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By THOS. P. MARTIN.  
TALIAFERRO & DAWSON,  
PROPRIETORS.

For the South Western Baptist.  
DEAR BRO. TALIAFERRO: According to promise made you on the cars, as I started upon a short trip to the West I send you an article as to the propable designs of the Roman Catholics as respecting the country. The traveler passing almost any of our Western cities or villages is struck with the fact that in every one of them, there is one or more fine churches devoted to the interests of Roman Catholics. They always surpass their neighbors in the costliness and splendor of their buildings. He sees this in Jackson, Vicksburg, Monroe, Shreveport, Alexandria, New Orleans; and, indeed, almost everywhere. And one will almost instinctively ask, Where did the money come from which paid for these? He sees that the worshippers are mostly foreigners, and generally poor. He discovers, it is true, that much is extorted from them by the avarice of their priests; and that they get some from the natives; but all this will not account for the vast amounts that are necessary to defray these expenses. And the answer to the question, "where does the money come from?" is, that it is obtained from Rome, or from abroad.

And connected with that is another question, Why should Rome send money here to build churches? This is a serious and important question—a question which it becomes us to ponder well. The true answer to it can only be found in the true character of Popery. "Popery is always and everywhere the same." It presents the same "dark, changeless, cheerless spot on our illuminated sky."

Nor need the reader be deceived by the professed reformations which the church has undergone. The Italians demanded certain changes of the former Pope, Gregory XVI. Among others they demanded that the Inquisition and other ecclesiastical tribunals shall be deprived of all power over the laity—that the censorship of the press be restricted to the prevention of injury to the divinity, the Catholic religion, to the Sovereign and to the domestic life of the citizen—that foreign troops be disbanded, &c. The death of Gregory in 1846, prevented the granting of these demands. On the election of the present Pope, Pius IX, he proclaimed an amnesty for political offenders, encouraged Rail Roads, dismissed Gregory's police, preached a sermon to the people, dismissed the Swiss soldiers, partially liberalized the press, and relieved the Jews.

These reforms have been opposed by Austria, who has for many years exerted a powerful influence in Italian affairs. Austrian armies quelled the attempted Revolution of 1831, when, but for them, the people would have obtained from the old Pope, more than they have since obtained from his politic and crafty successor. And the reformation which has been made by the present Pope is that of a prince, not that of a priest. The spirit of the Italian people demanded certain changes and he could not resist them. But it is certain he has never willingly conceded anything against his powers as "supreme head of the universal church." This is fully apparent in his royal speech to the "Roman Consulta." The French Revolution of 1848 had a powerful effect in hastening matters to a crisis in Italy. The people demanded a constitution—the Pope was slow to give it, but after a time of civil and suspense he did grant a nominal constitution, insulting to every freeman and unworthy the name of a constitution. Under the shadow of a constitution everything was to be done "by the Pope." In the language of another, it was, "cor, vox, preterea nihil."

Austria continued to interfere with Italian affairs, but for no cause would the Pope declare war, and risk the loss of his ecclesiastical authority there.—But the fire of Revolution burned on, and the populace in December of that year imprisoned the Pope in his palace, fired upon the guards, sent a shot into his very chamber, and threatened to kill every inmate of his palace except his holiness alone. One hour only was granted him for his decision, and it ended in his granting the demands of the people. He soon fled in disguise as an attendant of the Bavarian ambassador, and was received by the King of Naples. Since then, he has been supported on his throne by foreign bayonets.—Unable to preserve his politico-ecclesiastical position, he has had to depend as a menial upon others. And it is known to your readers that during the last year there has been an interference with Italian affairs by Austria, France, and England. And diplomats now speak of assigning to the Pope certain political positions. The disposition largely prevails to rob him of his temporal power, and give him time to attend to the spiritual wants of the "holy Catholic Church." But this is the last thing which he desires. Against it he prays. He knows full well that the ecclesiastical depends largely on the temporal

power; and that his spiritual functions are enhanced by the power to enforce his will by the sword.

From all this let no one suppose any real change has taken place in Popery itself. These are reforms which regard only the temporal and political position of the Pope. Popery is the same, nor does Austria or France wish any radical change in it.

And let me detain the reader a moment longer to ask what is Popery, and what has it done, and what will it do for us if ever here in the ascendant?—It is opposed to the spread of the uncorrupted word of God. In the council of Trent, the last general council that ever assembled, March 24th, 1564, they forbade the indiscriminate reading of the Bible. "It may be read only by pious and learned men at the discretion of the Bishop." The New Testament they allow to none. Even as late as 1844, Gregory XVI forbade the use of the Scriptures. In Champlain, a village in the State of New York there was in 1842, a public burning of the Bible by a Catholic priest, directed by the Bishop of Montreal.

Popery is idolatry. In the rosary every bead has an "ave," and every tenth one a "pater." Thus they pray to Mary the mother of Christ ten times while they pray to the "Father" of us all but once. But Mary was a mere mortal, and to pray to her is idolatry. Proof additional is found in the worship of the host—the consecrated wafer. Think of a whole nation worshipping a piece of dry bread, calling it God! This is done constantly in all Catholic countries.

Popery is opposed to the freedom of the press. Printing was discovered in 1444, and soon after did Sextus IV commence the work of restraining the freedom of the press. And I need not detain your readers to write that from that day to this it has been restrained in every Catholic country in the world.

Popery commands confession to a priest. And bro. Editor, if anything could make me anathematize my fellow man, it would be when he commands me to make confession to a fellow-sinner. An immortal, bound only by the law of God, and hastening to the judgment, commanded by another sinner to confess to him! But this is too true for denial! Where sleeps the honor of the insulted Savior! Where stay the eternal fires while a mortal and sinful man assumes the place of God!

Popery persecutes to the death those who do not receive its dogmas. It has been reeling on for a thousand years, drunk with the blood of the saints.—Since the year 1156, Smithfield in England can testify to her love of martyr blood. Her doctrine, held by all Catholics, and everywhere is, "that the church has right to extirpate heresy, and to use all means necessary thereto." This doctrine was first avowed when she began her crusade against the Albigenses, and culminated in the Inquisition—that engine, in the construction of which the ingenuity of Hell itself was taxed to the utmost. Six general councils with the Pope at their head, have authorized and sanctioned the putting to death of heretics—"and Popery" in the language of one of its votaries, "never changes." More than fifty millions have been murdered by this persecuting church, since the establishment of Popery in 606—about forty thousand for every year of its existence.

In the form of its government it is at war with the N. Testament, and of course with our Republican institutions—it perverts the doctrines of Scripture, alters, mutilates and deforms the ordinances—and is opposed to all free inquiry. But lest I be tedious I will enumerate no more of its doctrines, teachings and tendencies. These are sufficient to arrest the attention of every reader, and make him anxious to know are we in danger from it?

And in answer, I ask again, What mean those splendid temples? Whence those splendid piles of "consecrated brick and mortar" crowded with the cross? Whence the immense sums that build them? and for what?

That the Pope and the minions of his power mean something by these demonstrations, there can be no doubt. His power is waning in the old world. It is not now as it once was, when, with a single dash of his pen, he could give away the whole continent of America. And from present movements in the political world I infer that he will soon be deprived of his political power and allowed to retain only his ecclesiastical. In that event he will be shorn of his strength. He will have less political influence than the Spanish or French Emperor or the Queen of England. In that event he would in all probability transfer the seat of his authority to this country. When he comes here he will have an equal chance with the other religious denominations. And the chances for political power and advancement would be far better than in any European state. Having already invested large amounts in schools and churches in this vast country, and having in his keeping many of the "great men of the nation" it would be easy for him to exert no unimportant influence on any

election. He could transfer to any of our western cities and our unsettled territory any number of foreigners, all of whom would obey his mandates, and vote as a unit. Hence they could, in the distracted state of our political affairs carry the "balance of power," and perhaps even directly control elections. Nor does this appear chimerical when we remember that some of our strongest men in Congress are followers of the Pope; that many of our Baptist friends even educate their children at Catholic colleges; and the Chief Justice of this nation is a Catholic. If they should obtain this power, from what I have said your readers may easily know, what would be the state of the country. From which state may Heaven deliver us!

I should, before closing, say something as to the way in which all these evils are to be prevented. We should, first of all, look facts in the face till convinced of their reality. Then we should send men, missionaries to occupy all the posts of influence in the Mississippi Valley and in the territories.—The Catholic priest and bishop should be met at every turn, by the plain, firm, honest, and unflinching minister of Jesus. Nothing can supply the lack of men on those fields. In a thousand ways they can exert an influence for goods and prevent the evil of their foes.

