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An Christian Index.

BY REV. S. G. HILLIER.

"Thou art Peter, * * * and I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."—Matt. 16: 19.

"Whoever sins ye remit, they are remitted unto them; and whoever sins ye retain, they are retained."—John 20: 23.

"Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven."—Matt. 18: 18.

The phraseology of the last verse at the head of my article will be noticed, is identical with part of the words addressed to Peter, whose case we have already considered.

Our commentators, by compounding these passages, have confused them all. Each has its own subject matter, its own purpose, and its own application.

These differences should be kept distinctly in view, when we attempt to explain them. The first, we have seen, was addressed to Peter only. The subject matter was the part he was to perform in the opening scenes of the New Dispensation. The second was addressed to the eleven. Its subject matter was the part which they should perform in the further development of that dispensation.

And in like manner we shall find the third equally specific in its subject and in its design.

1st. The first question which presents itself, is, to whom were the words addressed? I concur with those who think that they were addressed to the disciples then present as representing a church. This is clear from the scope of the immediate connection. True, at that time, a local church did not exist, but the Saviour knew that a local church soon would exist; that these very disciples would soon be members of such a church. And he knew, moreover, that the relation of church membership would become most interesting in its character, and most important in its influences. It was, then, eminently proper that he should give some instruction, as to the duties and obligations growing out of that relation. With this thought, the whole passage beautifully harmonizes. Let us begin at the 15th verse. "If thy brother—what brother? my brother by blood? By no means, else he would have referred me afterwards to my family, or perhaps to my parents for redress. Brother, in this place, must mean brother in the church. Hence the verse may read, 'If thy brother in the church, trespass against thee, go and tell him his fault, between him and thee alone. If he shall hear thee, then thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established.' Now what one or two more are meant? Are they to be taken from the world? or from the family? or from the synagogue? Surely a child would understand, that the 'one or two more' must be taken from the church. This is evident from the next clause, wherein the aggrieved party is referred to the church for redress. 'And if he shall neglect to hear them, tell it to the church. But if he neglect to hear the church let him be to thee as a heathen man and a publican.' Thus, throughout the passage, the church is in the Saviour's eye. He is talking to the disciples as church members.—The topic is, the proper treatment of a contumacious brother. The decision is, 'let him be to thee as a heathen man, and a publican.' Then follow the words, 'verily I say unto you, that whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' Now who are meant by 'you' and 'ye,' in this verse? Most clearly the same disciples, viewed as if they were the identical church of which he had been speaking, and which, according to the supposition above stated, were viewed as having declared the offender a heathen man and a publican. Just at this point, these words come in appropriately, and with great force, to assure the church that, acting under such circumstances, her decisions shall be valid. In proof of which it is declared that whatever she does, shall be ratified in heaven.

But it is said, that the word 'thee,' instead of the plural 'ye,' in the preceding verse makes the offender a heathen and a publican only to the offended party. I cannot see the propriety of this criticism. The word 'thee' has here, as it often has, a distributive sense. The Saviour had given to the disciples, then present, instruction upon several points. Among others, he thought proper to teach them how an offending brother should be treated, both by the offended party and by the church. In order to do so he supposes a case, and very naturally adopts the direct address and the singular number. 'If thy brother trespass against thee,' &c. But he surely

does not address one particular person, as John or James. He evidently means any one of them all; thus using the pronoun in a distributive sense. In this form, he proceeds to give his instructions till he reaches the point, where the case must be referred to the church. Then the offender's refusal to hear the church completes his contumacy, and the Saviour states the decision which his conduct deserves.—'Let him be to thee as a heathen man and a publican.' Now to say that his contumacy towards the whole church, forfeits the fellowship of only one man, is a termination of the affair which is almost ridiculous. But give to 'thee' a distributive force—understand the Saviour to say, let him be to every one of you, a heathen man and a publican, and the sense is clear and full. The offender is declared to be a fit subject of expulsion from the church. Then follow, in close connection, these solemn words: 'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven,' &c., in which the plural pronouns are used, thereby verifying the correctness of this interpretation, by showing that Jesus himself meant, that the sentence of expulsion should be the decision of the body. If this interpretation needed additional support, it could be found in the fact that this interchange of the singular and plural pronouns in direct address, is common with all public speakers. Any number of examples could be added to prove it. Our Saviour's discourses abound with them. (See this very chapter, 8 and 10 verses inclusive.) So do the writings of the Apostles. (See Gal. iv. 6, 7, 8; also, Rom. xi: 13, 25 inclusive.)

But I think the above train of reasoning sufficient to justify my conclusion that the Saviour in the 18th verse addresses the disciples before him considered as a church.

The above is, in my opinion, the correct view of the case; and therefore I have stated it fully. But if it should still be urged, that 'thee,' in the 17th verse must be restricted to the offended party, it will not, as some have thought, affect the conclusion. For, in that case, whatever else the passage may teach, it will also teach this: that a church member is not authorized to withdraw his fellowship from a brother on his own responsibility. He must wait till the case has been submitted to the church. Hence its action is presupposed as the ground upon which the bond of fellowship may be broken.—Hence, while, in this view of it, the 17th verse sanctions the withdrawal of the fellowship of the individual, the 18th in quick succession addresses the whole, as if they were the very church which had acted in the case. Having thus decided to whom the words were addressed I will proceed to the next topic.

What was the design of these words? We have seen, that in the two passages previously examined, the design was to confer upon the parties addressed, authority. So here, the design was to confer authority upon the church.—To determine what was this authority, we must not look to the case of Peter, or of the eleven; but we must look to the words themselves in their own connection. The subject matter of the context was a case of discipline. The instructions given relate to its adjudication.

Most clearly, therefore, the Saviour designed to confer upon the church judicial authority to discipline its members. And this is done in language which pledges Heaven to ratify its action. Its decision is final—from it there is no appeal. When we look forward into the history of the churches, we find that they actually exercised this authority; and they did so, under the sanction of an inspired Apostle. See 1 Cor. v.

3. Do these words confer upon the churches, infallibility in the exercise of this authority? This question is easily answered. We have seen that, while the words to Peter, and to the eleven, conferred authority, they did not confer infallibility. Let me repeat here what was said in my former article. Authority is one thing, infallibility is another; and, we might add, a very different thing. One is conferred by words written or spoken. The other is imparted by working a miracle upon the subject of it. In the words before us there is no allusion to infallibility. It is authority alone which is given. That churches may always hope to be aided in their judgment by the grace and providence of God, when humbly seeking such aid, I am happy to believe. But the words give nothing but authority.

In the next number I propose to notice some other important questions, which are naturally suggested by the subject.

Mercer University, April 15, 1860.

EVEN SO, COME.—The soul of the believer is never gotten near enough till it be in the arms, in the bosom of Jesus. It is not (as Peter of his tabernacles) 'Lord, let there be one for me and another for thee,' but let us both be together in one.

For the South Western Baptist.

MOBILE, JULY 18, 1860.

BRETHREN: A report has been extensively circulated, that the St. Francis Street Baptist Church, in this city, of which I am Pastor, has adopted the doctrine of "Open Communion"; and this report has now got into the papers. It seems proper, therefore, that I should notice it.

I know not the origin of this report. It is presumed that it did not originate here. The question of open communion has not been agitated among us since I have lived in the city. I have never given cause for such a report. It is obvious, from the industry with which it is circulated, a hope is entertained that the report will cool the affections of my friends throughout the State.

Brethren Rockwell and Parker wrote to me on the subject, and I answered them promptly. Brother Parker has published my letter to him, in the Correspondent of the 11th instant, and brother Buck has made rather a copious criticism on so short a letter. Brother Buck says:

"Elder Bestor's answer—is a virtual admission that he has, and will admit to his communion all immersed persons, let them have been immersed by whomsoever they might have been, and holding membership in any community whatsoever."

Again he says:

"He has left his readers under the impression that even if he gave the invitation as suggested by friends, he did not intend to limit his invitation to the members of Baptist Churches, but to extend it to all immersed persons, Pedes, Reformers, Mormons, and all."

Now, let us examine the record upon which he was commenting, and which was then before him.

First. My letter says, "I have never preached the doctrine of open communion." Now, we all know what the words open communion mean. And all who know me, and whose good opinion is worth having, know that I am incapable of using a phrase to deceive my brethren.

