, act freely; it has nothing to do with churches as churches, nor with any other organizations but as they choose voluntarily to accept the terms of membership, and the ratio of representation. If no members join—if no contributions are made—if no representatives are sent to it, there is, in fact, no convention. If a member pays his quota this year, he is a member of it, if he neglects it next, he is not, unless he is represented through some constituent body which does pay the price. The Boards are but the general, especially the financial agents of the Convention, and are held to a strict account for all of their proceedings. Suppose the Convention or its Boards to violate its constitution, to oppress or do some injustice to its constituents, to assume dangerous powers, the constituents have only to let it alone; it does not need require that you shall withdraw from it—stop your contribution and you are protected. Only fail to pay the price of a seat and you have nothing to do with it; or if you are represented through other voluntary societies, only withdraw from them. If other people are willing to be oppressed you need not fret about that, this is a free country. Suppose the constituency choose an

Episcopal form of government, establish a hierarchy, a thing most unlikely, have they not a perfect right to do it? They do not claim for the Institution Bible authority—it is a human institution, proposing in its own way, to do what the Bible commands all Christians to do.—In this country any body has a right to be an aristocrat if he covets the distinction, and has the ability. Now, if any do not like the convention as it is, they have only to let it alone, if you do not go to it, it will not be likely to come to you.

And just so it is with agents and Missionaries—they know in advance what will be required of them and what remuneration will be allowed; if they do not like the terms, they are not compelled to accept them, it is with themselves. If a man is called to preach the Gospel to the heathen, and cannot, or will not submit to the terms of the Convention, surely he can find some body which is called to send him. The Convention feels that its call is to do things just as it is doing them, and if friends, and agents, and missionaries are not called to move in the same line, it only proves that some, or all, are mistaken in their calls, or that there is a diversity of calls. The truth is, this whole onslaught is the veriest farce that ever was played before a Christian community; and centralism, hierarchy, aristocracy, &c., &c., is nothing more than clap-trap to catch the unsuspecting. History will continue to demonstrate, what history has always demonstrated, that antiism will fess, and quarrel, and talk about "bruits from the north country," and "Missionary Banks," and do nothing and die out.

On the other hand the spirit of active, Christian benevolence will continue to seek out the best methods for giving the gospel to the destitute, and by prayer and "patient continuance in well doing," will go on to prosper. We venture to predict that if a better plan shall ever be developed, there will always be wisdom and piety enough among Southern Baptists to discover and embrace it. Until that time it would be worse than madness to abandon what we have for nothing.

Rev. M. P. Jewett.

We are in receipt of an article from Mr. Jewett in answer to one recently published in the Commonwealth, Marion, Ala. We have no wish to intermeddle in a personal quarrel between these parties, and in as much as we did not publish the article from the "Commonwealth," we must decline publishing this; but as we called attention to the subject and inserted an extract from Mr. Jewett's letter, we will also insert his disclaimer in his own words. He says:

"I am not an Abolitionist. I am not a Black Republican. My sentiments in regard to slavery have not changed since I came North. To day, I entertain no views of truth or duty of right or wrong, which would prevent me from owning slaves, if Providence should again cast my lot in the South."

This all looks very well, but it does not meet our bill of charges; he and the "Commonwealth" can settle these questions. We have not accused him of being an Abolitionist or Black Republican, but we do accuse him of great ingratitude to the South, and of slandering our representatives in Congress. 1st. He institutes an invidious comparison between the North and South to the prejudice of the latter, based upon false representations; he can find no traitors at the North, he can see but little else at the South.

2. He charges Southern men with welcoming as a "Gospel" the massacre of their unoffending countrymen, simply because it furnishes a little political capital; and gives Gov. Wise's expectancy of the Presidency, based on the Harper's Ferry affair, as an illustration.

3. He denounces the speeches of our Southern Senators and Representatives in Congress, pending the election of Speaker of the House, as "TREASONABLE HARANGUES."

Now, before Mr. Jewett can pass muster in Alabama, he must square up this account. We shall attach no importance to his disclaimer until he does. The Southern members of Congress unlike what he would have us believe of the North, represent the sentiments of the people, the feelings, the very soul of the people. He who slanders our noble Representatives slanders us—slanders the people. This offense Mr. Jewett has committed, and for it he must make atonement before we can give him the hand of fellowship.

Besides this, does he suppose that the South is to be bamboozled by representations of popular sentiment at the North, in the very face of the facts of history? Or, is he ignorant of these facts? Has not the "Fugitive Slave Law" been nullified by the legislation of several of the free States, in defiance of the Constitution? Is there one Northern man in one thousand who acknowledges our equality in the Territories, or who will admit our right to the protection of the Government in them? Is it not a fact that while they claim protection for every species of property, down to wooden outcrops, they deny to the South any protection for our most valuable and active property, in the common domain? Is it not a fact, that the Black Republicans have held the House of Representatives in abeyance for six weeks, and time again been on the eve of electing an Abolitionist to the Speakership—even an endorser of Helper's book? Is it not a fact, that in the language of Dr. Fuller, "money has been contributed even for the purchase of deadly weapons to be employed against the South, and to enlist the

most ferocious passions in secret crusades, compared with which an open invasion by foreign enemies would be a blessing?"