But to accompany these there should be books, good books, on morality, political economy, the legitimate influence of denominational teaching, the true safeguard of the American Republic, backed by the word of God. There should be a scattering of these everywhere. And in connection with them, the preaching of the truth as held by our people. Baptist are the only proper antipodes to Catholics, and the truth, as we preach and hold it, should be proclaimed in every town and hamlet in the West. There should be a loud and long proclaiming of the truth that the Bible alone uncorrupted, without mutilation, unaided by tradition directly or indirectly, is the sufficient rule of faith and practice.—And lastly in this work of preventing the evil of Popery we should treat Catholics themselves with courtesy and kindness. Thus many of them can, and have been converted from error. Thus we shall fall in with the plan of the Lord which seems intimated in Revelations where the ten horns are to hate the harlot and turn their power against her—"shall make her naked, desolate, and shall eat her flesh and burn her with fire." These ten horns are to give their power unto the beast only till the words of God are fulfilled. The death of Popery is to be a suicidal death. May God hasten it in his own time; and ever deliver our country from her dominion. T\*\*\*\*.

#### From the Christian Index. An Exposition.

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. 18: 18.

"Whosoever sins ye remit, they are remitted unto them; and whosoever 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 reader will bear in mind, that in the previous number, I reached the following conclusions:

1. That these words were addressed to the disciples then present as representing a church.

2. That they were designed to confer upon the church authority in cases of discipline. And

3. That they were not designed to confer infallibility in the exercise of that authority.

I shall now proceed to notice several other question which naturally arise from the subject.

1. Do these words pledge Heaven to ratify the decision of a church in a case of discipline, whether right or wrong? If we consider the ratification to refer only to the relation of an expelled member to the church, I see no difficulty in answering the question in the affirmative. The meaning of the text may be thus stated:

Whenever a church, sitting as a court of discipline, has expelled a member, he is expelled, and Heaven so considers him. Such ratification is the legitimate effect of the authority by which the church acts. The king has conferred upon her exclusive jurisdiction in the case. By his express enactment, she has power to arraign, to try, and to pass sentence. And then in order to remove all ground of controversy—in order to forestall completely the idea that any body may revise, or reverse her decision, he engages that all heaven shall accept her action as the final adjudication of the matter between herself and her offending member. If, then, the decision were wrong, i. e., an incorrect verdict upon the facts in the case, it would not affect the validity of the sentence.

2. Do these words pledge Heaven to ratify the decision of a church, in such

a sense as to affect the relation of an expelled member to God, and thus bar his admission to Heaven? The answer to this question has been already suggested in the paragraph above. But it may be well to state more fully the opinion there intimated. The relation which human beings sustain to God, is independent of their connection with visible churches. We all believe that thousands have been, and will be saved, who have never enjoyed such a connection. Also, that there are many, who live and die in the church, who will not be saved. The ratification, then, must be understood to refer to the relation of members to churches here on earth. This must be its whole extent; for this is the topic upon which the Saviour is discoursing in this whole passage. To extend its meaning beyond this topic, would, therefore, be unwarrantable.

3. Do these words give such validity and force, to the sentence of a church in a case of discipline, as to make it improper for other churches to receive the expelled member? Take notice: It is not implied, by this question, that the decision of one church is not binding upon other churches unless it can be proved from this passage. There may be other arguments, and conclusive ones, too, which would prove it. But the question is, do these words teach that doctrine? I think they do.

We have seen that the Saviour has conferred upon each local church exclusive and final jurisdiction, in all cases of discipline arising among its members. And that he has pledged himself to ratify its decisions in such cases. This is the lowest meaning which can be given to the words, "Whatsoever ye shall bind on earth shall be bound in Heaven."

The sentence passed in conformity with this authority, is ratified. This ratification makes it binding over all that part of the Saviour's dominions, which sustains to him the same relation which the church making the decision sustains to him—that is, over all his churches here on earth. He walks in midst of the golden candlesticks, as sole King. The relation which any man sustains to a church, is strictly in subordination to that which he sustains to Christ as his sovereign.—When a man then is expelled from his church, and the King has ratified the sentence, were another church to receive him into its fellowship, the act would set aside, not only the authority of the excommunicating church, but it would also set aside the authority of the King himself. Hence it must follow, if these words were addressed to the disciples as a church, they clearly imply that a decision in a case of discipline should be accepted by other churches as the final adjudication of the matter.

4. Do these words give such force to the decision of a church, in a case of discipline, as to make it binding upon other churches, when the decision is not a correct verdict upon the case?—This is an important question. Some have said "that no wrong decision of a church is binding." This proposition demands a careful examination. It is what logicians call a universal negative, the nature of which is to deny the possibility of any exception whatever. To prove its incorrectness, I am not bound to prove that all wrong decisions are binding; but only that some are. It is freely granted that some are not. As for instance, if a church should undertake to decide upon some subject matter over which it has no jurisdiction, her decisions then would be invalid, not binding either upon her own members, or upon any body else. But why? simply because she had no right or authority to make them. A decision in that case would not be binding even if it were, "per se," right. Suppose my church should pass a resolution, that I should divide my property equally among children. The decision is probably right. But is it binding on me? Certainly not. Why? Because the church has, in this matter, no jurisdiction. Hence it appears that want of jurisdiction makes the decision invalid, though it be right in itself.

This question of jurisdiction covers a good deal of ground. Some years ago, when some churches decided to expel those who should join the temperance or missionary societies, I think their decisions were not binding upon other churches. They were assuming to exercise legislative powers. This the King had never given them a right to do. Let it be remembered that the "Government of Christ is a monarchy, with its King in heaven, and its laws complete." He has empowered no body of men on earth, to add to, or take from His statute book. It is committed, in fact, to all the churches, to be for each one, its rule of faith and practice.—Sometimes different churches may draw different conclusions from its teachings. In such cases, no decision of one is binding upon others, whether right or wrong; for the simple reason, that none has received authority to decide for the rest in such a matter. All have an equal, original and concurrent right to the book, and to interpret its mean-

ing. When, therefore, one church declares an act criminal, which other churches do not believe to be condemned by the statute book, they may, for that reason, in the exercise of a sound discretion, disregard such decision. *Mercer University, April 15, 1860.*

#### For the South Western Baptist. Translations—Article VI.

##### INFANT BAPTISM. (From the German of Neander.)

[INTRODUCTORY NOTE.—NEANDER, but recently deceased, was a Lutheran, and of course a Pedobaptist; hence we cannot suspect him of having been brought by prejudice to adopt the opinions he expresses below. The most learned man of his age in Church History, and for many years a professor of that branch in one of Europe's most renowned Universities, we cannot attribute his conclusions to want of information. My readers will, doubtless, be delighted with the refreshing novelty of the calm utterances of a learned and liberal man, on a question so long beset on all sides by the clamors of ignorance and prejudice.]

Baptism was originally administered to adults alone, nor is it any objection to this view that infant baptism at a later date became general; for even after infant baptism claimed apostolic origin, its introduction proceeded but slowly. If derived from apostolic authority, it is inexplicable, that it was so long in gaining favor, and that as late as the 3d century it was opposed by a great teacher of the church. The text, 1 Cor. 7: 14, (a great Pedobaptist proof-text, by the way) shows that it is not an apostolic institution. In that verse Paul wishes to prove, that a Christian woman need not fear pollution because she is the wife of a heathen, but that rather the unbelieving husband is sanctified or made holy by the wife. To prove this, he adds, "else were your children unclean; but now are they holy." That is to say, as children of Christian parents, and on account of the influence of the Christian community, they are holy. But had infant baptism been in vogue at that time, this argument would have had no force; for then they would have been holy through Christian baptism.

In Irenaeus, we find the first trace of infant baptism. "Christ," says he, "has come to save all that are regenerated by him; to infants he has become an infant, sanctifying infants." If by regeneration in this passage we are to understand baptism, the sentence then contains a proof of the existence of infant baptism in his day.