Secondly. My letter says, "I have never practiced it." Comment is unnecessary. "If unimmersed persons have communion at the table of my Church, I did not know it." I used the word unimmersed, to point out the peculiar views of the Baptists. The improbable story of forty Pedobaptists communing with us, and stealing the elements, was got up far from this town, and is an unjust imputation upon other denominations. I have consulted brethren Walker and Burm, Deacons of the Church, who have long lived in the city, and neither of them believes that any one outside of our denomination, has ever communed with our Church.

Fourthly. My letter says, "I have preached the doctrine of the united Baptists from a boy." Here are four plain denials of this accusation. If one of the four is ambiguous, it does not alter the plain purport of my letter.

If this communication to bro. Parker is any thing less than an unqualified denial of the whole charge, then it is destitute of either truth or candor. Bro. Buck takes but one of four forms of denial, tortures it, by special pleading into a meaning, obviously never meant. Such explanations are bad enough before those tribunals where the object frequently is to 'show by justice,' but are totally unworthy a paper, pretending to teach Christianity. I expose this criticism in sorrow and not in anger.

In writing to me, bro. Parker requests that I should write an answer for the newspaper. I did not then think it necessary, and in my letter to him, (according to my copy) I say, "The Baptists of Alabama will not believe that I have forsaken them." Why was this sentence omitted in the printed letter. This sentence shows my confidence in the Alabama Baptists. Ah! it shows another thing, mark it well. It shows that I regarded preaching open communion and forsaking the Baptists as identical.

Bro. Buck is as unfortunate in guessing as he is in explaining. He says, (referring to the figure of a comet, "It is impossible to mistake as to whom the writer intends these opprobriums for," and then below he says, "with this generous defence of himself by Elder Graves before him, Elder Bestor huris his opprobriums at him and those who think with him."

Now, bro. Parker, in sending my letter to the press, could have saved bro. Buck from this blunder. In writing to me, he associates my name with that of Spurgeon. I thought that brilliant orator might well be represented by a comet, and I wished to let bro. Parker know that I had as little sympathy with Spurgeon's open communion as I had with his abolitionism. True, I follow no man, and I said so; but bro. Parker could not but know that I referred not to Elder Graves, but to Spurgeon, the man whom he mentioned as an open communionist. "It is impossible to mistake," says bro. Buck. He is not the first man that surmounted an impossibility.

I do not complain of my letter's being published; but I would suggest to bro. Parker, that when he sends a letter

not prepared for publication, to the press, he should explain things implied in it, so as to save his publisher from becoming ridiculous.

I have now made this matter plain. I will bandy the subject with no one. Below is the letter to bro. Parker, as it is written in my copy.

Yours truly, D. P. BESTOR.

MOBILE, June 18th, 1860.
DEAR BRO. PARKER: Your letter of the 10th inst. has just come to hand. I cheerfully reply to your interrogatories. I have never preached the doctrine of open communion. I have never practiced it. If unimmersed persons have communion at the table of my Church I did not know it.

I am opposed to extreme sectarianism. I have preached the doctrine of the united Baptists from a boy. I believe these doctrines will sustain me in death. I have never followed any pretended reformer, from the day of Alexander Campbell down to the present time. I prefer the light of the sun, moon and stars, to any comet that shoots athwart the firmament.

The Baptists of Alabama know me. They will continue to be charitable to my failings, but they will not believe that I have forsaken them. I shall rejoice in their prosperity. I shall be with them in adversity, and if storms must come, I shall hang to the old ship as long as a rag flutters upon her rigging.

Yours truly, D. P. BESTOR.

Rev. W. Jacob Parker.

For the South Western Baptist.

Bible Lands and Home Comparisons.

I have been recently making some attempts to set Bible lands and scenes and events more distinctly before my mind; and the idea has occurred to me that I might possibly aid Sunday school teachers and children by suggesting a kind of comparison which has been of benefit to me.

We are apt altogether to misconceive the comparative magnitude of the countries mentioned in Scripture. Ours is such a land of "magnificent distances" that in reading the Bible or any ancient history, we are perpetually liable to lay off the events upon a scale so extensive as to fail in getting vivid ideas. Tell almost any person that Palestine proper is about the shape and size of the little State of New Hampshire, and observe the surprise with which it will be received.

Voltaire has a sneer at the insignificance of the country within which the chief events recorded in Scripture transpired. But surely it requires no great wisdom to see that great events may occur within a contracted area, that neither men nor histories take their importance from territorial magnitude; otherwise the petty peninsula of Greece, and the paltry seven hills of Rome would receive the contempt of the philosophic historian, in comparison with the measureless vastness of the Desert of Tartary, or that delightful region, Siberia. I hope, therefore, none of my readers will find their interest in Bible lands and things diminished, but rather increased, by getting clearer ideas of them.

As I am more personally familiar with distances and localities in Alabama than anywhere else, I have been using places there as my standard of comparison.

The Southern boundary of Palestine is near lat. 31° north. Now look on a map of Alabama, and you will see that this is the line between Alabama and Florida. Here, then, we have a good beginning. The town of Beersheba will be found somewhere near the latitude of Citronelle, in Mobile county, while Dan, (one of the most northern towns, whence the familiar phrase "from Dan to Beersheba"—meaning from north to south, like our expression, "from Maine to Florida,") is some half a dozen miles North of Tuscaloosa.

Now I have a map of Palestine, in the new Bible Dictionary of the American Tract Society, (which is the best and cheapest thing of the kind I have seen, and ought to be in the hands of every Bible student,) and a map of Alabama that happens to be about on the same scale as the former. So I have just made a rough copy of the map of Palestine, on semi-transparent paper, by just laying the thin paper over it, and jotting down the principal localities, boundaries, &c. Then taking this and placing it over the map of Alabama I am able to form a tolerably accurate comparison of distances and directions.

I find Eutaw to be about the latitude of Nazareth. Let that, then, be the starting point, and represent the home of the childhood of Jesus, the scene of his labors in the humble employments of manual labor, till 30 years of age. The Sea of Tiberias, if we fix our little map with Nazareth just over Eutaw, will be found to cover a region north-east of Eutaw—with its northern end (where Chorazin and Bethsaida were situated,) about Carthage, and its southern end touching the road between Erie and Greensborough. McCown's Bluff, on the Warrior River, would answer to the position of Lake Merom, and Tuscaloosa is a few miles (6 or 8) too far south to suit for Dan, while the north of Hurricane Creek, (or Haricane, as

the "boys" used to call it) will pretty well represent Caesarea Philippi.

If you wish to pursue your journey with Saul to Damascus, you will find it somewhere near Elyton; and you must not forget that this was the capital of an important kingdom, the home of Naaman the Syrian, of Hazael, the usurper of Benhadad and Rezin, as well as the dwelling place of the faithful Ananias, through whom sight was restored to "Brother Saul." In like manner, if you would visit Tyre, you have only to journey as far as to Carrollton, and Sidon must be sought for, high and dry, in the southern part of "the State of Fayette, say near a little place called Asbury.

Now, from Nazareth, let us travel southward a little. Nain, where the widow's son was raised, was not far from Nazareth. It nearly corresponds on our maps to the ferry at which you cross the Warrior in going from Eutaw to Greensborough. Sychar would be found near Linden, Bethlehem about Clarksville in Clark county, and Jerusalem about six miles north-east from it. But if you will allow a small deviation to the west, in order to keep on the same side of the river, and let the Jordan be represented by the Warrior, which is just about as crooked, though not so rapid, we can, perhaps, give a little general idea. Then you may represent Sychar (Sichem or Shechem) by Gaston, and Jerusalem, may be fixed near Bladen Springs, Bethlehem at Washington, while the Dead Sea will cover a space within the fork of the Alabama and Tombigbee rivers.

Almost the whole region, therefore, of Palestine proper, and all the lands traversed by our Saviour, may be included within the extent of the seven counties of Tuscaloosa, Greene, Sumter, Marengo, Choctaw, Clarke and Washington.

A similar method of illustrating the subject might be applied to South Carolina. For instance, we may let Spartanburg represent Nazareth, then Greenville would come not far from Caesarea Palestina, where Herod was eaten of worms. Jerusalem would be about Edgefield Court House, Augusta might stand pretty well for Hebron, and Laurenceville for Sychar. These localities would all, however, be too far north, while those I have named in Alabama are about on the proper parallels of latitude.