Is it not true that an amazing amount of sympathy with the Harper's Ferry slaughter, a scene of violence and blood the most revolting, has been manifested at the North? How does all this and much more happen, if as you say, the people of the North are sound and trustworthy on these questions? And how is it, sir, that for Southern Representatives to vindicate Southern rights, and expose your infidelity to the constitution is treason, while to contribute thousands to break down our social institutions and butcher our unsuspecting countrymen is fidelity to the Government?

No, Mr. Jewett, we understand you; we understand your Union demonstrations, we understand what you mean by devotion to the Constitution and love of the Union. If you wish us to believe or respect you, do us justice—demonstrate your conservatism; acknowledge our equality—maintain the Constitution inviolate and our rights under it—turn these Northern agitators out, and send sound men to represent you in Congress. Do these things, and we will shake hands with you; but do not injure and then insult us, do not rob us and then laugh at our stupidity. We ask but one thing of the North—no, not of the North, but of this Government: GIVE US OUR CONSTITUTIONAL RIGHTS. D.

Bro. V. Your queries are considered. It is a rule with us not to answer queries involving personal feelings, on *ex parte* representations. If what you say is an exact statement of facts, it would seem that the church acted hastily. We have always noticed this, however, that dancing church members are very poor prayers. The best plan to avoid ugly questions is for Christians to "abstain from all appearance of evil." We heard of a man once, who cured himself from drunkenness by refusing to take the first drink.

Southern Theological Seminary.

It will be seen from the card of Bro. Boyce, that Bro. ANDREW BROADUS is the agent of this Institution for Alabama. The object of this agency is to raise \$25,000 dollars, the amount apportioned to this State for the endowment of the Seminary. This is a noble enterprise, and well deserves the support of Southern Baptists. The amount is not large, and but for the large drafts made upon our people for home interests, in the last few months, would be raised without difficulty. The completion of the Howard endowment, the debt of E. A. Female College, and some other interests, have taxed a few brethren very heavily; but there are hundreds who have done nothing for these objects comparatively, who might contribute the amount now asked for without feeling it. We hope Bro. B. will meet a hearty reception and find our people ready and willing to contribute liberally. If the amount could be equitably distributed between the Baptists of the State no one would feel taxed.

The Champion of the 23rd Feb., thus takes down H. C. H. one of the editors of the Banner & Baptist:

"This brother is a delegate to the next Georgia Convention—willing to serve in a body which he would destroy. It may be well to remind him of a little speech he made no longer ago than the Convention at Richmond, and soon after another member of the Convention had relieved himself of a poetic couplet,

"The morning light is breaking,
The darkness disappears."

The time and manner of the speech may be thus stated: Immediately after Judge Chilton's report "H. C. H." took the platform and said, "that the time had come for this agitation to cease; that while we were quarrelling about plans the heathen would perish—that his policy was to put his shoulder to the present plan, and push it through."

Brother "H. C. H." seems to have no trouble in changing his positions on the "plan" question. In 1856 he was chairman of a committee, which transferred the Georgia missions to the Domestic Board at Marion. In 1859 and '60, we find him opposing the Boards, and so far as his influence can do it, hindering them from doing that which he and others gave them to do. His opposition crossed the Alleghenies, and marched into the very capital of Virginia. But as soon as a little poetry was sung by a well known voice; forthwith "this shoulder is to the present plan; push it through." But now we find him again "pushing" at the other end of the plan! We warn him and all others who are thus "pushing," beware, lest they "push" themselves wholly—soul and body—on to the anti-mission platform.

Rev. E. W. WARREN has accepted a call from the Macon Baptist Church, to become its pastor; and, of course, retires from the Index.

A little bad grammar, Bro. J.—, the "authorities" (a metonymy) are the "Fathers in Israel." When these old gentlemen shall wake up from the dead, this thing will be arranged according to the most approved standards.

"ALABAMA INSURANCE AND EXCHANGE COMPANY."—This is the title of a new Insurance and Exchange Company, just chartered by the Legislature, which, we learn, will commence business in Tuskegee in about two weeks. Its stockholders are all very reliable business men.

"H. E. T." returns his thanks to "J. T. S. P." for his invitation to the "State of Pike." He may expect me during the year.

See the advertisement of Torbet's celebrated Excelsior Steam Engines—Hurray for Southern Mechanism! Let the South learn to rely upon her own resources.

Editorial Correspondence.

Oxford, Ala., Feb. 12th, 1860.

Bro. DAWSON: When I knew the place from which I write, there was nothing but a little "one horse grocery," and the place was called "Lickskillit." Soon thereafter there was a good school located, and it took the classical name of Oxford, which honorable name it bears up to date, the waggish name of Lickskillit being nearly forgotten. The town is located in Chockolocka valley, a fine valley of land, surrounded by mountains lifting their heads high in the distance, giving variety to the surrounding scenery. Chockolocka creek runs close by with good bottom lands on each side. Chockolocka! what a name! Wonder if I have spelled it right? Had it not been for Indian names we American people would have called all our towns, rivers, mountains, &c., after old country names. But the Aborigines have furnished us with a great and pleasing variety.

Oxford is well located, twenty-one miles from Talladega and fifteen miles from Jacksonville, and has a population of several hundred persons. The citizens are impatiently awaiting the arrival of the cars, which have reached Talladega. The road is graded to this place from Talladega, and if that needful and much abused thing, called "money," can be obtained, the whistle will make these hills and valleys ring soon. Oxford's location for commercial advantages is fine. It possesses advantages that will make it one of the best commercial depots on the whole line of Railroad from Selma to the Tennessee river.

