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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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A RELIGIOUS FAMILY NEWSPAPER.
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By THOS. F. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.

For the South Western Baptist.

CHESTER SPRINGS, PA., May 15, '60.

MESSENGERS: Permit me to in-
dict another brief epistle on the patience
of your readers, just, if for nothing
better, to let them know that I am yet
among the living, and wish them health
and happiness. For once, in the course
of many years, in the country, and (per-
haps happily) away from exchange
lists, I know not what may be going on
either in the religious or the political
world. It is probable that schemes are
on foot to elect a President without my
aid, and that through the folly of ambi-
tious aspirants, I may have to submit
to the dictatorial sway of a sectional
leader, whether I will or not, but as (in
some cases) "ignorance is bliss," I may
derive consolation from having had no
part or lot in the matter. And so with
reference to those "vexed questions,"
which seem to be designed for nothing
else than to vex peaceable editors, they
do not disturb my equanimity in the
least, mainly, perhaps, because I see no
exchanges. Some may be speaking
well of me, (for which, I confess, there
is little ground,) some of my old
conferees may be "down upon me," and
others, now that "Paul" has no way of
"answering for himself," may be abus-
ing him, who was my faithful corre-
spondent. Ah well! Every one has his
day, and happy is the man who can be
thankful for freely bestowed favors, and
indifferent to censures. That happiness
belongs to me at present, and let no
man deprive me of the highly valued
boon. But if I may not see or hear the
current news, I may impart, occasionally,
a knowledge of events that may be-
come a moment of its weariness.

From Richmond, via Washington and
Baltimore, to Philadelphia, I saw nothing
by the way worthy of note, unless
I should except the vast throng of dele-
gates and politicians who entered the
city at Washington for the Union Con-
vention. Every one seemed to be in-
tensely occupied with the belief that
the Convention as the germ of a great
national party would be an important
body; while there was evidently a
want of confidence as to its ability to
provide for the impending crisis. The
nominations have not increased that
confidence, but I must not meddle with
politics. There is comfort in the fact
that Jehovah rules.

While in Philadelphia, owing to a
long spell of wet weather, I did but
little in the way of sight-seeing. My
business to the city was to consult my
surgeon on the subject of vision, and
when that end had been accomplished,
I sought retirement in the country. I
did, however, visit the Girard College,
the Fairmount Water Works, the State
Prison. On reaching the gate-way of
the College, the following dialogue took
place:

Visitor: "Can I be admitted, sir,
to the College buildings and enclosure?"
Keeper: "Have you an admission
ticket?"

Vis: "None, sir. I did not know that
a ticket was necessary."

Keeper: "A ticket is required, unless
you are a stranger and knew not of this
requirement."

Wife of the Keeper: "Then you knew
nothing of a pass being required?"

Vis: "Nothing in the world, madam."

Wife: "Then (to her husband) 'we
may admit him.'"

Keeper: "Are you a clergyman?"

Vis: "Not in the original application
of that term, though I preach some-
times."

Keeper: "Then, sir, we can not admit
you."

Vis: "Very good, sir, I am quite wil-
ling to excuse you, if my profession is
the barrier in the way."

Keeper and his wife: "The fault is not
ours, the prohibition is a provision of
Mr. Girard's will."

I had forgotten that such was the
fact, or I should not have applied, and
left the Gate-way with the conviction
that the Girard College is a disgrace to
Pennsylvania, and that it is a school
for the education of infidels. I was
told that the pupils in attendance are
mostly the children of Catholics. Won-
der if Catholic priests can gain access
to that College! What Protestant
would allow his child to be educated
there?

From thence I went to the State Pris-
on, and the following conversation oc-
curred:

Visitor: "Will you permit me to go
into this Prison?"

Keeper: "You ought to have a per-
mit. Are you a stranger?"

Vis: "I am from Georgia, sir, and
was refused admission into the Girard
College because I am a preacher of
the Gospel, but I presume I may
gain access to the penitentiary with-
out standing my religious character or of-
fense."