Cannot your readers take the idea, now, and carry it out, by applying this method of comparison to the regions with which they are most familiar? I will warrant it to aid in giving definiteness to their conceptions of Scripture scenes and incidents.

The lower part of Georgia would furnish an admirable field for such an attempt at illustration. Palmyra would be near the latitude of Jerusalem, Americus for Sychar, Forsyth of Bethsaida, &c., &c.

Let us try to make ourselves familiar with every thing pertaining to the events of the Bible, that we may realize them, and enter into the midst of them, as if we saw them in action.

Yours truly, B. M. JR.

For the South Western Baptist.

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

ST. PETER.

It has been remarked of St. Peter that his motives were always good and his heart was ever well-affected towards our Lord; but, like many of us of the present day, he often erred, even in his efforts to do good. He seems to have had for the most part, at least in the earthly part of his career, a zeal that much outstripped his knowledge and discretion; and, under the impulses of this he often assumed positions which were untenable and, of consequence, rendered himself the subject of repeated mortifications. Indeed, altogether considered, he seems to have been an ardent man—one that felt and thought intensely, and always acted in the way of his emotions and reflections. I often think of Anthony Wayne and Israel Putnam, and several of Napoleon's chivalrous Generals, when I read of St. Peter. Not that I would have the impetuosity to compare him to them, in other respects; but simply in reference to his natural constitution as a man. St. Peter's "cowardice" in denying his Lord, is often animadverted upon; and truly he betrayed great moral weakness in this; but does any one reflect that he followed his Master when nearly all others had fled—that he was next to one, the boldest and most attached of them all? Nay, nay; do not charge cowardice upon St. Peter; speak of it as weakness, great weakness; but give him credit for stepping where many others feared to tread. It was a trying time and they were all scattered; as it is written, "I will smite the shepherd and the sheep shall be scattered." Ah, the heart is often strong, but the nerves are weak; and God has many Peters in this world—many whose "spirits are willing but whose flesh is weak"; condemn them not! Peter and John stood together in the Temple, but John was not tried as was Peter. Had he been questioned as was the Apostle we con-

sider, we know not whether he would have come off better. We boast as much until the trial comes; and are, as Aesop's Hunter, valiant enough until we see the Lion's track. "Let him that thinketh he standeth, take heed lest he fall." I love St. Peter with all his faults, —I love him for his warm and generous soul!

Claiborne, June, 1860.

(Selected from an old book and dedicated to preachers.)
Preaching.

It is not always the Gospel that is delivered from the pulpit. A man may preach very sensibly concerning the divine perfection and authority of God's government and laws. He may set forth the general obligations to duty and obedience. He may inculcate the amiable virtues of virtue in general, or of particular virtues, and may represent many worthy examples for men's encouragement and excitement. He may earnestly call on men to repent of their sins and reform the disposition of their hearts and conduct. He may inculcate this with all the earnestness and action that would entitle him to the character of the complete orator. The composition may be very skillful; the language eloquent and pathetic; and the preacher may be so greatly applauded that it may be sometimes said, He hath his reward. Not only may the ears of the hearers be tickled, but their minds may be agreeably entertained with sentiments that are in themselves just, and with many a good thought. Yet in all this there may be nothing by which a soul may be relieved and refreshed, that labors and is heavy laden—nothing by which a serious soul may be directed to the proper sources of sanctification. A discourse may have in it much truth that is consistent with the Gospel, and pre-supposed by it, and yet have nothing in it of the Gospel, properly so called. Of such a discourse, with all its advantage of sentiments and expressions, it may be said as the apostle says of the law—it is weak through the flesh. The corruption of nature, in which sin hath dominion, is too strong for logic, rhetoric and philosophy—too strong for refined speculation—too strong for the greatest oratory.

A Church of Forms.

There appears to be an increasing tendency among Baptists in some quarters, to make their large denominational gatherings the occasions of setting forth their claims to be the only true church. They practice the true Apostolic baptism, immersion on profession of faith, they keep the ordinances as they were delivered, they do not add to the words of God, they can find a "thus saith the Lord," for all their church ordinances and practices, they are, therefore, in the true church, all others are beyond its pale. Indeed, so sacred are its landmarks, that some even think no one who has not submitted to its forms should preach or pray within its precincts.

Let it be granted that this claim is well founded, that Baptists do conform, in their doctrines, ordinances, and church order, most nearly, or even perfectly to the Apostolic model, is it wise to put their claims on this ground? The Baptist claims that his is the only true church, beyond whose pale there is no salvation, but does the world believe him? Can the world be made to believe, that a venial, corrupt, lying, licentious priesthood, an ignorant, besotted, superstitious people, comprise the only true church of Jesus Christ? No; they ridicule its absurd pretensions; they judge the tree by its fruits.

The Episcopal Church claims to be the only true church by Divine right of Episcopacy, professing to trace a succession of Bishops back to the Apostles. It alone, possesses the true ordination, the right to preach, and to administer the sacraments exists within its precincts alone. Its preachers and writers, do not fail to let the world know, on every fit occasion, and on some quite unfit occasions, that it is the duty, and the interest of every one who would get to Heaven, to take shelter within its sacred fold. But does the world believe it, because it puts forth this claim? Is there any probability that the world will ever admit it? No! The tree is judged by its fruits; it is weighed in the balance and found wanting.

What, then, is gained, by putting forth such claims? Nothing; but much is lost. If Baptists would convince the world that theirs is the true church of Jesus Christ, let them prove it by fruits, by their meekness, their self-denial, their charity, their holiness and faith, their liberality and activity in every good work. What are forms without the Spirit? who cares if your church is, in form, an exact model of the most perfect church that ever existed, fossilized, dead, fruitless? Who cares if you were all baptized on profession of your faith, so long as you do not show your faith in your works? Who cares for your claim to be a converted church, so long as your lives give but sorry evidence that you are converted to the practice of these Christian graces?

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill.

All such claims are worse than useless, they foster vain confidence, and are displeasing to God. Forms are nothing without the spirit of religion, nay, without it they are positively injurious. "The name of God is blasphemed, through you," says Paul to the Jews. "These are a smoke in my nose," saith the Lord by Isaiah, "who say, stand by thyself, come not near to me, for I am holier than thou." But they said, "The Temple of the Lord, the Temple of the Lord, are we."

Let Baptists of all people, beware in glorying in forms. Let them glory in the cross alone, in the cross daily borne in being crucified to the world, in counting all things but loss for the excellency of the knowledge of Christ. A Baptist glorying in forms, is like David in Saul's armor: it may do for Saul, but not for David. We are in more danger from too many forms than too few, from exalting them unduly, rather than in underrating them. Our quarrels and divisions grow out of disputes about forms. Let our public gatherings be made occasions for enforcing the claims of a living faith, and the good fruits will be apparent to all.—*West. Watchman.*

Speaking to One Another.

Much of the suffering which is endured by the people of God, grows out of their ignorance of each other's trials.—Those that fear the Lord too seldom speak one to another. Every heart knoweth its own bitterness, but another's it does not know. The tempted believer, as he struggles against the motions of sin in the flesh, is sometimes almost ready to cast off all hope; for he cannot see how his sense of desolation can consist with that holiness without which no man can see the Lord. He not only regards himself as less than the least of saints, but doubts whether he be a saint at all. And yet this is the experience of every child of God, without a single exception, at some period of his pilgrimage. The holiest and the very best of men have sometimes been brought to the very bars of the pit. A David, a Luther, a Bunyan, an Erskine and a Toplady—these have all known what it is to cry—"How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death."

Let the tempted believer learn that his experience of the bitterness of sin, and of the deceitfulness and wickedness of his heart, is precisely that of all God's host. They are all fighting against the world, the flesh and the devil, and not one of them finds it an easy warfare. Not one of them but must water his couch with tears—not one but must sometimes exclaim, "O, wretched man that I am, who shall deliver me from the body of this death?" But they may all add, with the apostle, "I thank God, through Jesus Christ our Lord."

The Devil Repulsed.

Luther says: "Once upon a time the devil came to me and said, 'Martin Luther, you are great sinner, and you will be damned!' 'Stop! Stop!' said I, 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next?' 'Therefore you will be damned!' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

"If all the sins which men have done, in thought or will, in word or deed, Since words were made or time begun, Were laid on one poor sinner's head, The stream of Jesus' precious blood, Could wash away the dreadful load."