Tertullian opposed those who, as he thought, were too hasty with their baptism, and who administered it to young children. After his expression with regard to the water in baptism, we might have expected him to approve infant baptism; his opposition is so much stronger evidence against the apostolic origin of infant baptism. Says Tertullian, "the children should learn to know Christ before they become parts of his body; why hastens the guileless youth to forgiveness of sins? How will you interest the heavenly to a child at an age when you would not grant him earthly possessions? Remembering the objection that Christ had said, 'suffer little children to come unto me,' he finds in this only an intimation that children should, by instruction, by lead to Jesus." Some have thought that Tertullian did not oppose infant baptism in general, but the words above quoted compel us to conclude him an unqualified opponent of it. Thus, in Tertullian we recognize that tendency of the progressing Christian spirit, which struggled for the introduction of infant baptism, and also the opposing tendency. The tendency favorable to infant baptism shortly afterwards won the victory, in theory; the conviction of the magic influence of baptism, combined with the doctrine of original sin, soon caused its recognition in the North African church, and thenceforward it was considered an apostolic institution. But notwithstanding this opinion was established as early as the 3d century, in the North African church, yet infant baptism did not become the prevailing practice till the 5th century. POLYGLOT.

#### For the South Western Baptist. Old Way-side Flowers: or Sketches of the Apostles and Prophets.

ST. PETER.

Perhaps no one ever made a more decided and positive enunciation of true, evangelical, saving faith, than did this distinguished Apostle; indeed, it was allotted to him to have the extraordinary honor of announcing the faith of the Christian church throughout all ages; and yet, as has been seen in the case of St. Paul, he was the subject of mutations, wherein he utterly failed at times to manifest the prevailing influence of this gracious principle. It seems to have pleased our Divine Redeemer, to let his chosen and appointed ones show at various times, that they were men; that the excellency of grace might appear of him, to the glory of his name and the comfort of his people to the end of time. The absence of all error and infirmity of individual life would have necessarily involve the natural man or flesh, in regeneration and sanctifica-

tion; and our Lord would have been robbed of his glory, thro' the redemption of his grace; while the world would have been presented with the strange spectacle of an incongruity of adaptation, between the material universe and the beings that occupied it. But it was needful for their own happiness and good, that they should still retain their infirmities; for the vine acquires all the fondness and tenacity of its clinging from the frailty of its construction; and all that sweet unselfish dependence and grateful tenderness, that characterizes and irradiates the believers' life, would have been lost to them; while crowning grace of the divine existence, humility, would have been entirely beyond their reach. It is no reflection upon St. Peter then, that he betrayed at intervals much of human weakness; nor does it militate against the purity and truthfulness of his Gospel, since God is not dependent upon sanctified matter, for the accurate enunciation of his doctrine and commands; though it has usually been observed of his dealings and doings, that "the altar has been sanctified by the gift;" and it is proper here to repeat, that deliberate sin never attached to Peter's person; nor "lay at his door." "EARNEST."

Clairborne, June, 1860.

#### Christ at once God and Man.

I conceive it to be important to counsel all believers, especially those who are young and simple-hearted, to be aware of perplexing their minds with the high points pertaining to this subject. Look at Christ. There fix the eye of your mind. Be not overmuch anxious to discern what belongs to one nature, and what to the other. Fix your contemplation on his person. Behold him dying, behold him reigning.—There is no danger of going astray, when, in your common thoughts and prayers, your whole soul goes forth to a single undivided object, Christ.

Are you feeling for his support, and resting on his sympathy as a man?—You do well—he is bone of your bone, and flesh of your flesh. Are you praying to him as God? You do well—you do no more than dying Stephen, who said, "Lord Jesus, receive my spirit!"—for he is "God over all, blessed forever!" If you wish the grand secret of religion couched in a single maxim; if you would learn how to be reconciled, and how to abide so; if you would be strengthened against temptation; if you would be holy and happy, take this rule, LOOK TO CHRIST.

Just so much piety have you, as you have Christ in your thoughts. Study the person of Christ. As you would diligently traverse a great domain, every part of which you were bound to know; so set yourself to expatiate upon the character and personality of Jesus Christ, as recorded in the Scriptures. Begin the New Testament, and never stop reading it over and over, with this very thing in view, to learn more and more of Christ. His own light will shine on his own glorious countenance, and as you read again and again, you will see its lineaments radiant with higher and higher illumination; each adorable feature will be more distinct and familiar; you will know it better, as the face of a friend, of a brother, of a Christ, for all other words come short; you will feel the fleshly tablet of your heart receiving the rays from this "shining in the face of Jesus;" and as you feel the reflection of this Sun of Righteousness, you will own an unworldly glow, beholding as in a mirror the glory of the Lord, you will be changed into the same image. The work of inward assimilation is going on. As you hold the soul, by loving contemplation, in these beams, the pencil, of heavenly light is drawing Christ's image within you. The table of the heart is becoming his best and most cherished portrait. Desist not, then, from such study of his person as shall cause you, day by day, to be more reflective of his image.—J. W. Alexander, D. D.

#### Homely, but True.

Rev. Archibald Robinson, of Broughshane, in County Antrim, furnished a statement for Prof. Gibson's "History of the Revival in Ireland," from which we take a brief, but pregnant extract:

"Two public houses have been obliged to close. The owner's of others have assured me their trade is gone, and two men intimated their intention not to renew the license. One of them said it was unsafe to himself and injurious to others. A deceased publican told him, he said, that it was a cursed trade; that he knew many in it, and with two exceptions, he never knew one but the devil got hold of; and that these two had to give up and run, or he would have gotten them also."

When Judge Daggett, some years ago, declared that over every grogshop should be written, in great capitals, "the way to hell, going down to the chambers of death,"—it might have been objected that an enemy said it.—But the testimony of the foregoing paragraph is the confession of liquor sellers themselves. Why should we not accept it as true? We must accept it. And if there are Baptists engaged in

the sale of strong drink, we beg them to "give up and run," lest "the devil should get a hold of them"—such a hold as will never be shaken loose, no matter what rebukes of conscience, or warnings of Providence, or entreaties of friends, or struggles of transient impulse against confirmed habit, may conspire to set them free.—*Rel. Herald.*

#### Why it is More Blessed.

He who opens his heart and his hand wide to relieve either the temporal or spiritual wants of others, cannot help being happy in making them happy. And this is his grand advantage. It requires no benevolence in a poor man to receive a favor; he may not even be thankful for it; but the true benevolent benefactor will be blessed, almost in spite of himself. Benevolence cannot flow out of his heart, but happiness will flow in.

There is a poor widow living in a miserable hut just across the way, with a family of half naked young children. She is sick, and her hard toils can no longer bring them home a little bread. But He who feeds the young ravens when they cry, puts it into your heart to relieve them. Which would you prefer, to be the giver or the receiver? Comfortable and happy as it makes them, it makes you more happy. There is an exquisite satisfaction in doing good from the heart, which differs from mere gratitude, and brings with it lasting enjoyment.

There is a pious doctor. God has given him skill to cure diseases. A poor sick family send for him in a stormy night. The road is long, and the tempest beats in his face. He knows they can pay him nothing, but he hastens to their relief. He visits them daily, till the sick recover. They thank him, they feel grateful, they have been blessed; but he *more*, in thus imitating his Master who went about doing good.

Were it in your power, would you exchange places with the receiver of your gifts or your services? No; yours is the richest blessedness. You give a cup of cold water to a disciple in the name of a disciple, and you shall not lose your reward in heaven. Is the receiver blessed in an equal degree with the giver? Again, infinite benevolence is the crowning attribute of our Divine Benefactor. He is always giving, and in this he finds infinite happiness. Those who give the most, therefore, for good objects such as sending missionaries and the Bible to the heathen, or giving religious tracts and good books to the destitute at home and abroad, are the happiest people in the land.

There are a great many who give nothing, or but very little in proportion to their means, and that grudgingly; and how few of them are really happy. It is no unheard-of thing for men rolling in wealth to be tormented with the fear of coming to want; while others who withhold "more than is meet," actually come to poverty for that very reason.

But how is it on the other hand? Many can give but a little, because they are poor; but look where you will, those who lead to the Lord on the largest scale are cheerful and happy; much more so than their neighbors, who cast but little or nothing into his treasury. "I have been young, and now am old," but I cannot remember that I have ever known a truly benevolent person, a large giver, who was discontented with his lot. You cannot converse five minutes on the subject with such an individual, but his beaming countenance will tell you that he has found it "more blessed to give than to receive."

Who ever saw that merchant prince, the late Amos Lawrence, without being struck with the radiance of his face shining in every feature, as he met you at home and went about doing good? Many such there have been, "according to their several ability," and we bless God that the number is increasing. May the time be hastened when all shall remember these words of the Lord Jesus, and find the promised blessedness in their own happy experience.—*American Messenger.*

Men's lives should be like the day, more beautiful in the evening, or like the Summer aglow with promise, and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

Beautiful was the reply of a venerable man to the question, whether he was still in the land of the living—"No, but I am almost."