Keeper: "O yes, sir, pass in. The man

in that centre building there, will show
you through the cells."

So in I went, and the great iron door
closed upon me as securely as if I had
been a felon of the darkest type. The
prison walls enclose eleven acres of
ground, are thirty feet high, and the
cells within will accommodate from 500
to 700 persons. At present there are
436 convicts there, only 22 of whom are
females. Surely this speaks well for
female morals as compared with the
morals of the sterner sex!

I could tell you much of this place—
the Chester Springs—formerly known
as the "Yellow Springs"—the place on
whose hills Gen. Washington encamp-
ed after his battle at Brandywine, but I
have not space. The old hospital is
yet standing, and that is the only relic
of the Revolution in the neighborhood.

I hope that the South Western Bap-
tist is steadily advancing in usefulness,
and that the Baptist cause in Alabama
is on its onward march. I regret to
find many Baptists (some of them in
Virginia) indifferent about the progress
of sound Baptist principles. Some say
that the Baptists never had any govern-
ment except in theory, and that it is
impossible to have a rule that can apply
in all cases and to all Churches. Well,
this is just what the Methodists say of
us, and if I could believe it to be a fact,
I should enlarge my charity, and take
into my fellowship the Free-will Bap-
tists, the Campbellites, and, perhaps,
all classes of the Pedobaptists in addi-
tion. I am studying that point now, and
if the Baptists really have no govern-
ment, and never had any, "practically,"
why let the "Iron Wheel" revised or
unrevised, roll on—crushing everything
in its course—but is it a fact, that Bap-
tist Church government has been only a
government in theory? J. WALKER.

Book Depository and Colportage.

MESSENGERS: In your issue of the
10th inst., you introduce a subject upon
which I have reflected much of late, and
had long since come to the same con-
clusion to which you have arrived, that
"there never was a greater mistake
than that which some of our Societies
have fallen into of having large depositories
with heavy stocks of miscellaneous
books." Having had my thoughts
turned to this subject with a view of
perfecting a plan for a system of Col-
portage, and disagreeing with some of
my brethren on the subject of depositories,
I took occasion to express my
views to one of the General Agents for
several of the Southern States, of the
American Tract Society. He not only
concurred with me in my views, but as-
sured me that the Tract Society was
acting upon them, and was reducing as
fast as possible their depositories, find-
ing them not only expensive but un-
necessary. With the present facilities
of transportation, a system of colpor-
tage does not need depositories for books
to be kept on sale. The profits on such
an establishment will not, generally,
on such books as we wish to circulate,
pay the expense of the establishment.—
The circulation of books must depend
on the colporteur. All that they need
is to be supplied regularly, and with
such books as they want. With a well
arranged system of colportage, such as
the Bible Board of the Southern Baptist
Convention is perfecting, and with such
arrangements as that Board can make
with our Publication Societies, the col-
porteurs can at stated times, and as
they need, and at such points as is most
convenient, receive just such books as
there is a demand for. And instead of
a capital of several thousand dollars
lying dead upon the shelves of our de-
positories, and being consumed by the
damage upon the stock, and the expense
of house rent and clerk hire, the sales
of the colporteurs will be regularly re-
turning to the Treasury of the Board
to be re-invested and returned back
again to the colporteur to be kept con-
stantly at work. And thus a capital
required to keep up a depository in one
State, or one section of the country,
can supply and keep in constant employ
colporteurs in two or three States.—
With a capital of \$25,000, and the co-
operation of Associations and State
Societies, the Bible Board can, with a
well arranged system of operations,
keep 10 or 12 colporteurs in each South-
ern State in constant supply, and con-
stantly at work. And this is now what
we want, and what we must have if we
are faithful to ourselves as Baptists,
and faithful to the cause of our blessed
Redeemer. Let brethren then lay aside
their local preferences, and with the
single aim of doing the most for the
Master's cause, rally to this work.