TO THE UNCONVERTED.—We hear men constantly exhorting each other to prepare to die.—There is no such requisition in the Bible. The mandate is, "Prepare to meet thy God!" This language comes with all the weight of divinity to every son and daughter of Adam.—Sinner, will you obey it? What preparation must you make, do you ask? Rejoice yourself in the righteousness of Jesus Christ, lest, appearing at God's bar naked and friendless, you be banished, not into nonentity, but into torment, where just as long as the eternal God lives you will live. Jesus Christ is your only hope. Embrace him by faith and you can meet your God in peace. Reject him, and you are lost forever!

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill.

As many a man loses the sight of a city when he comes near to it, so many a choice soul loses the sight of heaven even when it is nearest to heaven.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Aug. 2, 1860.

A Basis for Peace.

We now proceed to redeem our pledge, an article as "a basis for peace for the immediate and permanent settlement of our Church difficulties, which will test the sincerity of all." As to our own sincerity in the premises that shall be proven by our hearty acquiescence in the settlement, should it be made, upon the basis furnished below. We are heartily sick of our difficulties, and wish a permanent peace, founded upon the Old Landmark Policy of Baptists, and to show our sincerity and fairness in the proposition, we shall quote only from the writings of Messrs. GRAVES, DAYTON and PENDLETON. These men have written orthodoxly on Baptist Church Policy, so clearly that we are willing that our unfortunate Church difficulties shall be settled in accordance with their sound Baptist views. Mr. Graves writes as follows on the Sovereignty and independence of Baptist Churches on page 311 of the Iron Wheel:

"In the Baptist and Congregational Churches, the sovereignty resides in the whole body of members, without distinction of sex or age. All are equal and possessed of equal rights, equal authority and power. The Baptist Churches are pure democracies, and the only form of purely democratic governments in the world. Each Church—the congregated membership—calls and dismisses its pastors, receives, dismisses, disciplines and excludes its members. Before the whole Church the accused person is tried. The Bible alone is the criterion, it being the only rule of faith or practice acknowledged. The decision of a majority is the ultimate verdict, and since the church is independent, there is no power above it, and consequently there is no appeal from its decisions; which agrees with Matt. 18: 'If he will not hear the Church, let him be unto thee as a heathen man and a publican.' The Church can reconsider her act, whenever a majority can be found in favor of it."

Can a Baptist be found who will not subscribe to and be governed by the above extract? On page 552, Section 3, I found the following sound sentence: "Each particular Church is independent of every other body civil or ecclesiastical, and receives its authority directly from Christ, and it is accountable to him alone."

On page 559, Section 3 may be found one equally truthful on the same subject: "Each particular Church, being independent and sovereign, is the highest source of authority, and from its decisions there can be no appeal; it, however, can reconsider its own decisions, whenever a majority is in favor of a reconsideration."

Mr. Graves thus defines the powers of a Church on page 558, Section 1: "The members of each particular Church are invested with full power to receive those whom they judge worthy into their fellowship, administer the discipline of the body, try, censure and expel the unworthy, by the voice of the assembled body, in accordance with the teachings of the New Testament."

The foregoing quotations from the Iron Wheel clearly show Mr. Graves' views on the sovereignty, independence and powers of Churches. We also select one of his "Baptist Corollaries" from the *Tennessee Baptist* of April 4th, 1858, which he very justly called "one of the old Landmarks of the Baptist Church." He says:

"This, we claim, is one of the old Landmarks of the Baptist Church. 5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association, convention, or council can impose a moral obligation upon the constituent parts composing them."

Mr. Dayton's sentiments on the same subject are equally sound, and fully as clearly expressed. In the second volume of *Theodosia*, page 450, he defines what he regards as one of the "marks" of a true Church of Christ. Here is his third mark:

"3. It is a local independent organization, recognizing no authority above its own but that of Christ." Under the name of Mr. Courtney Mr. Dayton in the dialogue proves that a Baptist Church has this mark:

"A Baptist Church is, in all that concerns its own members, as independent of the associations as it is of the Methodist Conference, or of the Grand Lodge of Odd Fellows. Where a candidate applies for admission, it alone decides to receive or reject him. When a member has been guilty of some offence, it tries, condemns, and excludes him, and from its decision there is no appeal to any association, local or general, or to any convention or other body outside itself. What it decides is the decision of the church, and ends the matter, unless it can be persuaded to revoke its decision, as Paul besought the Church at Corinth to restore one whom it had cast out. The Church is under no necessity to belong to any association, and is neither more nor less a church when she does belong to one. Every association and convention in the land may be dissolved to-morrow, and no single Baptist Church will have either more or less authority than she has to-day. It gives up no part of its authority when it sends a messenger, and retains no more when it refuses or neglects to send." Page 451.

In the mouth of two or three witnesses every word shall be established, and we will now introduce the third witness, Mr. Pendleton, and let him testify to the Old Landmark doctrine of the Supreme authority of a Baptist Church. In his "Three Reasons Why I am a Baptist," he maintains the right of a majority of the members of a Church to rule, and says:

"When the will of the majority is ascertained, it becomes the minority to submit." Page 153.

On page 165 of the same work he is

insisting upon a "third truth" in Baptist Policy, "that the power of a church cannot be transferred or alienated, and that Church action is final," and vindicates it in the following able manner:

The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church of Ephesus. Neither could all the apostolic churches delegate their power to an association, or synod, conference or convention. The power of a church is manifestly inalienable; and if this be true, church action is final. That there is no tribunal higher than the church is evident from Matthew, xviii, 15-17. The Savior lays down a rule for the adjustment of private differences among brethren. "If thy brother shall trespass against thee," etc. If the offender, when told of his fault, does not give satisfaction, the offended party is to take with him "one or two more, that in the mouth of two or three witnesses every word may be established." But, if the offender "shall neglect to hear them," what is to be done? "Tell it to the church." What church? The aggregate body of the redeemed? This is absurd. I ask again, What church? Evidently the particular congregation to which the parties belong. If the offender does not hear the church, what then? Let him be unto thee as a heathen man and a publican." But can there not be an appeal to an association, or presbytery, or conference? No. There is no appeal. Shall an association, or presbytery, or conference, put the offender back in church fellowship, when the church, by its action, classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be? A church, by excluding a member, declares that member unworthy of fellowship. Will it be asked, what is to be done if the action of a church does not give satisfaction to all concerned? I answer, do what is done when the action of a Presbytery General Assembly, or Methodist General Conference, or an Episcopal General Convention, does not give satisfaction. There must be a stopping place. There must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of believers is final. Pedobaptists, with the exception of Independents and Congregationalists, deny the "finality" of church action. Who are right? Let those who oppose the Baptist form of church government show anywhere in the New Testament the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were no tribunals in apostolic times analogous to modern presbyteries, synods, general assemblies, conferences, etc. Let those who affirm that there were such tribunals adduce the proof. On them rests the burden of proof. To furnish this proof is as difficult as for a camel to go through the eye of a needle."

The foregoing extracts are sufficient, and clearly set forth the time-honored Baptist doctrines of the rights of Churches, their independence, and the finality of their action. We heartily endorse them, and suggest them as a basis of peace upon which Nashville difficulties can be settled and Baptist Church Government preserved from disgrace and ruin. Will the parties involved in the difficulties accept them? Let us hear from them. This basis was prepared without consultation with either party; it is a peace proposition which we ardently desire shall be received in the Spirit in which it is tendered. The South Western Baptist is condemned by many as a belligerent sheet, urging and inciting upon division, we plead "not guilty" to the charges. We want a permanent peace, a peace that will save our Policy, and a settlement upon the above basis will bring peace and quietude to our afflicted people. Should the basis presented meet with approbation steps can then be taken to consummate the matter.

"Faint not in Prayer." The Church of God, instrumentally, is greatly indebted to the prayers of godly mothers. That sweet phrase, "Mother in Israel," will be revered as long as Christ sits upon "his holy hill of Zion." AURELIUS AUGUSTINE, that great light of early Christianity, was given to the Church through the prayers of a mother. Let the name of MONICA, the mother, ever be associated with that of the great Augustine, the son. Till the age of thirty-five Augustine gave no evidences of reformation—grew worse and more hopeless. In addition to his unrestrained wickedness, he had imbibed one of the worst forms of heresy, the Manichean System. In silence Monica prayed on till despair almost seized her, and, for once, she entreated a bishop to have an interview with her son and try to refute his errors, to which the bishop responded, "Let him alone awhile; only faint not in prayer." Her anxiety increased, and she with weeping, appealed to the bishop again who seemed to be somewhat displeased with her continual importunity, and said,—"Go thy way, and God bless thee, for it is not possible that the son of these tears should perish."