In addition to the very good schools they have in this place, there are three good and neat meeting-houses: Presbyterian, Methodist and Baptist. The Baptist house of worship is not completed, but soon will be. Our brethren have done well in locating their house, and they are erecting a building creditable to the denomination. Rev. S. G. JENKINS is their pastor. Rev. Mr. HALL is pastor of the Presbyterian church;—through his kindness I preached twice in his church to-day.

There is a heavy population in this country. There are not so many large landholders as there are in other portions of Alabama; nor never will be. The people appear to be industrious, and in a prosperous condition. They make their own meat and bread, and look as independent as woodchoppers. I love to look at such independent sovereigns.

I must not forget the "show." Van Amburgh brought all his "animals" here yesterday, and not a few of the people came out to see the "creeturs." As usual, he had put up his flaming posters days before, and had got curiosity on tip-toe. He had the lion, tiger, monkey, &c., displayed as cutting all sorts of shins; the "lilphant" standing on the bottom of a tub, and then standing on his head; the "Crown" (clown) painted spotted as Jacob's cattle, and cutting his "didoes"; and there were two living "skillitons" the greatest curiosities of all, cutting their monkey shins. The people must see all this, and out they came. Public expectation was pretty well met, except in the promise of the "lilphant" standing on his head. The keepers apologized for him, "that he was in an ill humor." One fellow more skeptical than the rest, declared he "didn't believe he could come it no how, his tusks was so nation long." But the "Crown," the greatest man in all shows, made up the deficiency, and every thing went off well. There was the usual amount of laughing.

Liquor, old Johnson Snow's "Knock'em-stiff," as it is called in the "Fisher's River Scenes and Characters," was there, making some of the people play the usual pranks. Some wanted to fight so badly that they cried, and yet no one seemed to hinder them from trying their strength. Some shrewdly suspected they were not bad off for "a turn." One fellow got very mad because another refused to loan him "twenty cent" to buy "bust head" with. There was no blood shed—no one "font." Your readers must not think these small matters, for they are a part of the history of our country, and I have promised to notice events as I pass along. Nor are these things peculiar to Oxford; they may be seen every where.

As to these shows and circuses, I am against them all as demoralizing in their tendency; but free citizens will do as they please with their money.—The Methodist Conference, I believe, has passed an ordinance subjecting any member visiting to dealing, but it will be a dead letter in its application.

H. E. T.

For the South Western Baptist.
MOBILE, Jan. 24th, 1860.
MESSRS. EDITORS: The following subscriptions to the salary of the Rev. Dr. MANLY, as State Missionary, have been made in the county of Talladega, viz:

Jas. E. Welch, \$5; W. C. Patterson, \$10; Wm. A. Welch, \$20; Jas. Head, \$20; Cunningham Wilson, 20; J. L. M. Curry, \$25; Geo. Hill, \$25; Thos. H. Reynolds, \$25; G. C. Player, \$25; Walter Cook, \$25; W. S. Chapman, \$25; Joseph Keith, \$25; Wm. Mallory, \$30; Walker Reynolds, \$100; Levi W. Lawler, \$100; Thos. L. Pope, \$10; Wm. Pope, \$5; M. L. Wilson, \$25. This makes \$520 contributed by the citizens of the county of Talladega.

The Mission so far has been a success; and its friends have every reason to hope and believe it will be no less so in the future. Fraternally yours,

LEVI W. LAWLER.
I shall be at LaFayette during the first and second weeks of the court, and hope it will be convenient for our patrons in that section who are in arrears to pay us.

H. E. TALLAFERRO.

Foreign Correspondence.

BERLIN, PRUSSIA, Nov. 1859.

As for our voyage from New York to Hamburg, I have little to say. It had more charms for me in anticipation than in its realities. Byron could write in unequalled strains of the glories of the ocean while he stood on shore and laid his hand on its mane, but when he and Hobhouse were tossed about in the "Lisbon Packet" he saw no more poetry in it than I did after the first twenty-four hours from New York. On the thirteenth day we were frequently in sight of the southern coast of England, and early next morning anchored at Cowes, a town on the Isle of Wight not far from Southampton, to land passengers and specie. I was surprised to see such a summer freshness and beauty, both on the island and main land. I presume, however, any land would have looked refreshing to me just then. All the way through the channel our eyes were regaled with a view of the interesting scenery on the English coast—farms, light-houses, and now and then a town of some size. After rolling one day and night through the rough North sea, we found ourselves early on the morning of the 16th day, in the mouth of the Elbe, waiting for a pilot. He soon came, and we were soon gliding up the old river towards Hamburg, about 80 miles distant. The land on either bank for some distance is very low, and the scenery uninteresting, except from its novelty. You can judge of the richness of the scenery when I tell you that wind-mills are the most conspicuous objects. Surely Don Quixote could have met a giant at every step in this country. At Stade we left our steamer to wait for the tide, and were taken on a fleet little tow-boat. Soon the scenery, especially on the northern bank, became quite charming. From the hills of Holstein, new and stately mansions looked down upon us, while here and there a snug little fishing village peeped out from the brown trees to which the carpet of green grass beneath gave a beautiful contrast. Holstein is a German province, under the control of the King of Denmark as its duke. I saw an expression of the German feeling towards his government that interested me no little. A number of our German fellow-passengers assembled in the front of our boat and sung with much spirit a patriotic song of Holstein against its King,—a song they dare not sing on the hills they pointed to. After passing Altona, a flourishing city of Holstein, joining immediately to Hamburg, we landed at the old money making city in regular German style—that is, slowly.