Brethren editors, will not your con-
templated Bible Meeting at Montgome-
ry fully inaugurate this work, and give
an impetus to the system that will send
it onward accumulating strength and
power until we shall have the grand
and long desired scheme of a well re-
gulated system of colportage consum-
mated? This is indeed the work of
the age, and Baptists will not have
done their duty until it is perfected.

Simplicity of life and manners pro-
duces tranquility of mind.

**Old Way-side Flowers; or Sketches
of the Apostles and Prophets.**

ST. PAUL.

The Apostle had been the subject of
wrong, on some occasion—had been
much injured; and felt that he had
proper cause for complaint; but did he
go about to compass his enemies' des-
truction? No, verily not; for this
would not have been the Spirit of the
meek and lowly One, he served and
loved. He simply said, "The Lord re-
ward him according to his works." As
we sometimes do now, in matters of ju-
dication—refer our causes to the courts
of equity; so did St. Paul refer to the
Justice of Heaven. He left the iniqui-
ty with its proper recompense, to the dis-
posal of God—to that discriminating
and unerring wisdom—Justice—Truth;
which alone could direct and determine
with full assurance of right; and hav-
ing so determined with power to "re-
pay." How many Pauls have we at
this day—how many injured hearts are
there referring their causes to the Lord
"I Am." Ah, me thinks if there is any-
thing in all the universe to make the
sinner tremble, it is this. This refer-
ence of his iniquity to the God of Heav-
en; for "I will repay saith the Lord of
Hosts"; and there is no escape. Is
there a sinner's eye upon this line—does
this thought reach his apprehensions? Let
him hasten to the humble reference—
let him make restitution and reconcilia-
tion; for it is a terrible thing to fall
into the hands of the living God; and
He has declared that "it were better to
hang a mill-stone about the neck and
cast one's self in the sea, than to offend
one of these little ones." Away, away!
Let not the sun go down upon your
wrath! The wheels of time are mov-
ing—moving; and ere you are aware
of it you may be carried out of the
reach of mercy and forgiveness. There
is a chance now to have the judgment
reversed—the docket altered; but there
will be none then. The injured one is
a disciple of mercy—he is bound to for-
give you; and it were better to have
your sin go up to judgment now, with
an assurance of forgiveness, than to
follow after you, with the certainty of
condemnation. Your fellow-man may
say, "I forgive you" now, and you are
"loosed"; but, if you defer it till the
last day, he will be compelled to sit in
judgment and say, "Amen to your con-
demnation." Go, my friend, lay aside
pride; do your duty; confess your sins;
restore the injury, and have all this
dark account wiped out; for if the dis-
ciple of Christ forgives you according
to his word, you are loosed—you are
forgiven—it will never come against
you in the last great day. Ah, breth-
ren, what a lesson is here? How in-
structive is Paul's life! Verily was he
a great Apostle! Shall we consult
him—shall we "follow him"—and shall
it result in universal peace? God grant
it! Amen. "EARNEST."

Claiborne, April, 1860.

American Tract Society.
ANNIVERSARY, NEW YORK, MAY 9, 1860.

The blessing of God has rested upon
the labors of this national Society in
the thirty-fifth year of its history, and
its general operations have been car-
ried forward with efficiency. It has is-
sued 111 new publications in seven dif-
ferent languages, many of them beau-
tifully illustrated. It has printed near-
ly three quarters of a million of volumes,
and in all over eleven million pub-
lications, containing over 238,000,000 pa-
ges, making the vast amount of 5,596,-
287,134 pages since the formation of
the Society. As in former years, the
Society have made liberal grants to
missionaries, seamen's chaplains, Sab-
bath-school teachers, and others, amount-
ing, with those supplied to life mem-
bers, to about seventy million pages,
or \$45,000.