Soon that son was converted, and soon thereafter she died, seeing his future greatness only by faith. He was converted at Milan, and they set out on their return to North Africa; at the mouth of the Tyber they were compelled to wait for a ship, and there the mother died. Augustine describes one of his last interviews with her in a touching and graphic manner. We quote from the July number of the Christian Review:

"But when the day drew near on which she was about to go from this life, it happened that we stood alone, leaning against a certain window which looked out upon the garden of our house; and there we talked very sweetly together, alone, and 'forgetting' those things which are behind, and reaching forth unto those which are before; we sought, with the present truth, what would be the future truth, what would be the eternal life, what we had not seen nor heard." And we gazed with our heart after the supernal streams of the fountain of life, that bedewed thereby,

according to our measure, we might, in some sort, compass so high a theme." "And when our discourse was so drawn out that the pleasures of sense, however sweet, seemed unworthy of mention or comparison with the blessedness of that life—raising ourselves with a more ardent love toward the same, we passed by degrees through all things corporeal, and the heaven itself, whence sun and moon and stars shine upon the earth. By inward thought and by speech we rose thus high, and came to our own souls, and passed beyond them, that we might touch the region of unfeeling wealth, where is the true life, the wisdom, by which all things were made; and while we converse and pant after it we touch it lightly, with the whole force of our heart."

"We were saying, therefore: If the tumult of the flesh would be still, the phantasies of earth and water and air be still, the poles of heaven be still, and the soul itself be still—passing beyond itself by not thinking of itself, if dreams and fancied revelation would be still, and every tongue and every sign be altogether still—if these were silent and *He alone* would speak, not through them but directly, that we may hear His word, not by tongue of flesh, nor by voice of angel, nor by sound of cloud, nor by the mystery of a similitude—but should we hear Him, whom we love in these, speak *without them*, as now we reach forth and touch with swift thought the Eternal Wisdom which is over all—if this were continued, and other visions far unlike were withdrawn and this one should seize and absorb and bury its beholder in inward joys, so that eternal life should be such as this moment of intelligence which we longed for—this would be, would it not? the 'enter thou into the joy of thy Lord'?" "At this time," continues Augustine, "my mother said: 'Son, for my part I have no further delight in aught of this life. What I do here any longer, and to what end I am here I know not, since my hopes in this world are accomplished.' She was presently taken sick, and when asked by her female attendants whether she were not afraid to leave her body so far from her own city, she cheerfully responded: 'Nothing is far from God; nor is it to be feared lest at the end of the world He will not recognize whence to raise me up.'"

Reflex Influence. Last week many ministers were engaged in pleading the cause of Missions among the Churches. The services rendered the Churches by sermons and addresses, prayers and praises; the sympathy aroused for the destitute and perishing at home and abroad will do incalculable good in the future. And such is the Divine arrangement that in laboring thus for others, the Lord Jesus greatly rewards the laborers. Labor can not be done for the Master without a reflex blessing upon the workmen, God has joined them together.

We have seen some of these laborers, and have heard them testify. Elders NEWMAN, HANDEY and HENDERSON, and young brother WEATHERLY, student of Howard College, labored last week in the glorious cause in the bounds of the Tuskegee Association, and report good congregations and a deep and growing interest in the cause of Missions. They closed their labors in this place on Sabbath, with their own souls greatly refreshed by their labors—receiving, as the Master always gives it, their pay, "full measure, shaken down, and running over." And thus it shall be with all the servants of the Lord who will embark in this good work.

The Change. Man, before the Spirit of God enters his heart, "that giveth light," is proud, vain and boastful of his righteousness—sees but little of the depths of his depravity—excuses his aberrations from the path of rectitude—and complacently hopes it will be well with him in the end. But when the Divine Spirit breaks up the deep foundations of depravity in the soul, and tears away his "filthy rag," righteousness, he finds himself, like Augustine, "crooked and defiled, bespotted and ulcerous, and confounded with a horrible shame." And for all his hard speeches against God and his word, he confesses, like the same Father, to be nothing more than "a bitter and blind braver against those writings which are honied with the honey of heaven, and lightsome with their light—barking against God." Relief from this never comes till the Savior "breathes odors upon him, the odors of peace." Till he can say, "God did flash and shine and scatter my blindness." "God entered into my mind sweeter than all pleasure, brighter than all light, and higher than all honor."

Merit Rewarded. For nearly a quarter of a century did Rev. JAMES HUCKINS noislessly labor as pastor of the Baptist Church at Galveston, Texas, without many very striking demonstrations of affection from the people of his charge. But when he was called to the Westworth Street Baptist Church, Charleston, had accepted the call and was settled, the Church and community of Galveston presented him, says the Charleston Courier of July 21st, with "a chaete and massive silver pitcher and a pair of goblets," the goblets bearing this inscription:

PRESENTED TO THE
Rev. JAMES HUCKINS,
By
The citizens of Galveston,
As a token of the affectionate remembrance of his labors on behalf of the Sick and Destitute in this City, A. D. 1860.

With the pitcher and goblets there was an affectionate letter and "a check on New York" for five hundred and fifteen dollars, lacking a few cents. This was given by subscription by his former charge, "members of the various churches, and those who do not belong to any denomination." The letter forwarding the pitcher, goblets and check, says, "It is the spontaneous act

of friends who remember with gratitude your untiring devotion to the sick and destitute in this city during your long residence here." It does the heart good to see such testimonials of regard for the labors of God's servants. May Christ's faithful servants often be cheered by spontaneous demonstrations of affection from those for whom they labor in Spirit real things!

Editorial Correspondence.

RED SULPHUR SPRINGS, MONROE CO., VA.,
July 19th, 1860.

DEAR TALIAFERRO: I closed my last* with an allusion to the difference between Slave and White labor, as it struck me, along the line of Rail Road. In the free States, and, perhaps, in some sections of the South, things are different; but I am much inclined to think that man, without regard to color, is a lazy animal, and without some direct influence urging him to action, will do as little as his necessities will permit. Along these fertile valleys it requires but little labor to produce enough for a plain subsistence, and beyond this the people seem to have no aspirations. Their houses look like falling to pieces over their heads, and every thing about them presents a dreary, comfortless existence. Philanthropists and wise politicians may prate as they please about equal rights—and man's capacity for self government, but the fact is, that while some do accomplish valuable results under government, there are scores who do nothing without it. It is of no consequence how the obligation to serve is created, many men will do you a good day's work for one dollar who would do nothing for themselves otherwise. It requires capital to develop the resources of both men and countries; and the heartless demagogues who seek personal aggrandizement by exciting the prejudices of the laboring classes against capital deserve the execration of all good men. Capital, no matter in what it consists is the poor man's friend; and therefore the most friendly relations should be cherished between them. You may depend upon it, that all things considered, our social system has no equal. Many improvements are to be made, but we live in a progressive age, and if we go on improving as we have done in the last thirty years we shall have but little to complain of in this respect. I doubt whether there is on earth a laboring class which, taken as a whole, is so well provided for as are our servants, or a state of society which is so free from want or destitution. But I must forbear; I have some interesting material on the above subject which I may give you at another time. We left the Rail Road at Newbern and took a stage coach for the Springs, a distance of 38 miles. This looks forbidding at a distance, but the road is, generally, very fine and passes over a beautiful and highly cultivated country, abounding in the most exciting scenery. On this road are some of the finest stock farms in Western Virginia, and every thing has the appearance of thrift and comfort.

On one of these farms we saw a large number of beef cattle fattening for market, now the fattest animals we ever saw. We were told that the proprietor had refused seventy five dollars per head for this lot. Looking at these beautiful animals reminded me of a sermon I heard from the venerable MEXER; his text was, "and ye shall go forth, and grow up as calves of the stall;" his exposition was admirable, but I never realized the expressiveness of the passage before.