Look at the white moon in the sky, or the white snow on the earth, and get yourselves made whiter than the moon and whiter than the snow. The blood of Jesus can do this for you.

Look from the world to Jesus, and for eternal life; this is looking to purpose.

You cannot be safe without union to Christ's person, trust in God promises, and obedience to the Lord's precepts. A guilty conscience dislikes an honest witness; this is why some hearers dislike a searching and honest ministry.



The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Aug. 9, 1860.

Dr. Wayland on Church Government.

In a recent issue, we reviewed the sentiments of Dr. Wayland on Church Discipline. We propose setting before our readers his views on Church Government. In his "University Sermons," published in 1849, the following paragraph occurs in his sermon on the "Church of Christ," pp. 228-229:

"The question, however, may be asked, What is the form of government which Christ has ordained for these various communities of Christians? I answer, I do not perceive in the New Testament any directions on this subject. I see there mention made of pastors, or religious teachers, who were to preach the word, and be examples to the flock; and deacons, whose office it was to distribute the charities of the disciples. But how these were to be appointed, or what was to be the form of the ruling authority, has not been authoritatively made known to us. I see nothing in the New Testament which would prevent any community of Christians from adopting any form of church government which they may esteem most for their edification. The forms which have been adopted, have, in fact, been very analogous to those which have obtained in civil society. All of these are allowable. Each one of them has various points of excellence. One may be better adapted to the habits and associations of one company of disciples, and another to another. But neither of them can, in my opinion, claim any divine authority. One of them is as acceptable to the Master as the other, if it be administered as much to his glory and the edification of those who have chosen to adopt it. Of one thing, however, we may be certain. The form of government is not the Church of Christ, any more than a republican constitution is the people of the United States, or a monarchy the people of Great Britain. The people existed before the constitution, and the true church, the body of Christ, existed before the establishment of any ecclesiastical organization. The church is the body of sincere disciples; the form of government is the manner in which they have chosen to administer the laws of Christ in their intercourse with each other. The true disciples of Christ, who, in any place, had forth the word of life, and are examples to the world, would, in the most important sense, be the church in that place, without any ecclesiastical organization whatever. Those who were destitute of his spirit, and were living to themselves, would not be his church, but the world; no matter how perfect, or how time-honored, may be the form of organization under which they may have been associated."

The foregoing language will settle at once the value of Dr. Wayland's views upon the whole subject of Church Policy. That is, they are just Dr. W.'s views—nothing more, nothing less. He does not claim for them any divine authority. "I do not perceive in the New Testament any directions on the subject." Again: "I see nothing in the New Testament which would prevent any community of Christians from adopting any form of Church government which they may esteem most for their edification." We ask, and we ask with emphasis, Will the abettors and supporters of this new policy be as honest as Dr. Wayland, and frankly confess that it has no divine authority? That its friends have inaugurated it simply because "they esteem it most for their edification?" Not one of those who are defending it has ever yet adduced one syllable from the Bible to sustain it. We have time and again asked them for a "thus saith the Lord." Their answer is—silence!

And here, with this demand unanswered, we might, with great propriety, dismiss the whole subject. But the extraordinary positions of Dr. Wayland in the foregoing extract demand more than a passing notice. If our time-honored church policy has no other foundation than bare expediency and convenience—if one form of church government is as acceptable to the Master as the other, as he alleges—if papacy, episcopacy, presbyterianism, and independency, are all equally "acceptable to the Master"—it is time our brethren should know it. We have all along professed that "the word of God is our only rule of faith and practice" upon this as upon all other subjects relating to the kingdom of Christ. If we are mistaken, it is incumbent on Dr. W., or some of those who have so recently become enamored of his views upon this question, to enlighten us. It has not been long since certain of this new policy party openly charged Dr. Wayland with "heading a movement to open communion to the Baptists of America;" nay, that he and others had "plotted a scheme" which had already conducted many Northern churches "to the verge of the plunge." It is an interesting fact, that those who were so recently warning us against the dangerous positions of the Dr. have now ranged themselves under his banner.

But is it true that there is no form of church government taught in the New Testament? In answer to this question let the following facts be candidly considered:

First. In case of private offences our Lord directs that when the offended shall fail to gain his brother either by his own private efforts, or by the efforts of "two or three" others, he shall "tell it to the church," as a last resort. If one form of church government "is as acceptable to the Master as another," why this appeal to "the church" as a body? Evidently "the church" is the only tribunal recognized by Christ as competent either to extend or withdraw fellowship. And this is evidently one of the highest prerogatives of church government. Since, therefore, Christ commits it to "the church" as such, it follows that the democratic form of gov-

ernment is established so far at least, as this item is concerned.

SECONDLY. The Church at Jerusalem was directed by Peter to choose a successor to Judas. Even the Apostles themselves did not dare to exercise this prerogative. It belonged to the church as such—"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven." Surely so important a matter as the selection of an Apostle was not referred to the church as a matter of simple expediency. There must have been some deeper meaning in the transaction than this. The power that selects an Apostle for Jesus Christ is certainly the highest ecclesiastical power on earth; but Peter, under the influence of inspiration, recognizes this power as residing in the "hundred and twenty disciples," the church, that met in the "upper room" at Jerusalem; it must, therefore, follow that by express revelation the church as such is invested with the highest ecclesiastical authority.

THIRDLY. When a Board of officers were to be selected to take charge of the temporal affairs of the church at Jerusalem, "the twelve called the multitude of the disciples unto them, and said, It is not for us to leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." See Acts 6: 1-7. Here then the authority to select men to take charge of the temporalities of the church is expressly recognized by "the twelve" as residing in the church—"the multitude of the disciples." The authority to select officers to administer its affairs is the prerogative of the governing power: this authority is, by divine inspiration, committed to the church as a whole—"the multitude of the disciples;"—therefore, in the church, as such, resides the governing power.

FOURTHLY. The authority to expel, and, upon repentance, to restore, offenders is expressly referred to the church. See 1 Cor. 5th chapter, compared with 2 Cor. 2nd chapter. The expulsion and restoration of members is a prerogative that cannot be entrusted to any less than the highest church authority—this prerogative is, by divine inspiration, given to the Church—therefore, the church, the body of Christ, possesses the highest ecclesiastical authority.

But why prosecute this subject further? If it be true that the New Testament contains no directions upon the subject of church government, then is popery, prelacy, &c., &c., just as "acceptable to the Master" as church government—i. e. as government administered by the church as such—Baptist Church Policy has no divine authority! Can Baptists have any respect for the opinions of a man upon the subjects of Church Government and Church Discipline, no matter how wise, who sets out with the declaration, that he "sees nothing in the New Testament which would prevent any community of Christians from adopting any form of church government which they may esteem most for their edification?" And when the advocates of this new theory shall become as honest as Dr. Wayland, whose authority they now quote so flippantly, and frankly confess that they "do not perceive in the New Testament any directions on the subject," the eyes of many good men will be opened, and they will be amazed that so monstrous an absurdity was ever practiced upon them. May the Lord deliver his people from such blind leaders of the blind.

The Beast and False Prophet.

The "Beast" and "False Prophet," Roman Catholicism and Mahometanism, rose about the same time and their downfall is predicted as contemporaneous—"These both were cast alive into a lake of fire burning with brimstone." There is now a general impression, founded upon the indications in Holy, that the Pope of Rome will soon be rid of his temporalities. This will be done without interfering with his spiritual supremacy over Roman Catholics. Soon thereafter the legal connection between Church and State will be dissolved in European States and then Roman Catholicism will stand on its own merits like other denominations. But let no one suppose that the heresy, after its dissolution from governments, will soon die out. The dogmas of Roman Catholicism are too deeply seated and wide-spread to disappear in a day. It will be comparatively easy for the Kings of earth to take away the "States of the Church," the "Patrimony of St. Peter," but to take dogmas from the mind must be left to the Sovereign Spirit.

Turkey, in both Europe and Asia, the seat of the "False Prophet," has been for years showing signs of decay and ruin. Mahomet and his followers propagated Islamism by the sword, and it "shall perish by the sword." Mahometanism, like Roman Catholicism, will soon be stripped of all its temporalities and stand before the world as a vast false dogma, with multitudes of admirers to distant generations. Turkey has a presentiment, and so has Russia, that the Russian Empire is to be the instrument of her downfall. Nothing prevented this a few years since but the intervention of France and England.