Feeling the urgent necessity of sup-
plying the large portion of our popula-
tion who still remain destitute, it has
vigorously prosecuted its system of Col-
portage, which the experience of nine-
teen years has demonstrated to be emi-
nently adapted to the wants of the
land. It has had in commission, for the
whole or part of the year, 649 self-den-
ying, faithful colporteurs, 170 of whom
were students laboring in their vaca-
tions, who have gone to the homes of
the people in nearly every state and
territory, gaining access by their Christ-
like spirit, and the catholic character of
of the publications. Of these, 223 la-
bored in the northern, 261 in the south-
ern, and 152 in the western States, and
13 in other fields; 94 were engaged
among the Germans, Swedes, Nor-
wegians, Danes, Hollanders, Welsh,
French and Indians. They visited
629,952 families, with over two-thirds
of whom they conversed on personal
religion or prayer; the whole number
of such visits made during the nineteen
years of colportage has been nearly
eight millions. They also found 96,
794 families who neglected the preached
gospel, 43,498 families destitute of all
religious books but the Bible, and 28,
740 who had not the word of God, be-
sides 47,502 families of Roman Catho-

lics. They circulated 563,017 volumes,
120,032 of which gratuitously. The re-
ports from all the fields abound in illu-
strations of spiritual blessings from the
Lord of the harvest.

Received in donations and legacies,
\$111,964 87; sales, \$232,636 56; re-
ceived on insurance and expended be-
fore April 1, \$32,118 91; making, with
balance in the treasury, \$380,762 93.—
Expended—manufacturing and issuing,
\$220,958 67; Colportage, \$79,617 20;
colporteur agencies and depositories,
\$29,497 99; cash for foreign lands,
\$12,000; all other expenses, \$38,690 07;
making \$380,762 93.

(From the Baptist Standard.)

**Mr. Pendleton and the Question
of Slavery—Worse and Worse.**

BRO. WOOLFOLK: I have read with
interest and attention the articles of
your correspondent "Donlos," in which
he has shown the sentiments of Mr.
Pendleton, as published by him in a cer-
tain pamphlet, issued in the campaign
preceding the convention in August,
1849, in the State of Kentucky.

These sentiments Mr. Pendleton has
never denied, nor does he deny that he
holds them at the present day. He
cries out, "persecution!" but "Donlos"
has effectually silenced that effort at
escape.

As Bro. P. refuses to retract his eman-
cipation doctrines of 1849, and declines
to take back a word of his obnoxious
writings in the political campaign men-
tioned, although urged to do so by my-
self and others, I propose to carry the
matter a little further, not for the pur-
pose of injuring Bro. P., but simply to
show that he is not the man to be em-
ployed as a teacher of Southern youth,
in a Southern school. I shall deal only
with his published sentiments, which
are public property, and only such sen-
timents as remain to this day uncontrad-
icted and unretreated.

In an article written for his paper,
some weeks since, he attempts to ex-
cuse himself for the utterance of such
sentiments, on the ground that he was
joined with great politicians of Ken-
tucky, endeavoring to influence the Con-
vention to provide for a system of grad-
ual emancipation. This convention met
in the month of August, 1849, and re-
fused to pass the emancipation provi-
sion so earnestly desired by Mr. Pendle-
ton and his coadjutors. One would
suppose that having failed to produce
the effect intended upon the body, for
whose benefit he wrote, that he would
cease longer to agitate the question of
emancipation, or at least, that not be-
lieving slavery to be "a sin per se," (as
he now declares,) he would attend qui-
etly to his ministerial duties, and to his
pulpit ministrations. But did he do it?
Not a bit of it. Becoming indignant
at the action of the Convention, he
threatened to leave the State, and in
such terms as showed his utter abhor-
rence of slavery.

In a letter addressed to, and published
in the *Christian Chronicle*, dated
Bowling Green, Ky., Sept. 8, 1849, after
the Convention, Bro. Pendleton wrote
as follows:

"I am not a slaveholder. I would rather
utter this declaration than sit on a
Monarch's throne, or wear a Monarch's
crown."

* * * I deplore the infatuation of
many whom I have considered my
friends. Nothing, in my judgment, but
infatuation can account for the determi-
nation of the people of Kentucky to
perpetuate slavery. Every one ought
to know that slavery is a violation of
the natural rights of man.

* * * Unwilling to spend my life, or
rear my children in a slave State, I ex-
pect, during the next year, to seek a lo-
cation north of the Ohio river."