We found very little in Hamburg to interest us except the oddity and novelty of almost every thing. The buildings are mostly old, and many of the costumes very fantastic. The city suffered from a dreadful fire in 1842, and the places of the consumed houses are now occupied by modern buildings of some taste. The finest, and about the only fine part of the city is around the Binnen Alster, an inner basin of the river Alster, which here joins the Elbe. After visiting the St. Nicholas church, a noble modern Gothic structure, yet unfinished, and the enormous well-designed Borse, (the Exchange) and after trying to find other things of interest, we set out by railway for Berlin.

This is a trip of about nine hours, over a level country, a part of that great plain of sand that extends from Holstein to St. Petersburg. It is mostly in cultivation, though said to produce but little. Now and then we passed through forests of fir trees. At Warnow where we entered the Prussian territory, our passports were demanded, our baggage not being examined, however, until they passed through the custom house in Berlin. I must confess I anticipated these unamerican-like delays and examinations with more repugnance than is justifiable. We were prudent enough to seem perfectly willing for a strict search and open our trunks promptly, so that the officer merely peeped in and let us pass.

Well, what shall I say about Berlin? It would be folly to begin to tell all one sees and hears here. If you walk thro' the magnificent street, "The Unter den Linden," you see at one end the celebrated Brandenburg gate, on either side of the broad street fine New York looking buildings, and then come to the monument of Frederick the Great, said to be the grandest monument in Europe. After passing this you are in a broad open space in full view of most of the largest public buildings. I was disappointed in the elegance and taste of all of these except the Museum, the University and the palace of the Prince of Prussia, and his "little Vic." A very singular feeling comes over the young uninitiated mind when it first gazes upon all these scenes of splendor, temples of art and science and monuments of the great. A poor fellow like myself who has spent most of his days in the woods and prairies of the South, cannot help feeling a little awed, and saying at every step, "Did you ever?"

There are Museums, Galleries of Art, and sights of one kind and another here, enough to employ a traveler constantly for two whole weeks. Almost everywhere in the city, and around it there is something that "you must see." I shall not attempt to enumerate these, nor shall I take you through this immense city. I have a special reason for not wanting to take you through any other street besides the Unter den Linden; the abominable pavements are everywhere made of sharp stones, that make your feet suffer, if you are polite enough to give the narrow trotter to the ladies whom you meet at every step. Berlin has somewhat the appearance of a garrison of soldiers from the num-

bers of them every where to be seen. I have never looked out of my window without seeing at least one. The officers are graceful, fine looking fellows, but the common soldiers are awkward and careless, reminding one, as they march through the streets, of some of our sons of Erin whom we have seen going squirrel hunting. There are 15,000 soldiers in the bounds of the city. The police, too, are to be seen in all the principal streets. Every foreigner who does not enter the University immediately, must take out from the police Bureau what is called an AUFENTHALTSKARTE, (a residence card) and I was really amused at the number of steps to be taken in this much ado about nothing.

As for the University I shall speak more of this hereafter, perhaps. There are at present between 1500 and 2,000 students, and 170 professors of one kind or other. Of course you are aware that Hengstenberg and Nitzsch and Twisten lecture here with others, on the different departments of Theology. The first is, perhaps, better known in America than any of the German theologians, except Tholuck of Halle. Twisten seems to be most genial and popular among the students. Hengstenberg is unpopular in and out of the University, and yet has more influence than any one else over the religious affairs of Prussia. He seems to be a very energetic man in the lecture room, though somewhat singular in his manners. Nitzsch is very old and is greatly beloved and respected, and is looked upon as a pillar of the late reform. In the other departments the University numbers, among others of note, such men as Boeckh and Bekker in Greek literature, Encke and Ebreberg in natural science, Ranke and Raumer in history, Lepsius, Bopp and Gwinn. The churches in Berlin are not remarkable for exterior elegance. With the exception of two in the Gendarmen Platz, they are of very ordinary architecture. But from all that I can learn, they have, on the whole, better furniture inside than in any city of Germany, namely—sounder and more earnest preachers.

In the Dome, the court church, the celebrated Berlin choir sing Mendelssohn's Psalms, unaccompanied by instrumental music. You will, perhaps, be surprised to learn that this choir is composed mostly of boys under fourteen years of age. There are no ladies in it at all. On Sabbath afternoons most of the Americans assemble in the chapel of the American Methodist Mission here, and have service quite after a home style, some American student generally supplying the pulpit. Oh, how sweet to hear our mother tongue under such circumstances. I love the German in study, but when I pray, and when I sing God's praises give me the sweet old words that ever touch my heart.—Gov. Wright, the American Ambassador to this court is the originator and superintendent of these delightful meetings. He is a pious Methodist and takes quite an active interest in religion, using his influence over the Americans who visit this city to direct them to their only safeguard, while in this land of fashionable sin. Oh, that all our public men were as prompt to stand up for truth and religion and as ready to give wholesome paternal advice to the young men with whom they come in contact.

I hardly have time to tell you the particulars of our American Thanksgiving. We assembled in the dining hall of one of the Hotels, and after prayer and singing "Old Hundred," we sat down to a dinner gotten up accordingly to order,—baked beans, roast turkey and pumpkin pies, forming the staple. Then followed appropriate speeches and toasts, and a racy poem on "The pot of baked beans;" and after singing "Home, Sweet Home," we adjourned.—It was indeed a feast of patriotism and flow of soul, and verily it was good to be there and render thanks to God with our countrymen from all parts of the union, for His blessings upon that land we love. Ah! how near together Maine and Mississippi seem when we get off this far. As for the dinner itself, it was not exactly a home Thanksgiving dinner, but a pretty good translation.