We now see a state of things in a portion of the dominions of the Sultan of Turkey making it necessary for other governments to interfere. We allude to the wholesale murder of the Christians in Syria. We have read with pain the heart-sickening accounts of the cruel persecutions of the Druses against the Nestorian Christians, of Mt. Lebanon. The Druses are the main lead-

ers in this crusade against the unoffending Nestorians. These Druses inhabit the mountain districts of Syria, whose origin is lost in obscurity, and of whose religion little is known except that it is Paganism, with just enough Mahometanism to increase their hatred to Christians. These people, assisted by some Arabs and Turks, have drenched that section of Turkey with the blood of Christians, recently, and the Sultan seems to be unable, or unwilling, or both, to put a stop to this fire and sword. England, France and Russia have appealed to the Sultan to interfere, he promises but does nothing. These powers are impelled by humanity to interfere and stop the effusion of blood.

England and France may well ask, "Is this the power that we helped to maintain her integrity against Russia?" A nation that cannot suppress persecution for religion is unworthy of a name and an existence among civilized nations, nor will she long retain it. Her possessions will be, and should be, taken from her and given to nations that can maintain order and protect their subjects. We hope these nations will take the most speedy measures to put an end to these murderous proceedings. To give the reader some faint idea of the scenes now being enacted there, we will give a single extract from a correspondent of the New York Observer:

"Syria is now the scene of one of the most sanguinary conflicts ever enacted in this land, which has ever been the battle field of the old world—Mount Lebanon is now one vast funeral pile. Druses and Christians, numbering hundreds of thousands, are now engaged in wholesale murder, arson, and pillage, in which fiendish work they are aided by Turks, Moslem Arabs, and the people known as the Metawalis. From my window last week I counted from twenty to thirty burning villages upon the mountain a few miles from Beirut, from whence the flash of musketry may easily be seen and the volleys heard, one after another, in rapid succession, as they echo through the valleys. The dying and the dead are brought daily into the town in large numbers, and the widows and the orphans may be seen in great crowds weeping and wailing about the streets."

"The barbarity of this war was truly shocking. Men, women, and children are overtaken while fleeing for refuge and without arms, and ruthlessly slaughtered while praying for quarter. The Christians have thus far suffered most terribly. Their villages have been burned, their crops destroyed, and great numbers have been brutally murdered, while the Druses, who are better warriors and far more courageous, are assisted by the Turks, Moslems, and Metawalis, and up to this time have proved successful."

Rev. W. W. Allen who was deposed from the ministry by a Baptist council of Keokuk, Iowa, in August last on account of open communion views, was received as a member of the Denmark (Congregational) Association at its meeting, May 8; and he is at present supplying the pulpit of the Congregational church at Keokuk. He retains his former views as to the mode and subjects of baptism, but on all other questions assents to the articles of faith adopted by the Association.—Boston Congregationalist.

That Keokuk council did well in deposing Mr. Allen. Whenever a Baptist minister gets a crocheted in his head that will lead to Pedobaptism let him be placed in a position to legitimately carry out his dogmas. Mr. Allen's open communion views have legitimately landed him in a Pedobaptist community, and there let him remain till he is cured of his absurdities or becomes more deeply involved in their meshes. No one can be a sound and consistent Baptist, and cherish for one moment the dogma of open communion. With such persons it matters but little whether they belong to a Baptist or a Pedobaptist Church. They are controlled mainly by circumstances, no principle in the premises involved.

"He retains," says the above extract, "his former views as to the mode and subjects of Baptism." Mr. Allen was very fortunate in finding that "Denmark Association" an accommodating affair, stereotyping his inconsistencies.

Appropos. A similar case occurred in North Alabama years ago. An ordained Baptist Minister for like reasons joined the Cumberland Presbyterian Church, and continued to hold and practice Baptist views of Baptism. As a consequence he immersed a good many persons, making quite a number of baptized Presbyterians. The number of the immersed increased, and their influence also, till, for some reason, he changed his views at least so far as to admit that "sprinkling and pouring were equally valid," and practiced accordingly.

In the course of time many of these immersed Presbyterians sought membership in Baptist Churches, regarding them as their legitimate home. Some of them, we know, were received upon their Baptisto-Presbyterian baptism. We were present and saw a minister, much our senior in age and experience, receive two upon such baptism. He pleaded that they were baptized by a man who had been baptized, licensed and ordained by Baptists, and still practiced immersion and nothing else. His reasoning did not convince us. He is now a great Landmarker, but he did this before Brother Pendleton had discovered the old Landmark.

Rev. T. W. TERRY, one of the Professors of Howard College, has been industriously engaged in the recent Missionary Meetings of the Tuskegee Association, informs us that he attended a protracted meeting at Mount Zion in this county, which resulted in the addition of twelve members by baptism and two by letter. Rev. F. H. Moss is the pastor of the Church.

We thank "T." for his valuable communication, which may be seen on our first page.

Editorial Correspondence.

RED SULPHUR SPRINGS, MONROE CO., VA., July 24th, 1860.

DEAR TALIAFERRO: I have now been here eleven days and am not prepared to make so favorable a record as when I last wrote; then there were but few visitors here and the accommodations seemed "quite good enough;" in the last few days, however, a large number have arrived and things are not quite so easy. It is a singular fact, that while some of these watering places obtain their reputation and the larger portion of their patronage from invalids, their comfort is the last thing thought of in the general arrangements. The houses are constructed with reference to the accommodation of the largest number in the smallest space, and every thing else is very much on the same scale. This is great injustice to the afflicted, and must, to some extent, retard, if it do not hinder their recovery; but so it is, and invalids must take their chances. I promised you a more minute account of this place, and as those for whose especial benefit I write will be most interested in small matters you will excuse the style of this epistle.—The Spring (there are two reservoirs, but one spring,) is situated in a gorge of the mountain, with scarcely space enough for the necessary buildings, the ridges on either side being of moderate height. There is nothing in the scenery which is at all attractive unless you reach some of the highest surrounding elevations; and even from these it is nothing compared with Lookout mountain in Tennessee. In the way of curiosities there is nothing, if we except a natural gas fountain, a short distance above the spring; the gas when ignited burns freely with a very clear flame. The improvements about the spring are ordinary and generally present the appearance of neglect, indeed, of dilapidation. The roof of the dome which covers the spring is so much decayed that you could not keep dry under it, in a shower of rain; and although the other buildings are not so bad, nothing has that appearance of neatness and comfort which are so desirable at such a place. The cause of this I do not know, the proprietors seem to be kind and accommodating men, and surely they have a property which is not only very valuable, but is susceptible of high improvement. On some subjects I have found it best to take things as I find them, without asking questions, I can not, however, forbear the suggestion, that, if this property were properly improved, the necessary care for the comfort of the afflicted, and under the management of some men, it would soon become one of the most popular resorts in the South, especially for those afflicted with diseases of the throat and lungs. There is in the immediate vicinity the most abundant means for supplying a good table, it is a stock country and produces the finest beef and mutton.

As to the water there are various opinions, and as various reports. Some of the old settlers insist that the water is not so strong as it once was, and that this is indicated by the absence of a red deposit which once characterized the water, and in which peculiarity its principal virtue consisted. This is denied by others who have known the spring for thirty years, and so the quarrel goes. One thing is certain, if there ever was a red deposit distinctly traceable, it is now scarcely discernible. It is proper to say, that those who depreciate the waters all admit that they are superior to any in the mountains of Virginia. After hearing the story on both sides, I incline to think that the report should be received with several grains of allowance. Without knowing any thing of the comparative virtues of the water, I am compelled to think that, for some conditions of the system, and in some stages of disease, they are very valuable; but I am not able, from any thing I have seen, to award all that is claimed for them. My judgment is, that of the many who visit the place, more return disappointed than cured. There are, however, many reasons for such a result which do not involve the virtue of the spring. I may mention three: 1st. many come too late and when cure is impossible. 2nd. a still larger number are too impatient, and cannot wait the slow process of healing; and 3d, quite a respectable number defeat the water, and would defeat any remedy, by over-eating and exposure.