This language is strong and to the
point. And after reading it, what was
my surprise to find, in last week's Stand-
ard, a letter from Bro. Pendleton to Bro.
Jones, of Mississippi, dated at Murfrees-
boro, April 9th, 1860, in which he uses
the following language in speaking of
his efforts in Kentucky in 1849:

"The people decided against that pol-
icy, and there the matter rested, and
will rest. I never had a serious thought
about emancipation in any State except
Kentucky. I know of no practicable
plan of emancipation for a State, in
which there is a large slave population.
Hence, I have no more idea of such a
thing than you, or any other Mississip-
pian."

This assertion that "the people decid-
ed against that policy and there the
matter rested, and will rest," does not
tally with his 8th of September letter,
in which he charged the people with in-
fatuation, on account of their determi-
nation to perpetuate slavery, and threat-
ened to leave the State the next year,
and go north of the Ohio river. So it
seems to me.

When the *Christian Chronicle* publish-
ed the Bowling Green letter, the editor
made some comments respecting the
cause of elder Pendleton's leaving Ken-
tucky, to which elder Wm. C. Buck, the
editor of the *Baptist Banner*, at Louis-
ville, responded, and used the following
language:

"Will they [the Chronicle and other
Northern papers] let their readers
know, that so far from Elder Pendle-
ton's being 'vilified,' 'alienated' and driv-
en out of Kentucky by pro-slavery 'fa-
tanicism,' he goes out of his own free
will and accord, because he is resolved not

to live longer in a Slave State—that if he
is driven out by fanaticism, the act is
not chargeable upon the people, but up-
on himself alone."

And yet Bro. Buck is now brought
forward as a witness to try to excul-
pate Bro. P. and find a soft place for
him to fall. The above extract from his
paper can be found in the Baptist Banner
of Oct. 3d, 1849.

The reader will draw his own conclu-
sions from these extracts.

A SOUTHERN BAPTIST.

**The First Apostolic Council on
Baptism and Circumcision.**

The Rev. Andreas Wiberg, of Swe-
den, in his "Christian Baptism set forth
in the words of the Bible,"—a work
which has just been translated into
English and published by the American
Baptist Publication Society,—in speak-
ing of the claim urged by some Pede-
baptists that baptism has taken the
place of circumcision, uses the follow-
ing language in regard to the first Apos-
tolic Council.

"If it were so, moreover, something
would necessarily have been mentioned
about it in the Apostolic Council at Je-
rusalem. Acts xv. We find there, that
when some zealously urged that
baptized Gentile Christians could not
be saved unless they were circumcised,
a council was held at Jerusalem by the
Apostles and the church, 'to consider
of this matter.' Now, if it had been
the known appointment of Christ that
baptism had taken the place of circum-
cision, and, consequently, Gentile
Christians already had received bap-
tism instead of circumcision, would it
not have been the imperative duty of
the Apostles to inform the
Christians of such a fact, especially as
"much debate had arisen" at the Coun-
cil concerning "this matter." But the
Peter, on the ground of his own expe-
rience of the fact that God had "pur-
ified" even the hearts of uncircumcised
Gentiles through faith, argues that they
ought not to impose the yoke of the
law and circumcision, on Gentile Chris-
tians; yet he makes no mention of
baptism having come in the place
of circumcision, and thus rendered it
superfluous. Nor does James, after
hearing the experience of Peter related,
make any mention of it, while he lays
down this as his decided judgment,
that they should not "trouble them which
from among the Gentiles have turned
to God," with keeping the law and cir-
cumcision. How needless would it not
here have been to add the plain reason,
that since baptism now was the ap-
pointed seal of the covenant instead of
circumcision, to impose circumcision upon
them would be inconsistent and absurd.

Likewise in the declaration given by
the Apostles, the elders, and the whole
church in common—together with "the
Holy Ghost"—to the Christians at An-
tioch, there is not the least intimation
that they considered baptism as a sub-
stitute for circumcision, though they
expressly declared that they needed not
observe circumcision. Thus we here see
circumcision for Gentile Christians ex-
pressly abolished, but nothing proposed
in its room."