Yours, CADET.

For the South Western Baptist.
Religious Notice.
At a meeting of a number of the Ministers and Deacons of Salem Association, at Parrierville, on Saturday, January 21st, 1860, it was agreed to hold a Ministers' and Deacons' Meeting in said Association, on Saturday before the 5th Sabbath in April next, with Salem Church, Brundridge.

Brothers Nall, Taylor and Barnett, were appointed a committee to nominate a minister to preach the Introductory, and twenty brethren to write Essays on the following subjects, or any other of their choice:

REPORT.
Bro. J. T. S. Park to preach the Introductory. Subject—"Duties of Deacons." Elder R. C. Stewart. Theme—"Christian benevolence." Deacon Jas. Anderson. Theme—"Best method of conducting Sabbath Schools." Bro. J. P. Nall. Theme—"Christian Influence." Bro. J. J. Pitts. Theme—"Christian Experience." Elder W. McCarra. Theme—"Objections to the doctrine of Election." Elder R. W. Priest. Theme—"Christian Evangelization." Elder A. N. Worthing. Theme—"Exegesis of Revelation 21: 9, last clause." Elder Wm. T. Shanks. Theme—"Exegesis of Luke 24: 26." Elder B. H. Banks. Theme—"Exegesis of Matthew 16: 13."

Deacon J. M. Singe. Theme—"Duties of Churches to Pastors." Elder Wm. Pritchett. Theme—"system of colportage." Elder J. J. Harris. Theme—"Christian discipline." Deacon J. E. Barnett. Theme—"perance." Elder J. J. Webb. Theme—"Tolice Preaching." Bro. T. McCarra. Theme—"Practical Ministry." Deacon M. Ivry. Theme—"Duties of Masters to Slaves." Deacon J. R. Siler. Theme—"Independence." Deacon T. K. Mullins. Theme—"Duties of Pastors to Churches." Elder D. P. J. Murphy. Theme—"egesis of Rev. 2: 5." Bro. J. W. Owens. Theme—"Practical Ministry." J. M. SINQUEFIELD, Clerk. J. T. S. PARK, Secy.

Items and Incidents.

A SUCCESSFUL MINISTRY.—Ed. J. G. B. writes from Steelville, Mo., to the Watchman:

"I have now finished ten years of labor in this State; and have baptized 1,000 persons. A GOOD HIST.—A bachelor writes to the Watchman: 'I think you will be interested with your paper, if you will fall into my net, namely, to get the young ladies to act as a for it.'

FIRST WASHINGTON.—A correspondent of Landmark Banner, strongly advocates the idea of first washing by churches. He states that it is not a church ordinance, but regards it as a church act, which was commanded by Christ. The distinction is not to our very clear. This question has always, we apprehend, been disregarded except by a few, yet it appears to be a very hard one to settle.—Baptist Messenger.

ELDER WM. CARRY CRANE has accepted the Presidency of Mt. Lebanon La., University, and is expected to enter upon its duties during the course of this month.—La. Baptist.

LITERARY MORTALITY.—The tables of literary mortality show the following appalling facts regard to the chances for an author to see his work in print:

"Out of 1000 published books, 600 never see the cost of printing &c., 200 just pay expenses to turn a slight profit, and 100 show a substantial gain. Of these 1000 books 600 are gotten at the end of the year, and 400 are the end of three years; only 50 survive more years publication. Of the 50,000 publications put forth in the 17th century, hardly more than 50 have a great reputation and are reprinted; the 80,000 works published in the 18th century posterity has hardly preserved more than 50 rescued from oblivion in the 17th century. We have been writing books these 3,000 years, and there are hardly more than 500 works throughout the globe who have survived the outrages of time and the forgetfulness of man."

OUR MISSION BOARDS.—The Baptist Messenger, (Memphis) says: "Much has been said among Baptists, within the last year or two, reference to Foreign Mission Boards, and especially with regard to our Southern Board. With the feelings, party or personal, which may have provoked or entered into any of these discussions, we have of course nothing to do, but we will here take occasion to say, that according to our information and our best judgment, the system upon which our Foreign Mission funds have been transmitted, and communication kept up with missionaries in distant fields seems to work better than any yet devised. Human wisdom for so extensive a business, is most emphatically would we dissent from any proposition to tear down the present system until it can be certainly known that a better one is ready to take its place. In matters of this momentous religious interest, we think it is most deplorable in effect, to allow selfish or party feelings or purposes to warp the judgment or sway the heart."

STRIPE.—Rev. J. L. Shuck, in his farewell discourse to the Sacramento Baptist church, Jan. 1, 1860, says: "Elements of opposition have beset us. Sectionists and schismatics, converted, though bearing the Baptists name, have, all through our progress, determined to the First Baptist church and its pastor, and not succeed, even carrying their hostility as to endanger the very life of the pastor, property, and his family."

SUPERANNUATED MINISTERS.—United Presbyterian Church of Scotland has secured a contribution, an "Aged Minister's Bazaar Fund" of \$95,000. Ministers compelled by age or infirmity to desist from the active labors of their office, are to receive an annuity of \$500 each, from the interest of this fund. The British Congregational Union is engaged, on every promise of early success, in an effort, by similar means, \$250 annually, on each aged or infirm minister. Why should ministers, in like circumstances, be left to constant battle with pecuniary embarrassments and have their declining years embittered by neglect and want?