The Springs are situated in a very narrow cove, scarcely sufficient to afford room for necessary buildings, but is susceptible of very high improvement; the atmosphere is delightful and the accommodations plain but quite good enough. As to the virtues of the water, I can say nothing except from report, which is very favorable; for some diseases, they are no doubt valuable, but many leave here, as other watering places, disappointed, and not a few injure themselves by imprudent eating. The waters seem peculiarly adapted to diseases of the throat and lungs, and hence all of our invalids seem to be consumptive. More anon.

Truly, J. E. D.

*The letter never reached us.

Howard College.

It will be seen from the "Notice" of D. R. LIDE that he will visit Associations for the purpose of giving subscribers to the Endowment Fund of Howard College a chance to pay interest on their notes, and, also, on installments. The Trustees wish to collect the notes and consolidate the funds as early as possible. As the matter now stands, the Treasurer, brother LIDE, has to travel to collect the interest on the notes and to collect other dues. This is expensive. The Treasurer must be paid for his services and expenses, which takes a portion of the money collected. All such expenses could be saved if the money was all collected and consolidated. We know some installments on the notes are not due, such are not under obligations to pay and can do as they like. Sometimes subscribers move out of the State, making collections more difficult. Some die and the slow process of collection must follow; others break and there is a total loss. It is clear from these suggestions that the notes should be collected so that the funds can be safe and managed without expense.

Rev. W. E. Lloyd.

Read the letter of A. T. M. HANDEY. We are well acquainted with brother LLOYD and know him to be a genuine man in every department of life. Let

no one fear that in giving assistance in this case it will not be well invested—He is a young minister of promise, and should his life be spared will be very useful to the cause of Christ. Come brethren let us hear from you.

Rev. D. R. CAMPBELL, D. D., President of Georgetown College, Ky., in a letter to the *Religious Herald*, under date of July 6th, in speaking of Jehovah as the guide of His people, makes some deductions exceedingly appropriate, and offers suggestions to which we invite the serious and prayerful attention of our readers.

"In this aspect of God and His superintending care, I find the true relief for all the ills that at present disturb sections of our denominational territory, and more or less give grief to all our Southern brethren. These ills are all of our own making. They are for disciplinary purposes. They will ultimately result in correct thought and action. In one aspect, they may be necessary to limit the power of some to do evil; in another aspect, they may be necessary to segregate the evil from the good. The Lord often acts in ways which our dull minds are slow to comprehend. He makes such means as He chooses to purify His people. It is often instructive to observe how He shears some of their means of doing mischief, strips them of an influence conferred on them for good, but perverted to evil. It is not meet that such should continue in the free exercise of their wonted facilities to influence their fellows; and therefore He cuts them off from their influence, which disarms them of their power to do mischief; by their abuse of a power, confessions, though the subjects of them often so regard them, and claim the sympathies due to the really persecuted. Instead of being persecutions, they are often God's method of dealing with men who cannot otherwise be kept from doing mischief. Brethren essentially upright of heart, and who are themselves the subjects of the hands of Providence; by their alliances and imprudences; by their abuse of a power conferred on them only for good, but which they have designedly or mistakenly employed for evil.

If I am not mistaken, God is working these difficulties to a salutary and proper issue. Mere man-power and man-worship will soon give way to the power and that worship which alone has the approval of God, and our denominational ships will shine brighter than ever. Let all who mourn these evils, but look to God for His control and gracious blessing. Let men be ignored and principle only followed. Let the honor of God, and the purity and safety of His cause, rather than the honor and safety of men, be sought, and results approved by God and all good men will be reached.

Meanwhile, let all the true friends of Jesus become increasingly vigilant in his cause. Let principles, and objects, and measures, which have long been tried, and have been found to work well, not be abandoned or neglected for mere imaginations and speculations, which even the best advocates have failed to put in practice. Let our Convention and its Boards be cherished, and their objects prosecuted with daily assiduity. By means of these agencies immense good has already been achieved at home and abroad. Immensely more will be done in future, if we act under wisdom and grace from on high. Until a better method of meeting the wants of the perishing, shall have been practically demonstrated, let all who dislike the present method, let all who do not like it and can, as yet, see no better method open to them, work under it with greatly increased devotion and energy.

By such a course of active devotion to Him who gave Himself for us, we shall best contribute to the overthrow of all these causes of disturbance to which allusion has already been made. Let us be true to the cause of God, according to the knowledge, necessarily, to root out of the individual and public mind all personal bitterness and strife. The two are incompatible, and cannot dwell together in the same mind. Amid such zeal, men of strife will be ignored, and sink into powerlessness and neglect. The ills, impelled by such heavenly armor, cannot long afford to give attention to such strife or to the petty quarrels of men. The honor of their Master is too absorbing to allow of such disagreeable and unprofitable diversion."

A New Methodist Paper.

We have glanced over the pages of the first number of a large quarto paper published in New York, and edited by G. R. CROOKS, D.D., and J. M. CLINTOCK, D.D., entitled *The Methodist*. It seems to be an effort to have a superior paper to the "established journals" of Methodism; will "aim to be the exponent of conservative principles," yet "thoroughly loyal to the Methodist Episcopal Church." On the subject of slavery it promises to "represent the views expressed by the Bishops in their late address to the General Conference." To "lay representation," it promises "to open its columns for its temperate and loyal (if discussion)." "It will represent no party, association or clique."

It is a neat, well-edited and instructive sheet, and we are glad it is offered us in exchange, but we have something against it. The words "Methodist" and "Methodism" meet the eye in every nook and corner of the paper, and the word "Bishop" is equally prominent. Were it an established organ, the mouth-piece of a Conference, this would not astonish us. It aims at something more "than the established journals, with their superabundant official documents and other formal and uninteresting matter." It reminds us of an intensely "Baptist" sheet, permeated with the virus of sectarian zeal, with the words "Baptist" and "Baptism" in nearly every sentence. Baiting this, it is an elevated paper, and any "Methodist" paper, wishing to take a Northern "Methodist" paper would do well to forward his two dollars.

Rev. D. P. BESTON.—Read his letter on the first page. It is strange that as unfounded a report could get out and find a believer, as the one refuted by Bro. BESTON. It is uncharitable to say that those who believed it wished it to be true? As a set off to this, not a great while ago a report got into a certain section that Rev. S. HENDERSON had baptized a child of Pedobaptist parents that was in danger of death. It was believed, by whom? Those who wished it to be so, to destroy his influence. All Jesuits do not reside in Rome. Heh?

REVIVAL.—A meeting of ten days was recently recently held with the Concord Church, near this place, at which eight were baptized.—Rev. W. E. LLOYD is the pastor. Will not our brethren send us revival news? It is cheering intelligence—makes the angels of heaven rejoice—and should be heralded to the world. Give the facts without moralizing. The reader can do his own moralizing.

The Harris County Enterprise, of the 19th, states that an interesting revival is progressing at the Baptist church in that place. The altar has been crowded with the anxious, day and night, and the meeting bids fair to do much good.

The Christian Review, for 1860, with its able and instructive articles, is received. We give the contents:

1. Prayers for infants in the Apostolical Constitutions.
2. Our English Dictionaries.
3. The early life and conversion of Augustine.
4. Evil made subservient to good.
5. Roman Orthodoxy.
6. The defence of Socrates.
7. Rawlinson's Historical Evidence.
8. Book Notices.

Address, BURLINGTON & Co., New York. Price, \$3, in advance.

The Crops.

Nothing depresses men more than the cutting off of bread, "the staff of life." There is a great deal of gloom now upon the largest portion of the South. We have examined our exchanges with some care on the subject, and the following is the result:

North and West the prospect is good. A New York paper of July 14th says, "We continue to receive from every section the most flattering accounts of the growing crops." More ground has been planted than in any previous year. In the West the wheat has been harvested, and the general yield is very heavy. It is believed that the wheat crop will double that of 1859. In sections where the frost killed the wheat last year there is a heavy yield. Barley, rye and oats have yielded well. Hay is good. There is a fine prospect for corn, and a large breadth under cultivation. Copious rains have fallen lately. The corn crop is so far advanced it cannot be materially injured by drought, should it come. A heavy grain crop there will be a corresponding good crop.

The Cotton States have suffered mostly. The recent rains have come too late to benefit corn materially, except late corn. In some portions of South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Texas, there will not be more than half a crop of corn; and in very few sections of the same States will there be a full crop. And in the same sections where the drought is worst, the wheat crop is an entire failure. Cotton, generally, looks well, and if the rest of the season is favorable to its growth, there will be a good yield.