Faith and Works Illustrated.

On the Frith of Forth, in Scotland,
lived an old ferryman, a man of much
thought and observation, but of few
words; a constant reader of the Bible,
and a firm believer in its truths. Among
his patrons were two loquacious com-
panions, whose business led them across
the river once a week. One of them
was, as he supposed, a high-toned Cal-
vinist, while the other imagined himself
to be equally well-grounded in the ten-
ets of Arminius. The conversation al-
ways turned upon some doctrinal point.
The ferryman was frequently annoyed
by the repetition of faith on the one
side and works on the other, because
they were used in a sense so different
from their real import, and so destruc-
tive to their Scriptural harmony.

At length, the patience of the old
man failed him; he felt that he must
interfere. He said nothing, but fell up-
on the following expedient: Upon one
of his oars, he painted "Faith," and up-
on the other "Works." It was not long
before the zealous but friendly disputa-
nts applied for a passage over the
Forth. Upon entering the deepest part
of the river, where the swollen water
rushed down with fearful violence, the
ferryman took in "Faith" and pulled
away on "Works" with all his might.
The boat went round and round, much
to the annoyance and terror of the two
passengers.

"Put out the other oar," said one of
them in a loud and angry tone.

"Very well," was the calm reply of
the old man, at the same time taking
in "Works," and putting out "Faith,"
alone, upon which he pulled.

The experiment with this oar produced
the same result, and drove the witness-
es of it to the conclusion that the fer-
ryman was "out of his head."

The old man, however, continued his
"practical demonstration" on the water,
until he thought the friends were pre-
pared to see two things in connection.
He then called their attention to the
names painted on his oars.

"I have tried your way," said he, "and
yours, and you have seen the result.—
Now, observe my way."

And giving a steady hand to each oar
the little boat soon acknowledged the
power of their harmonious strokes,
by the straight and rapid flight which
she took for the landing.—*Christian
Chronicle.*

Brotherly Love.

The subject of brotherly love occupies
a very large portion of the teaching of
the Scriptures, yet we have reason to
fear that it is but imperfectly under-
stood. It is spoken of by the Apost-
le Peter as one of the crowning gra-
ces of the Christian. The want of it is an
evidence of spiritual death. The very
term itself, *brotherly love*—love between
those who are children of the same Fa-
ther, partaking of the same divine na-
ture, subject to the same infirmities, and
temptations, struggling with the same
hopes, looking forward to the same
glorious and eternal home in heaven—
indicates the high origin and exalted
nature of this love.

Brotherly love is, love to the followers
of Christ, as such. It is love to them be-
cause they belong to Christ, because
they love the Lord Jesus, because they
are redeemed by his precious blood, re-
newed by his Spirit, and called into the
fellowship of the Gospel, because they
bear the image of Christ. Brotherly
love is of the same nature as love to
God, for no one ever did exercise the
one without the other. Its origin is the
same, its fruits are the same, and one
of the best evidences of love to God is,
love to the people of God.

For, how can any one know that he
does truly love God? Can he expect to
find his Maker in want, in affliction,
in poverty, hunger, nakedness, or sickness?
Love is manifested by labor, by self-de-
nial, by sacrifice, for the good of others.
But God is not in want, we cannot, if
we would, relieve his necessities, by
any sacrifices that we can make. He is
not subject to hunger, to sickness, or to
misfortune. Our costliest gifts cannot
enrich him. No praise that we can offer
will add to his honor or happiness. If we
admire his character, and express that
admiration in the highest terms, it is
not, it cannot be any proof of love to
Him. If we erect monuments of mar-
ble, covered over with the highest en-
comiums of God, if we attempt to set
forth his beauty and glory, in images
of solid gold, or build a temple to his
honor, as much exceeding in magni-
fence the Temple of Solomon, as that
exceeded the rudest hut of the Phenician
peasant, we could find in it no
conclusive proof that he did truly love
God.