REVISION.—There is not a little point in the remarks of the New York Chronicle: "The new version of the Bible is now so religiously venerated, were it not for its novelties and innovations. The Jews persecuted the Septuagint which was nearly three hundred years before the Christian era; the Romanists persecuted the Vulgate when it was first introduced by Jerome in the fourth century; and King James' version was at first strongly opposed, and it was long before the churches of Scotland would introduce it into their pulpits. Thus, when a version is new, the best extant, it is opposed; but when it comes old, full of obsolete words, and behind the Biblical learning of the age, it is made an object of, and we be to the hand that is lifted even to remove its blemishes."

COMMUNION.—A correspondent of the American Christian Review censures our denunciation for fencing in the Lord's table and prohibiting those who claim to love and obey him from partaking thereof. He asks, "What is the scriptural authority for this?" The Review, in answer to a query, says: "The New Testament recognizes no persons in Christ, in the body or church, till baptism. Men not the body or church of Christ can be at the Lord's table, and we would go to the very setting." The National Intelligencer says: "It is a serious fact, not generally known, that New Jersey has a fugitive slave law of her own, enacted in 1793, and re-enacted with modification in 1800 and 1849. The slaveholder or his agent can apply to the common pleas judge, and the court will be made by the sheriff and the question of property decided by three judges. New Jersey has also a law authorizing a slaveholder to take his slave through the State, and make temporary residence with them." The "curious feature" is that no other Northern State than New Jersey has observed this unconstitutional duty to provide for the rendition of fugitive slaves. The necessity for any legislation by Congress on the subject is disgraced by Northern States.

Secular Intelligence.

LATER FROM EUROPE.

New York, March 4.—The steamship Africa, with dates from Liverpool to the 18th ult., has arrived at this port.

LIVERPOOL MARKETS.—Sales of cotton for the week 51,000 bales, of which speculators took 3,500, and exporters 6,000. The market closing quiet but steady. The market closing quiet but steady. The market closing quiet but steady.

GENERAL INTELLIGENCE.—It was stated that France will not annex Savoy without the consent of the great European Powers.

The wreck of the Hungarian steamer, HALIFAX, March 3.—An official letter from the Government of Hungary, dated at Budapest, March 3, 1880, states that the wreck of the Hungarian steamer, HALIFAX, which was wrecked on the coast of Newfoundland, has been found. The wreck was found on the coast of Newfoundland, and the bodies of the crew and passengers were recovered.

The President on Texas Affairs. WASHINGTON, March 4.—The President has issued a proclamation regarding Texas affairs, stating that the Government is prepared to take any action necessary to maintain the integrity of the Union.

Congressional. WASHINGTON, March 2.—In the Senate today twenty-two bills were introduced. The House of Representatives has also been busy with legislative business.

Large Order for Arms. WASHINGTON, March 1.—Private advices from the Northern and Eastern States mention receipt of large orders for arms, including revolvers and rifles, for the use of the military.

The Hog Crop.—The Cincinnati Price Current of the 29th ult., contains its annual statement of pork packing in the West. The footings show a decrease in number of 11,213 hogs; a decrease in weight of eleven-eighths of one per cent.

Items of News. The Legislature of Alabama adjourned sine die on Monday 27th inst. The session was an interesting one, and a number of acts important to various interests of the State were passed.

The Mobile and Grand Railroad.—The Union Springs Gazette of the 23d says: "We understand it is the intention of Mr. Howard to commence laying track in a short time. This will be gratifying to our people, as well as all other interests of the State."

The Havana correspondent of the New Orleans Delta writes: "I learn that it has been arranged to import into Cuba, the least time practicable, from twenty to thirty thousand free colored men, under contract of twelve years' service."

Every honest man who takes a newspaper intends to pay for it. The Public debt, according to Mr. Cobb's showing, is \$20,202,777 ft.

1 WHITEFIELD A SLAVEHOLDER.—The Westminster Review states that Whitefield, the great revival preacher, was a slaveholder. He was a man of great influence, and his actions have been widely discussed.

MONTGOMERY AND PENSACOLA RAILROAD.—The track from Montgomery southward on this road has laid nine miles and half, between Greenville, or about fifty-nine miles from Montgomery, and from Pensacola northward twenty-five miles and a half, leaving a gap to fill up of eighty miles. The road-bed all prepared except two miles.

WHEAT PROSPECTS.—The editor of the Chattanooga Advertiser of the 1st, has conversed with some farmers recently and notes in saying that the early season which has been so far so effectively killed out, and which will be played out and replanted with spring grain. Late snow wheat is looking well and promises well.

The Pope's army consists of only about 8,000 or 9,000 men. These are quite insufficient to maintain his authority throughout the territory over which he claims the right of rule. Hence the presence of a French army, hence, too, his unwillingness to have that army withdrawn, and the suspicion that if it is, an Austrian one would take its place—whereby would hang new complications.

Dr. W. J. Keitt, of Florida, a brother of Hon. L. M. Keitt of South Carolina, was murdered—it is supposed by his own slaves—on his plantation, near Ocala, Fla., a few days ago.