Upon the whole, I should advise those who are afflicted with diseases of the throat and lungs, especially in the first stages of disease, to try this spring; the atmosphere is delightful, and if invalids are prudent, they may have their general condition improved, even when the disease is not cured. The water is sedative and one of its first effects is to produce an unconquerable inclination to sleep, and to its indulgence the general temperature is most favorable. My own health seems to be improving, and my friends think, quite as rapidly as I ought to expect; but I am barely hopeful, certainly not sanguine; my system is now getting fairly under the influence of the water, and a few days will indicate the result; the rest of our party are evidently on rising ground, and H. H. B. has reason to hope for very favorable results. Alabama is well represented here, and we think the reputation of the State quite safe in our hands. Adieu. More anon.

J. E. D.

The New York Chronicle is in a fair way to gain some notoriety by constantly eking out its anti-slavery sentiments. This paper by being considered the organ of the Bible Union, New York, has obtained some circulation at the South and South-west, and thus thrusts its

abolition sentiments upon this section. Is this doing the Bible Union and Southern readers, justice?

An Unknown Giver.

A venerable friend, now residing within an hour's ride of New York, was early left a widow, with several children depending upon her. She possessed a powerful intellect, a strong, energetic character, and a hopeful Christian spirit. Still, despite her wonderful energy, it was a difficult task to rear, unaided, her youthful family; and when the time came to send her boys to college, she was often very greatly straitened.

At one time she owed forty dollars for the board of one of them, and had not even a dollar with which to pay it. The person to whom she owed it was also a widow, and needy. Her distress was great, and in anguish of spirit, she brought her cause before the Lord.—After a season of earnest prayer, her soul grew calmer, and with a peaceful heart she was able once more to join her family. Just then her little daughter entered with a bit of dirty, yellow paper, folded up and directed to her. She said a boy brought it, and directly ran away. She opened it, and judge of her surprise on finding exactly forty dollars. With this note:

"Inclosed you will find forty dollars, which is the benefit of yourself and children. Seek not to ascertain the donor, for you will search in vain." And she did search vainly for several years, and eternity alone will reveal the secret to her. But whoever brought the money, she was well assured that the Lord sent it.

For the South Western Baptist.

Ordination.

Pursuant to a call of the Gainesville Baptist Church, Sumter Co., an Ecclesiastical Council convened with the Pleasant Ridge Baptist Church, Greene Co., on the 28th July, 1860, to consider the propriety of ordaining to the work of the gospel ministry, brother WILLIAM E. CHAMBERS. After examination as to his Christian experience, call to the ministry, and views of doctrine and church polity, the Council unanimously voted to proceed to his ordination in the following order: Sermon by Rev. Dr. Manly; prayer by Rev. A. W. Chambers father of the candidate, and laying on of hands by the presbytery; charge and presentation of Bible by Rev. Wm. Howard; and of fellowship by the council; benediction by the candidate.

B. MANLY, Sec. Mod.

WM. HOWARD, Clerk.

For the South Western Baptist.

Spring Hill Church.

MESSRS. EDITORS: As it must be cheering to the pious heart, in these days of religious declension and gloom, to know that a brighter day is dawning upon some portion of the lands where moral darkness has long shrouded the church, it delights me to record the goodness of God, recently displayed at a protracted meeting held with Spring Hill church, Pike Co., Ala. The meeting commenced on Friday, the 6th ult., and closed on the 15th. In the commencement of the meeting, songs of praise, and sighs for mercy mingled together in the crowd and went up to heaven. At the close of the meeting we had the heartfelt gratitude to believe that God had converted 18 souls, all of whom united themselves to Christ's visible kingdom on earth by submitting to the ordinance of baptism. One joined by letter, one came in under the watch-care of the church, and one by voucher, making in all 21 souls. Brother WM. MCCABE was with us two days of the meeting, and brother ABRAHAM BLACK nearly all the time. At the close of the meeting, we believe not less than 50 souls were found at the altar for prayer; may the good Lord carry on this good begun work, and the fruits of this meeting be seen for many days yet to come. The church has been greatly blessed and much revived.

B. H. BANKS, Pastor.

July 18th, 1860.

For the South Western Baptist.

Antioch Church.

MESSRS. EDITORS: Having often felt my own heart swell with thankfulness to the Great Giver of all good for his mercies and blessings; to us undeserving sinners, when reading the accounts of the reviving influences of his Spirit in other places, as published in your paper, I feel it my duty to communicate to your numerous readers a sketch of what the Lord has lately been doing for us. I commenced a meeting on Friday, the 20th July which continued until yesterday, (twelve days) at Antioch, six miles from this place. At the commencement of the meeting, the brethren and sisters, I thought, seemed deeply solicitous and were prayerful; they agreed on the first day to meet on each succeeding day of the meeting at 9 A. M. for prayer-meeting, and also an hour before sunset, and to have preaching at 11 A. M. and at night. On the second day of the meeting, Bro. S. F. PERRY, came to my assistance and labored successfully with us until the next Thursday evening, when he had to leave to go to his own meeting at County Line, which I understand he is still carrying with success. Bro. F. CALLAWAY came Monday evening, and remained until the close of the meeting. Brethren HUMPHRIES, HUNTER and McDIARMID each called in with us, but could not remain, in consequence of other engagements. Bro. CREATH, agent for Foreign Missions, was with us two days.

From the beginning, the meeting increased in interest, the congregations were tolerably large most of the time, and the greater portion of the time there were from 20 to 40 persons asking the prayers of Christians, and during the whole time the interest seemed unabated, and we finally had to close for want of ministerial aid. During its continuance 27 were baptized and two received by letter. I know of a number of others who professed hopeful conversion during the meeting. Among those baptized were three of the grand children of our esteemed brother F. Callaway, that devoted servant of our divine Master. O, how thankful I was to see the Lord blessing him, in thus bringing his grand children to the Saviour.—Two of them have lost their father and the other her mother, and the latter is living with her grand parents. At the close of the meeting

we left a great many anxiously enquiring the way of life. May the Lord carry on his good work until his praises shall fill the whole land.

JEFFERSON FALKNER.

La Fayette, Ala., Aug. 1st, '60.

For the South Western Baptist.

MESSRS. EDITORS: I send you the copy of a letter written by the Rev. Ed. BAPTIST, of Ala., to the Rev. E. G. BAPTIST, his son, of Va., which you are at liberty to use as prudence may dictate. Respectfully,

La Fayette, Ala., July 4th, '60.

MY DEAR SON: As all the young folks have gone to Demopolis, to celebrate the American Independence, by hearing a speech delivered by JOE TAYLOR (no doubt a good one), I thought I would spend a while in communing with you on that privileged day, for the last time; for I fear it will not be celebrated again by our whole Union. But if, in mercy, God should spare our abolitionized fanatical country, and teach them some common sense, that they may not trample on His Word and reject His authority, yet I have no expectation that I shall survive to witness it; God's will be done in all things. Some confusion is troubling our Israel by GRAYES and his party. Some of them worthy, pious persons, but they are leaving the written word of Christ and going after human abstractions. And I am much surprised and grieved to find my old friend, the Religious Herald, whom you know I have always considered one of the best and safest religious papers in the Union, entrapped by these abstractions, while one Scripture proof is worth all their reasoning.

It is an appeal to a higher law from the decision and authority of Christ, to a more inflexible person, or body of persons, than Christ.—This was the first step taken by the church in their march to Rome in the second century.—They took the authority away from the church, where Christ placed it, and put it in the hands of a council, with St. Peter's viceregent at its head, which is more inflexible. Now, it is a lamentable fact, from the negligent way of receiving members and the improper anxiety to increase the fold, churches are very imperfect, but will you get a more perfect council out of these imperfect elements, which is generally a onesided business any how, and in violation also of the rule of Christ. Show me the Scripture for transferring the revising and reversing authority from Christ's church to any other tribunal, short of the Judgment Seat of Christ.

But suppose the church should decide unjustly, may not some sister church restore him to her fellowship, and is she independent if she cannot do it?

If he exhibit the necessary qualifications to her, says the Herald. But the most prominent qualification is omitted: "He shall be unto thee as a heathen man and a publican." If she can do it under this sentence she is more than independent. She swallows the independence of the excluding church at a gulp, reverses Christ's sentence, and becomes as independent as St. Peter's Holy See. Besides, where will you find the court established by Christ, to which an ex-communicant who is dissatisfied can appeal from the sentence of Christ's church? You will not find it in the xviii. Matt. nor in I Cor. v. Chap., nor in II Cor. 2nd chap., nor anywhere else in the Bible. Then some may say, What is to be done about it? I answer, do nothing, but let Christ manage his own church in his own way, and not officiously and impudently attempt to improve his rules by human abstractions. This is higher law than Athens.