We think there is a needless panic at the South in regard to the matter. Men have sent West to engage corn. This is the way to raise the price of breadstuffs in the Western and Northern markets. No such panic should exist; let all wait and see the crop yield everywhere. It should be remembered that more ground was planted in corn at the South this year than in any previous year, and it may yield more, and doubtless will, than was anticipated. There may be a good pea crop, and good pasturage in the fall and a moderate winter. We are satisfied from our examinations upon this subject that there is no need for the gloom and panic that now exist. We shall occasionally advise our readers upon the subject, and suggest to them again that corn is like the air, wherever there is a vacuum it will be filled. Make money to purchase it, for it will come to your markets without your having to send for it.

For the South Western Baptist.
Beneficial Operations.

During the year ending April 1, 1860, the American Tract Society, New York, received in donations and legacies \$111,964 87; during the same period it expended \$79,616 20 in sustaining, for the whole or part of the year, 649 colporteurs, who made 630,000 family visits, and circulated 520,000 evangelical volumes, to a great extent in destitute portions of the country. The Society granted in cash for foreign lands, \$12,000; and made grants of tracts and books, not including any of its periodicals, to the amount, at catalogue prices, of \$45,898 91; making a total, for these three objects, of \$137,425 11.

During the first quarter of the current colporteur year ending June 1, the grants were \$9,028, and the expenditure for colportage over \$18,000.

The increasing need of Colporteur labor and gratuitous tract distribution becomes more palpable by every investigation among the destitute. A recent report made by a committee of an ecclesiastical body in Maine, represented that not more than one-third of the population of that State resided in the sanctuary. A similar report made in Connecticut, represented that one-fourth of the population of that State resided in the sanctuary of the house of God. The people of other States are doubtless equally neglectful of the sanctuary and destitute of the means of grace. How are they to be reached with gospel truth, unless those who possess it bear it to them at their homes? During the past year the colporteurs of this Society, in their daily visits from family to family, on the errand of salvation, in addition to their families, have gratuitously deposited with these families more than thirty million pages suited to make men wise unto eternal life. Who does not desire to aid in the continuance of this work, which has been so much blessed, in time past, and promises so much good in time to come?

For the South Western Baptist.
A Sad Calamity.

DEAR BRETHREN: On Sunday morning last, the 20th inst., the dwelling house of Rev. W. E. LLOYD, in this county, was destroyed by fire, with all its contents. Bro. Lloyd was absent from home at the time, preaching at a protracted meeting, and while thus laboring for the good of others, he was visited by this sad misfortune, involving him in a loss of at least \$2,000. Besides all the furniture, &c., belonging to the house, Bro. Lloyd had a valuable library destroyed by the fire.

My object in writing this communication is to direct the attention of those who have hearts to sympathize and the means to aid, a brother in adversity.

All persons who may desire to contribute anything to the relief of our brother, can forward the same to the editors of the S. W. Baptist at Tuskegee; or to Rev. J. M. NEWMAN, at Cross Keys, Alabama.

A. T. M. HANDEY.

July 28th, 1860.

For the South Western Baptist.
Hamilton, Harris Co., GA., July 23d, '60.

DEAR BRETHREN: There is an interesting revival now progressing at the Baptist church of this place. The meeting has been in progress more than a week. It is an interesting meeting, and the interest continues to increase. The very efficient pastor, brother JARVIS S. JOHNSON, has been assisted by bro. MILLER, REESE, WILLIS and others, all of whom have labored with a zeal and energy worthy of the noble cause in which they are engaged. The altar has been crowded with anxious mourners, day and night, and the meeting bids fair to do much good. Up to the fourth Lord's Day in July, (22nd) eight connected themselves to the church of God by holy baptism, six whites, two blacks. This glorious cause of saving souls from eternal damnation, is increasing rapidly—others have connected themselves with God's people, and there are many others who are still seeking their souls' salvation. The meeting still progresses with much interest. We can't tell when it will close. God grant that it may continue until there will not be one left to advocate the cause of the wicked.

AN ALABAMIAN.

The Catalogue of the Cherokee (Ga.) Baptist College for 1859-60, gives the following Summary: Alumni, 7; Scholars, 5; Juniors, 16; Sophomores, 12; Freshmen, 9; Academics, 49. Total, 98.

We invite attention to the advertisement of HAGAR & Co.'s Hair Dye. This Dye is spoken of very favorably.

American Baptist Missionary Union.

Bassett Mission. We copy from a very interesting letter of Mr. Douglas:

"It is yet our privilege, not only to see the enlightening and elevating influence of the gospel on the Karens of these jungle wilds, but to witness its power in humbling and imparting life to some of these proud, idolatrous Burmans." Among other conversions he mentions the following:

"Yesterday I baptized two young men and one old woman. The woman is the wife of Ko Dike, who was led to Christ at Sandaway, Akabott, and baptized by Mr. Stilson. He has since that time continued one of the most faithful ever known. For years his wife opposed, derided, and abused him. At times, when he knelt down to pray in his family, she took the cat and threw it on his head, or seized his hair and dragged him across the floor. He believed that 'by patient continuance in doing good, he would win his wife.' His prayers have been answered, and now, hand in hand, they rejoice in the glory of God." Her experience was related before the church, a week ago, in a most humble and satisfactory manner."

Prome Mission. Mr. Kincaid writes from Thayet:—

"In many villages, I found more to encourage, especially among Burmans, than in any former period of my life. In two villages, whole villages seemed to be moved as by a single pulse. Not only was there no opposition, but nearly all night men and women continued listening, and the following day, when I left, went along for two miles or more, listening to the word and urging my return."

Items. PROTESTANTISM IN ITALY.—The prospects of Protestantism become higher every day, religious toleration is now secured throughout the whole peninsula, with the exception of the Papal States, and the mainland of Naples, and they may be thrown open to the influence of Protestantism every day.

Perfect religious liberty for all Protestants has been proclaimed by the Legislative Assemblies of Parma, Modena, Tuscany, and the Legations—Naples, Venetia, and the Papal States being now the only remaining States of Italy in which the free organization of Protestant congregations is still forbidden. There is a Presbytery of the North of Italy, embracing Nice, Genoa, Lombardy, Florence, Malta, Gibraltar, Pau and Canones.

PROTESTANT SEMINARY IN PAVIA, ITALY.—The Synod of the Waldenses Church has decided to transfer their theological seminary from La Tour, in their own country, (near their college, a grammar-school, and a Normal School) to Florence. We contemplate this step with great satisfaction and hope. Italy is rising from her bondage to Poerty. Tuscany, now joined to Sardinia, and a free country, with Protestant Schools in her beautiful capital, will soon learn the value of the truth as it is in the Bible. May we not hope that the day of Italy's regeneration is already dawning?

The sales of the Baptist publishing house of Messrs. Sheldon & Co., New York, reach nearly half a million a year.

In the city of New York there are 244 places of religious worship, as follows: 33 Baptist, 4 Congregational, 22 Dutch Reformed, 3 Irish, 13 Jewish Synagogues, 7 Lutheran, 33 Methodist Episcopal, 5 African Methodist Episcopal, 1 Methodist Protestant, 1 New Jerusalem, 6 Presbyterian, 6 United Presbyterian, 1 Associate Reformed Presbyterian, 5 Reformed Presbyterian, 52 Protestant Episcopal, 32 Roman Catholic, 2 Unitarian, 4 Universalist, 3 Wesleyan Methodist, and 20 miscellaneous.

REVIVAL IN IRELAND.—The *Ballymena Observer* says: "One very important practical result of the recent revival of religious feeling among the people is clearly developed in active preparation for the extension of church accommodation in almost every district of this neighborhood."

These facts require no comment upon our part. They present unquestionable evidence that the religious movement has been in the right direction, and that a soul-stirring impression remains on the community."

Charles Elliott, D. D., makes his bow to the public as an editor of the Central Christian Advocate. He began his editorial life many years ago at Pittsburgh. Afterwards he was called to Cincinnati. Now, in the 79th year of his age, he comes before the public in St. Louis.