A Frenchman has invented what is called a baton, a sort of human locomotive, by which a man sits on wheels, and can travel along five miles in thirty-five minutes on the Boulevard Bazar, of Paris, at noon, when the street was most crowded.

A member of Congress receives as salary \$3,000 per annum; the cost of his traveling privileges, according to the Postmaster General's estimate, averages at least as much, or \$1,800, 000 in the aggregate!

STATE HOUSE OF TENNESSEE.—The Nashville Gazette, of the 18th inst., says the capital building now nearly completed, at Nashville, the capital of Tennessee, is represented to be one of the finest buildings of its kind in the country. It is situated on the summit of a hill, and is approached from four sides by avenues which rise from terraces to terraces, by well marble steps. The building has four faces fronting these avenues, each of which is finished with four columns. The building is of fine white limestone, and is a masterpiece of architecture.

NEW YORK BUSINESS.—Dr. James P. Hanchett, senior editor of the Atlanta Daily Confederacy, and now in New York, gives it as his opinion, in a letter to the New York Day Book, that there is not, in his judgment, exceeding thirty-five to forty million of slaves in the United States, who are free from the abolitionist's hand. What a revelation is this to Southern slaveholders!

It is stated that the whole of France—a nation of thirty-six millions of inhabitants—only appropriates as much money to common schools as does the city of New York alone—something like six millions of francs.

The Presbyterian Herald says: "The Governors of Ohio and Wisconsin are out in favor of colonizing the free negroes in Central and South America. Why not Africa? Why not rally round the Colonization Society, and create incentives to the free negro to go to his native soil? It would be a far more statesmanlike movement."

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The Family Circle.

A Difficulty Considered.

A gentleman on being expostulated with, on his own neglect to seek earnestly the salvation of his soul, excused himself on the very common, but insufficient plea, "That the Christian world was divided into so many sects that he should be at a loss to decide with which one to unite." The reply he received was substantially as follows: "You greatly deceive yourself if you regard this as a satisfactory excuse for an irreligious life. You make that a primary which is only a secondary question. There are various sects which have distinguishing peculiarities but their is a great foundation—'repentance toward God, and faith in our Lord Jesus Christ'—on which they are agreed. Now, your first consideration should be to get a safe standing on that foundation, and then you will be able without danger, more deliberately to determine with which sect to unite. You may lose all, even the precious life of your soul, if you wait in your present perilous situation to settle this really secondary question. Look at that vessel trembling under the power of the gale, her sails rent, her seams opening, her rudder lost, and she driven helplessly toward the rocky shore. Of what are her crew thinking? Is it not the main and absorbing object with every one to secure a safe footing on shore? Suppose one of them, with death staring him in the face, should refuse to make an exertion for his safety, because he had not determined whether he should be entertained at his house, or that which he describes on the land. This is your case. Get to shore first, set your foot firmly on the rock, then you may safely take time to decide to which house you may repair."

The Home of Florence Nightingale.

A correspondent of the *Evangelist* relates a visit to the home and church of Keble, the Christian poet at Ramsey, and then describe the home of Florence Nightingale.

Four miles from the home of Keble stands that of one who was then but a very young and much envied heiress, but who since has come before the world in the beauty of a holy life and of the most unselfish charity—Florence Nightingale.

Many hundred acres belong to Miss Nightingale, and her grounds are among the most beautiful of that region. From the lodge we drove to the house on a wide and perfect carriage road, such as you find only in the domains of English nobles, bordered on each side by a hundred feet thick or more of tall laburnums in full bloom, and whose profusion of purple and pink blossoms appeared to us very beautiful indeed.

The Family.

The family is like a book—The children are the leaves, The parents are the cover, That protective beauty gives.

At first the pages of the book are blank and purely fair, But time soon writhes memories, And paint pictures there.

Love is the little golden clasp That binds up the leaves; O, break it not, lest all the leaves Shall scatter and be lost.

The house, a fine construction with a Doric facade, is built of that pale-puff stone peculiar to England; it stands on high ground, and commands a very extensive view. From the wide porch you could see the valley below, with its rivers winding through the meadows—the massive imposing-looking old church, the graceful cottages, and the cattle peacefully enjoying the autumn grass. It was a lovely scene, and one which fixed itself on our memory, there ever to remain.

Who is Victoria.

Victoria is the daughter of the Duke of Kent, who was son of George the Third, who was grandson of George the Second, who was the son of Princess Sophia, who was the cousin of Anne, who was the sister of William and Mary.

Then William and Mary were brother and sister, were they?

Who was the daughter and son-in-law of James the Second, who was the son of Charles the First, who was the son of James the First, who was the son of Mary, who was the daughter of Edward the Third, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the son of the Earl of Richmond, who was the son of Catharine, the widow of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Henry the Third, who was the son of John, who was the son of Henry the Second, who was the son of Matilda, who was the daughter of Henry the First, who was the prother of William Rufus, who was the son of William the Conqueror who was the bastard son of the Duke of Normandy, by a tanner's daughter, of Falaise.—*Conservative.*

"Go" and "Come."

"If you want your business done," says the proverb, "go and do it; if you don't want it done, send some one else." An indolent country gentleman had a freehold estate, producing about five hundred a year. Becoming involved in debt, he sold half the estate, and let the remainder to an industrious farmer for twenty years. About the end of term, the farmer called to pay his rent, and asked the owner whether he would sell the farm. "Will you buy it?" asked the owner, surprised. "Yes, if we can agree about the price." "That is exceedingly strange," observed the gentleman; "pray, tell me how it happens that while I could not live upon twice as much land, for which I paid no rent, you regularly paying me

two hundred a year for your farm, and are able, in a few years, to purchase it." "The reason is plain," was the reply; "you sat still and said, 'Go, I got up and said, 'Come. You lay in bed, and enjoyed your estate; I rose in the morning, and minded my business.'—*Self-Help.*

The Arithmetic of Life.