Your affectionate father,

ED. BAPTIST.

The Rev. Ed. G. BAPTIST, Spotsylvania, Va.

PERSECUTION IN CHINA.—It is stated, in recent letters from China, that the present war with England and France has produced an extraordinary burst of fanatical hatred against the Christian religion. The anti-Christian party is led by the Commander-in-chief of the Chinese army, Sang-Ko-lin-sing, who is the author or promoter of a remonstrance against all concessions to the Christian powers. In this memorial it is stated that "the Christian religion is utterly subversive of good morals. They make use of false doctrine imputed to Jesus to poison the minds of the simple, and employ Chinese gold and silver to corrupt the hearts of the intelligent." The Chinese government has published an imperial statute, pronouncing the punishment of death by strangulation against all Europeans who shall teach, and all Chinese who shall adopt, the Christian religion.

Rev. Luther Sheldon, D. D., of Easton, Mass., celebrated the fiftieth year of his residence in that town on the 14th ult., by a gathering of his children and grand-children, and two or three hundred of his neighbors and friends. He stated that he had preached about six thousand times, besides many extempore addresses, and had married four hundred couples. He said he had declined at least eight different calls to places more lucrative in a pecuniary point of view.

The Rev. James Hobart, of Berlin, Vt., is now about entering the ninety-fifth year of his age, and the seventieth of his ministry, and still he is vigorous, active, preaching every Sunday when and wherever he can engage himself. About thirty years ago he was dismissed from the congregation over which he settled, on the plea that he was worn out.

Items.

ENGLISH BAPTISTS.—The "Letter from England," in the N. Y. Chronicle, says:

"The reports from our own Associations are full of encouragement. With very few exceptions, the returns indicate an increasingly healthy state. Devonshire and the Southern report an increase of 10 per cent; Suffolk and Norfolk, 12 per cent; Bristol, one-third more than last year. These are, on the whole, fair samples."

EPISCOPAL UNITY.—The Southern Churchman confesses that "there is an irrepressible conflict" in the Episcopal church, "between those who say there is no church without a bishop, and those who say there is; between those who say that every child is regenerated by and in baptism, and those who say no; between those who say grace is conferred by sacraments, and those who say it is alone by faith even at the sacraments; between those who say salvation is by grace through faith alone, and those who say it is first begun in baptism and increased by confirmation and nurtured by the Lord's supper."

CHARGE.—Rev. N. Shapley, after a ministry of 20 years among the Congregationalists, was baptized at Newark, Ill., on Lord's day, June 24th. "When he arose from the symbolic burial," he exclaimed, "The long struggle is now over!"

The Watchman and Reflector states that twelve candidates were baptized in Cambridgeport the 1st inst., also four at the Union church, and two at the Shawmut Avech., Boston. The some journal reports the addition by baptism of fifteen, to the First church in Lynn, Mass., and the baptism of eight candidates at Romney, N. H., all on the 1st inst.

The Examiner states that fifty-four baptisms were reported for the month, by the New York Baptist churches at the Pastors' Conference on the 2d inst.

The Baltimore True Union states that five German converts were baptized in that city the 1st inst.

DENOMINATIONAL FOLLY.—In Australia, the Baptists have been engaged in building up the Independent Churches instead of their own, and the consequence is that in many places where they exist in considerable numbers, they have no separate organization whatever, and their influence all goes to sustain infidel baptism.

At the close of one of Dr. H. M. Schudder's services, a lady stepped up to him, and proposed making a liberal donation to the missionary cause, stating that she had a claim of \$110 against some one, whose solvency, or willingness to pay, was very doubtful. She proposed that if Dr. Schudder would collect the claim, she would give ten per cent. to foreign missions. How many are willing to give God a tenth, that they may obtain nine-tenths for themselves!

The Southern Cultivator and the American Cotton Planter for August are on hand, with their usual variety of interesting articles.—Though not a farmer, we always read the Southern Cultivator and Dr. CLOON'S Cotton Planter. If a man does not cultivate more than a garden he should have one or both of these papers. We go further, if a man does not cultivate one foot of soil he should be informed on the subject, and in order to do this he should take an agricultural paper.

Professor P. W. DORRIS has announced in this issue a complete Faculty in the Collegiate Institute for the next session, which begins 24 Monday in September. This popular institution needs no commendation from us. It is due, however, to the new members of the Faculty to say a few words by way of introduction: "Prof. KEELING is a graduate of Virginia Military Institute, served some time as an officer in the U. S. Army, is a fine scholar and teacher. Prof. ANDERSON graduated at the head of a very large class, (60) in one of the best Colleges in the U. S., is an excellent musician and lecturer, and has been in the U. S. Army, as Prof. SARGENT and others say, "is a very fine scholar and has few if any equals as a teacher."

Read the advertisement of the Southern Military Academy. We are pleased to see a good High School at Wetumpka, and wish the preceptors abundant success. The next session opens on the first of October. Sixty-five applications for admission have already been made.

The well-known "Fontaine Warehous," Columbus, Ga., is announced as ready to receive cotton for the approaching season. WOOLWALK, WARNOCK & Co. will respond promptly to all business committed to their care. Let farmers read their advertisement.

Secular Intelligence.

Items of News.

The N. Y. Herald publishes a lengthy account of the condition of the negro population of that city, from which we condense the following:—"The whole number of this class of persons is about 11,000. Two-thirds get their subsistence from the public and private charities of the city, and one-third live from hand to mouth by stealing and pilfering in a small way. The whole amount of taxable property in the hands of the colored population in this city is about \$300,000, and is owned by about 20 persons. Their social condition is very low, and their religious culture is sadly deficient, and hence the proportion of crime among them is very great. The number of arrests for the last year is one in eleven for the colored population. But their crimes are generally of a petty description. They are not chargeable with committing outrages which require great boldness or great ingenuity, except in rare instances."

Mayor Wood purchased, in 1848, three acres of land at Brookline for \$7,000. The same land is now in the hands of a speculator and is valued at \$200,000. He has refused \$180,000 for it.

AMERICAN NEWSPAPERS.—There are about three hundred daily papers in the United States. A first-class daily paper in the large commercial cities has generally about twelve editors and reporters, forty printers, two proof-readers, fifteen pressmen, engineers and by actual count in the press-room; half a dozen correspondents in Europe, two or three regular correspondents in Washington, thirty-five persons in the clerk, printing and mailing departments, and about as many more engaged as carriers.

EXTENT OF MASONRY.—The New York Dispatch says: "Two of the Japanese ambassadors are members of the Masonic order, and that Masonry exists in the Japanese empire to a considerable extent."

The war of the Dictionaries has taken a new turn. In view of the criticism to the disparagement of Webster, the publishers of that work have instituted a competition, by actual count, between the number of words in Worcester and Webster, respectively. According to their showing, there are 149,956 words in Webster, and 132,400 in Worcester; being a difference of 17,556 in favor of the former. Not content with this, the number of "ems" of printed matter in both works have been measured, with the following results:—Webster, 14,747,352; Worcester, 13,273,532.

THE GREAT EASTERN.—A Lowell writer states that a careful comparison shows the steam power of the Great Eastern steamship is equal to the water-power that drives the mills at Lowell. This gives an idea of the immense power of the steamer, equal to that required for the works of the great manufacturing city of America.

AN APT REPLY.—A Roman Catholic priest in Ireland is reported to have listened attentively to a priest earnestly denouncing the work of the "Book of the Dead," and, after the work of the "Book of the Dead," he replied the lad, "it must be a new devil for that's not the way the old devil used to make the people believe themselves."

The estimated population of the United States for 1860 is 31,500,000, divided thus: Free white 22,000,000; colored, 4,000,000; colored free, 500,000. The population of New England is estimated at 3,250,000, divided thus: Maine, 700,000; New Hampshire, 330,000; Vermont, 850,000; Massachusetts, 1,260,000; Connecticut, 410,000; Rhode Island, 180,000. In the proportion of population to area, New England States will, without exception, lose ground; relatively the South loses ground largely. The Northwest gains positively. "Westward the star of empire takes its way," is no longer poetry but sober fact. The population of New England, and northwestward is the course of empire.

UNITED STATES ARMY AND SOUTHERN OFFICERS.—Four out of five Generals of the United States Army are Southerners, and two of them from Virginia. The Judge Advocate-General, and the Assistant Adjutant-General, are Virginians. The Commander-in-Chief of the Army, the Commander in Texas, in New Mexico, and in Utah, are all Virginians.