Yet there is such a thing as love to
God, love that is real, love that may be
known, love whose origin and na-
ture cannot be mistaken. God has his leg-
ates and representatives in this world.
They are the poor, the afflicted, the
heart-broken, the despised, the poor in
spirit, the meek, the merciful, the perse-
cuted for righteousness sake. On them
we may bestow the tokens of our word
to God. They cannot recompense us.
They may not always thank us, even.
He is kind to the unthankful, and if we
love him we shall be so too. And when
we see the image of Jesus shining
through obscurity, poverty and afflic-
tion, and love that image, not in love
only, but in deed: we have the best
evidence that we do truly love God.

But, the exercises of brotherly love
are not restricted to the poor, and af-
flicted, and persecuted, and obscure.—
Our brethren may appear to be in out-
ward prosperity, we may be tempted to
envy, or suspect them, when we ought
to love them. They may occupy a more
conspicuous station than we do; they
may seem to be exempted from the trials
and vexations that we endure, envy and
jealousy, may creep into our hearts, and
thus love is driven away. Or some dif-
ference of opinion, some party associa-
tion is magnified, till brotherly love is
extinguished.

And this brings to view the most vul-
nerable point at which Satan makes his
attacks, in order to destroy the influence
of Christians, and the efficiency of
churches. The strength of churches is
measured by their brotherly love. Let
that be weakened, let it be turned to
hatred, to variance, to strife, to bicker-
ings, and the usefulness of the church
is destroyed. The same is true of the
body of churches. It is only by broth-
erly love that they can carry on any re-
ligious enterprise which requires the co-
operation of many churches. When
brother opposes brother, when one de-
stroys what the other builds, when one
fosters jealousies, and evil surmis-
ings, instead of spreading abroad the
benign influences of brotherly love, a
numerous body of Christians, even hold-
ing the same faith and order, and re-
joicing in the same name, become pow-
erless for any extended enterprise in
behalf of the kingdom of Christ.—*Western
Watchman.*

COMPLAIN NOT. As Seneca said to
Polybius, "Never complain of thy hard
fortunes so long as Caesar is thy friend,"
so say I to thee. Never complain of
thy hard fortune, Christian, so long as
Jesus is thy friend. W. Secker.

DRESS. Says the proverb: "Though
a coat be ever so fine that a fool wears,
yet 'tis but a fool's coat."

CONVERSATION. Half the ill-natured
things that are said in society are spoken,
not so much from malice, as from a
desire to display the quickness of our
perceptions, the smartness of our wit,
and the sharpness of our observation.—
Lady Blessington.

Dr. Mason to his Son.

To his little son, afterwards Rev. Dr.
Erskine Mason, when he was studying
in Schenectady, the celebrated Dr. John
M. Mason thus wrote:

"There is a little hint, my dear boy,
in the close of your letter to your moth-
er, which very sensibly touched my
heart, and awakened all my solicitude
for you. You speak of a revival of re-
ligion among the children, and of your
endeavoring yourself to seek the Lord.
Oh, should it be so indeed, that my be-
loved boy is in earnest about his immor-
tal soul! Should he have gone from
home to find Jesus and life eternal!—
How blessed would this be! How should
my thankful heart pour forth in praise
to God for my mercies! my youngest
son, in the days of his early youth, safe
for eternity; what happiness like this?
Yes, seek the Lord, my child, and he
will be found of you. You have much
to be forgiven, although you are so
young. Spread it out before God; con-
fess it without extenuation, and beg of
God the free pardon of it for the sake
of the Lord Jesus Christ, whose blood
cleanseth from all sin. Take care that
you be not satisfied with conviction of
sin. Conviction is not conversion. (You
must be born again.)"

Denominational Literature.

The Scottish Congregational Maga-
zine offers the following suggestions
on this important subject:

"We should have a denominational
literature; and what is more, we should
read it, encourage it, patronize it. We
should do our best to improve it; we
should see that it is weeded of every-
thing narrow and offensively sectarian,
and purified from everything low and
undignified. We should seek