We have never seen longer life better "dispensed up" than in the passage from Planchette.

Three years and ten, by common calculation. The years of man's mortal life—how will it say? He turns fourscore; yet, in his estimation, Out of the eighty years he has not lived a day. The hours of night you sleep asleep in bed; And, counting from December to December, Just half your life you find you have been dead. To forty years at once by this reduction We come; and sure that of five of your birth, While eating teeth and living upon action, You are alive to what this life is worth! From thirty-five years left, for education, Fifteen, at least, at college and at school, When, notwithstanding your application, The education you have left to do, Still twenty years you have left to do; But during these years, how many you make; And, counting with the luck of some one knows, But, notwithstanding, you have left to do, Out of the ten years left you must allow for The time for shaving, tooth and other such— Say four, and that leaves, too short, I vow, for Regretting past and making future mistakes! Until at length, ere you are twenty, you may have nearly seen to come to this conclusion, 'You've earned your fourscore, and haven't lived a day.'

MASON AND DIXON'S LINE.

On the 4th of August 1763, Thomas and Richard Penn, and Lord Baltimore, being together in London, agreed with Charles Mason and Jeremiah Dixon, two mathematicians or surveyors, to make, run out, settle and fix the boundary line between Maryland on the one hand, and Delaware and Pennsylvania on the other. Mason and Dixon landed in Philadelphia on the 15th of November following, and began their work at once. They adopted the peninsular line, and the radius and tangent point of the circular of their predecessors. They next ascertained the northeastern coast of Maryland, and proceeded to run the dividing parallel of latitude. They pursued this parallel from the place of beginning at the N. E. corner of Maryland to the bottom of a valley on Dunkard creek, where an Indian war path crossed their route, and here on the 19th of November, 1767—ninety-two years ago—the Indian escort told them it was the will of the Sioux Nation that the surveys should cease, and they terminated accordingly, leaving 36 miles 6 chains and 50 links as the exact distance remaining to be run west to the southwest angle of Pennsylvania, not far from the Board Tree Tunnel on the Baltimore and Ohio Railroad. Dixon died at Durham, England, 1777, Mason died in Pennsylvania 1787.

The Family.

The family is like a book—The children are the leaves, The parents are the cover, That protective beauty gives.

At first the pages of the book are blank and purely fair, But time soon writhes memories, And paint pictures there.

Love is the little golden clasp That binds up the leaves; O, break it not, lest all the leaves Shall scatter and be lost.

Kittie's "New Song."

"Happy day, happy day, when Jesus washed my sins away," sang little Kittie, again and again, down in the summer-house; and the silvery notes came through the open window into papa's study and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the stairway, and the a gentle knock.

"Come in Kittie!"

"Papa isn't this a nice hymn? Please, may I sing it to you?"

And so papa listened again to that soft voice singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you Kittie? the lines repeated in every verse. But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus hadn't washed my sins away, I could never go to heaven to live with him."

"Why not Kittie?"

Kittie repeated slowly the verse she had learned in the morning: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." And, papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked him to. And if we ask, we shall receive, you know. Don't you like those lines too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once more."

And so papa and his little Kittie sang together of that "happy day" when Jesus washed their sins away.—*Reaper.*

POLITENESS AT HOME.

Always speak with politeness and deference to your parents and friends. Some children are polite and civil everywhere else, except at home, but there they are coarse and rude. Shameful.

Nothing sits so gracefully upon children, nothing makes them so lovely, as a habitual respect and dutiful deportment towards their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

"My son, hear the instruction of thy father and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains of gold about thy neck."—*Proverbs, i. 8, 9.*

Wise.—A blacksmith, having been

stoudered, was advised to apply to the courts for redress. He replied, with

true wisdom—"I shall never sue anybody for slander; I can go into my shop and work out a better character in six months than I could get in a court-house in a year."

Two or three months ago a young man came into the rooms of the Young Men's Christian Association of our city, with this language: "I want to be saved! I want to be saved!" He was intoxicated, and unable to tell us his history, or his object in coming. All we could get out of him was the sentence, "I want to be saved!" We locked him up in one of the rooms; and in a little while, when he had become somewhat sobered, we went in to talk to him. His history was a sad one. He had a dear, good mother, he said, from whom he had been led away by gay, wicked companions. He had been dragged from respectability down even to the gutter. "I came here to be saved," he repeated in almost despairing tones; "I have nowhere else to go. They will only take me into the tavern, and when I get drunk throw me out again!"

The first thing we did was to send him to the Sanson street baths, such was his filthy condition. He came back entirely sobered; when we talked with him kindly, gave him good advice, and he departed.

For a time we lost sight of him. The day before Christmas a man came into our rooms and called us by name. We did not at first recognize him. He made himself known as the poor creature whom we had treated so kindly a short time before. Now he stated that he had become a Christian and belonged to the church of a brother who often attends this meeting. He could hardly express in words the thankfulness he felt for the mercy of God towards him. He had signed the pledge, joined a temperance division, and had taken twenty-seven of his companions there, and some of them were giving their hearts to God.

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