ECONOMY.—The *Louisiana Baptist* says: "We once proposed to send our paper gratuitously to a Baptist minister, whose acquaintance we had just made, because he said he would be glad to read it, but was too poor to afford it. He accepted the proposal, but begged, in a very low tone, that we would prepay the postage on it intimating that his wife held the purse strings and would not allow him so much money—\$1

The Family Circle.

For the South Western Baptist.
Learn of Jesus.—Matt. xi. 29.
SECOND SERIES.

My dear young friends:—

This is not, perhaps, the most suitable place to discuss at large, the question of the divinity of our Lord Jesus Christ; and yet it is very important that my young friends should at least know enough of this subject, to be free from any doubts, so that when they meet with any remark, or piece of instruction from our Great Teacher, they may be able to receive it, (as it really and truly is "the word of God"; in other words, that they may feel assured that Jesus is strictly and truly what the Scriptures declare him to be, (Heb. 1:3), "The brightness of the Father's glory, and the express image of his person." The question of the divinity of Christ has been before the Christian world for ages and the views of the doubters have been discussed in almost every imaginable way. We prefer in this place, to let the Scriptures speak for themselves, leaving it to the good sense of our young readers to judge as to their plain and obvious import.

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As Jehovah above all. Ps. 97:9; Jno. 3:31.

As Jehovah the First and the Last. Isa. 44:6; Isa. 48:12-16. Rev. 1:17; Rev. 22:13.

As Jehovah's Fellow and Equal.—Zech. 13:7; Phil. 2:6.

As Jehovah of Hosts. Isa. 6:13; Jno. 12:41; Isa. 8:13, 14; 1 Peter 2:8.

As the Jehovah of David. Ps. 110:1; Matt. 22:42-45.

As Jehovah the Shepherd. Isa. 40:10, 11; Heb. 13:20.

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As Emmanuel, or God with us. Isa. 7:14; Matt. 1:23.

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As Son of God. Matt. 26:63-67.

As the Only Begotten Son of the Father. Jno. 1:14-18; Jno. 3:16-18; 1 Jno. 4:9.

His blood is called the blood of God. Acts 20:28.

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As Supporter and Preserver of all things. Neh. 9:6; Col. 1:17; Heb. 1:3.

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As Omnipresent. Ps. 45:3; Rev. 1:8.

As Omniscient. Jno. 16:30; Jno. 21:17.

As discerning the thoughts of the heart. 1 King 8:39; Luke 5:22; Exo. 11:5; Jno. 2:24-25; Rev. 2:23.

As Unchangeable. Mal. 3:6; Heb. 1:12; Heb. 13:8.

As having power to forgive sins.—Col. 3:13; Mark 2:7-10.

As Giver of Pastors to the Church. Jer. 3:16; Ephes. 4:11-13.

As Husband of the Church. Isa. 54:5; Ephes. 5:25-32; Isa. 62:5; Rev. 21:29.

As the Object of Divine Worship. Acts 7:59; 2 Cor. 12:8, 9; Heb. 1:6; Rev. 5:12.

As the Object of Faith. Ps. 2:12; 1 Pet. 2:6; Jer. 17:57; Jno. 14:1.

As God, he Redeems and Purifies the Church. Rev. 5:9; Tit. 2:14.

As God, he presents the Church to himself. Ephes. 5:27; Jude 24:25.

Saints live unto him as God. Rev. 6:11; Gal. 2:19; 2 Cor. 5:15.

He is acknowledged by his Apostles. Jno. 20:28.

He is acknowledged by Old Testament saints. Gen. 17:1; Gen. 18:15; Gen. 22:5-24; Jno. 12:3-5; Jud. 6:23-24; Jud. 13:21; Job. 10:25-27.

In reference to this table of proofs, I would submit the question—If they do not clearly and satisfactorily establish the doctrine in question, how could it have been done? If such language is not strong enough, where is the mind that could frame it, strong enough? Does any man think he can express it with more force and power, with more clearness and precision, in more appropriate or beautiful language? How gratified would I be to see him sit down (pen in hand) and try the experiment. Methinks were he would rise up from the vain endeavor and say, "IT CAN NOT BE IMPROVED."

I do sincerely trust, then, that these proofs duly considered, is sufficient to remove all reasonable doubt from the mind of my young reader; for if any one can contemplate all this, and yet question the doctrine of the divinity of Christ, what I have to say, is that he possesses a very curiously constructed mind. I should almost feel like handing such a person a copy of Euclid, or Legendre, and ask him whether he believed any thing contained in such books as those; for I seriously believe that nothing in mathematics is more clearly proven. Allow me, moreover, to say whilst on this subject, that it is a doctrine of the greatest consequence in the matter of salvation. Indeed, I know of none more so; and my very soul shudders at the idea of denying that every doctrine that gives to the atonement all its efficiency. I have no sympathy for the doctrine of "Universal Salvation," not a particle; yet I can see how a man might possibly believe this doctrine, and be saved; for he might (if a little tilted on the subject) believe that the merits of Christ's death and sufferings were such as to atone for the sins of the whole world, and render certain their forgiveness; but how a man can deny the true and essential divinity of Christ, and yet be saved by believing in Jesus, I confess to be more than I can understand. It is an ingenious device of those who advocate a lax system of religion in general, to represent certain things as mere points of doctrine, and, therefore, of but little consequence; and many a time has the witty quotation, "For modes of faith let jealous bigots fight, He can't be wrong whose life is in the right," seemed almost as good as an argument. Let it be borne in mind, however, that sound doctrine underlies and supports a right life, and that the Scriptures of truth, the only source of religious faith or practice, throughout emphasize the duty of holding fast even the form of sound words.

C. F. STURGIS.

Carrying the Turkey Home.

Chief-Justice Marshall was a great man; but great men are never proud. He was not too proud to wait upon himself. He was in the habit of going to market himself and carrying home his purchases. Often would he be seen going home at sunrise, with poultry in one hand and vegetables in the other.

On one of these occasions, a fashionable young man from the North, who had removed to Richmond, was swearing violently because he could find no one to carry home his turkey. Judge Marshall stepped up and asked where he lived. When he heard, he said, "That is in my way; I will take your turkey home for you." When they came to the house, the young man asked, "What shall I pay you?" "Oh, nothing," said the Judge, "you are welcome; it was all in my way, and it was no trouble to me."

"Who is that polite old man, who brought home my turkey for me?" asked the young man of a bystander. "Oh," said he, "that was Judge Marshall, Chief-Justice of the United States." "Why did he bring home my turkey?" "I suppose he did it," said the bystander, "to teach you not to feel above attending to your own business."

The Way to Stop a Paper.

If you wish to stop a paper, pay for it in full to the time when you cease taking it, as an honest man should do. Don't go sneaking to the Postmaster and tell him to send your paper back "refused," but send your bill, deposit the amount with the Postmaster, and tell him to forward it; or what is a better way, go to the office of publication yourself, and pay your honest dues like a man. Some people complain that they can't stop a paper, but there is no difficulty in it if you take the right way. Pay up all you owe, and then if the paper be continued contrary to your orders, you are not liable for it. Don't undertake to cheat the printer out of his due, whether it be ten cents or ten dollars. You have had the benefit of his labor, and are bound, upon every principle of justice and fair dealing, to pay for it.

GOING TO.—"Going to do it" never made a fortune, built a house, or won a name. "Going to do it" has been the bane of more people than would fill the census of a dozen New Yorks. The man who is always "going to do it," rarely, if ever, does it. The only thing he does is to go out of the world without doing it. If he has a task which must be done, he at once announces, with a deal of boasting and a great waste of words, time, and breath, that he is "going to do it." And while he is thus "going to do it," somebody else, who is not suspected of "going to do it," does it and reaps the reward.

DIVORCE AND RE-MARRIAGE.—The General Conference of the Methodist Episcopal Church took the following action on this subject, at its late meeting in Buffalo, N. Y., the question being on the morality of re-marriage by persons who have been divorced, while the parties from which they have been thus separated are still living:

Resolved, That it is the sense of this General Conference, that the marriage relation can only be dissolved by a violation of the seventh commandment, or by death; and that a second marriage, contracted while a former husband or wife is living, unless the former relation is dissolved for the above cause, is contrary to the teachings of the Holy Scriptures.

CIRCUMSPECTION.—A professor of religion should take especial care in

SOUTHERN WESTERN BAPTIST.

Learn of Jesus.—Matt. xi. 29.
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