RAILROADS.—The Railway Annual for 1859 states that in nine years, or from 1850 to 1859, the railways of the United States have increased from







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We, in imagination, follow that young man as he leaves his father's house, the dear old home of his childhood, and gazes for the last time upon the shade-tree, under which he has often rested from the noonday sun, and from some neighboring eminence takes the last look upon

"The orchard, the meadow, the deep tangled wildwood, And every loved spot that his infancy knew."

We fancy that we almost see the venerable old man as he takes him by the hand, and gives the oft repeated, and earnest admonition. We note the half serious, half careless expression of countenance, with which he receives it, as an old story that he has heard a thousand times. We soon see him amidst the riotous and abandoned crew, with whom and for whose amusement and gratification he is squandering those hard earnings of his aged father and careful savings of his tender mother. We follow him from one scene of dissipation and folly to another, until he begins to be "short of funds," and is driven to the most disgraceful shifts "to keep up appearances;" then to obtain an occasional favor from those on whom he has been accustomed to bestow them; and finally to obtain the very means of sustaining his miserable existence. We follow him, as he condescends (for gripping hunger pinches sore), to seek the menial employment of tending swine, and we hear his mortifying soliloquy, as he sits with disheveled and matted hair, ragged garments, and haggard and care-worn countenance, saying—"How many hired servants of my father's have bread enough and to spare, while I perish with hunger!" We imagine the shower of tears that fall like rain from his eyes as he thus soliloquizes, and then a momentary gleam of sunshine enlightens his haggard features as he adds, "I will arise and go to my father." We watch with intense interest the fluctuation between hope and fear, between resolution and irresolution, as he drags his weary way over mountains, through towns and villages, along lanes and through woodland, and forest, forgetful of all else, but the one all-absorbing idea—"his father and the home of his youth." Sometimes he is almost in despair at the thought that, perhaps, his misconduct has effaced the last feeling of affection from that father's heart; and that he may be taking that long and wearisome journey merely to be spurned as an ingrate wretch from that father's presence, and to die at last a beggar, friendless and despised of all mankind. But, then again, hope that subsists on all things, feeding upon the barest probability, infuses fresh spirit and life into his purposes, and he clings to that first resolution as the anchor of his soul, the polar star by which he shapes his course, the only device through which a single ray of light can penetrate his desponding mind, and cheer the darkness that reigns within. "DECEIT," he exclaims again and again, "I have determined," and from that determination I will not be turned. "I will arise and go to my father." In sentiment, if not in language, saying as thousands who since him have found pardon, peace and reconciliation with God—

"I can but perish if I go; I am resolved to try. For if I stay away, I know, I must forever die."

"Golden fairs appear through the apertures of an exquisitely wrought silver basket.—Baptist's Bible Note on the passage."

**A Domestic Scene.**  
"Twas early day—and sunlight streamed  
Soft through a quiet room.  
That hushed, but not for gloom,  
Still, but with naught of gloom;  
For there, secure in happy age,  
Whose hope is from above,  
A father communed with the page  
Of Homer's recorded love."

Pure fell the beam, and meekly bright,  
On his gray hair, and on his cheek;  
And touched the book with tender light.  
As if its shrine were there:  
But oh, that patriarch's aspect shone  
With something lovelier far—  
Radiance all the Spirit's own,  
Caught not from man or star.  
Some word of life 'e'en then had met  
His calm benignant eye,  
Some ancient promise breathing yet  
Of immortality;  
Some heart's deep language, where the glow  
Of unexpressed faith surges:  
For every feature said, "I know  
That my Redeemer lives."

And silent stood his children by,  
Hushing their very breath,  
Before the solemn sanctity  
Of thoughts o'erweeping breast;  
Silent; yet, did not each young breast  
With the heart's own voice, cry,  
Oh, blest be those fair girls, and blest  
That home where God is felt.

**"What I Live For."**  
I live for those who love me,  
For those who know me true;  
For the heaven that smiles above me,  
And awaits my spirit too.  
For the cause that lacks assistance,  
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For the future in the distance,  
And the good that I can do.

**A Lesson About the Blood of Christ.**  
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## SOUTH WESTERN BAPTIST.

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We view it, altogether, with a poetical feeling. We have said, and we again say it, that poetry may be rendered inseparable from every action of one's life. There is poetry in asking a favor—there is poetry in granting it. There is poetry, moreover, in a salutation given and received, poetry in a walk in conversation, in thought and in action. In a word, when poetry reigns in the heart, everything is viewed and felt with a happy, cheerful, loving, and "poetical" spirit.—*Kidd's "Honest Thoughts for Honest People."*

**TO PROMOTE THE GROWTH OF HAIR.**—A young lady friend of ours recently commenced the use of sage water to promote the growth of her hair upon recommendation of a coiffeur, and has now to discontinue its daily use, because it made her hair too thick. To prepare this, pour boiling water on the sage leaves, and let them remain some time in an oven or near a stove; then strain it and apply it daily to the roots of the hair. If any pomade is needed, an equal mixture of cocoa-nut and olive oil with a little perfume, is good.—*Chicago Herald.*

**TO DESTROY ANTS.**—It happened that a piece of camphor was laid in a drawer containing sugar which was infested by ants. On opening it, a few days afterwards, the bottom of the drawer was strewn with ants.—The experiment was repeated with success.

**SUGAR IN DIARRHOEA.**—Doctors Boehr and Sieber recommend the medicinal use of sugar as of great value in diarrhoea—one in a child aged three years, and another in a child aged four years—in which half an ounce of powdered white sugar given every hour, soon gave a favorable turn to symptoms of extreme gravity, which had long resisted all the ordinary means of cure.

**IMPORTANT TO FARMERS.**—Mr. Editor:—I have been informed by four gentlemen, (farmers,) that having been troubled with cholera in hogs, and finding that the smell was very offensive in the pastures where they were confined, were obliged to move them to another pasture some distance off, and in every case of removal it has proved a complete cure. Yours respectfully,

ROBERT HAWTHORNE, Marshall Winslow Register.

## DR. LITTLE'S VERMIFUGE.

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On his gray hair, and on his cheek;  
And touched the book with tender light.  
As if its shrine were there:  
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With something lovelier far—  
Radiance all the Spirit's own,  
Caught not from man or star.  
Some word of life 'e'en then had met  
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Some ancient promise breathing yet  
Of immortality;  
Some heart's deep language, where the glow  
Of unexpressed faith surges:  
For every feature said, "I know  
That my Redeemer lives."

And silent stood his children by,  
Hushing their very breath,  
Before the solemn sanctity  
Of thoughts o'erweeping breast;  
Silent; yet, did not each young breast  
With the heart's own voice, cry,  
Oh, blest be those fair girls, and blest  
That home where God is felt.

**"What I Live For."**  
I live for those who love me,  
For those who know me true;  
For the heaven that smiles above me,  
And awaits my spirit too.  
For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that I can do.

**A Lesson About the Blood of Christ.**  
1. What does the blood mean? The blood is the life. Lev. xiv. 14; Deut. 23.  
2. What does the shedding of blood do? It makes atonement. Lev. xvii. 11; Rom. iii. 25; Eph. i. 7.  
3. How does it do this? Because it is the giving of life for life; Christ's life for our life; Christ's death for our death. John 6:51; 1 Cor. xv. 3.  
4. How does the giving of one life for another, and one death for another, make atonement? Because the law thus gets its full due; and so it becomes righteous in God to pardon us. Isa. xlii. 21; Rom. iii. 23; 2 Cor. v. 21.  
5. How do we get the good of the blood? By believing what God has written concerning it. Rom. iii. 25, 26.  
6. How does our believing do this? Because it makes us one with him, and so puts our death upon him, and his life upon us. Rom. v. 11, vii. 4; Gal. ii. 20; Eph. i. 5.

**EDUCATION OF THE SEXES.**—Girls are too frequently early taught deceit, and they never forget the lesson.—Boys are more outspoken. This is because boys are instructed that to be frank and open is to be manly and generous, while their sisters are perpetually admonished that "this is not pretty or that not becoming" until they have learned to control their natural impulses, and to regulate their conduct by precept and example.—

The result of all this, that while men retain much of their natural dispositions, but too many women have made up characters.

**THE POETRY OF LIFE.**—Our idea of the world may be a singular one: but it pleases us vastly. We consider the world as formed, not for our use only, but for our continued enjoyment.—

"The orchard, the meadow, the deep tangled wildwood, And every loved spot that his infancy knew."

We view it, altogether, with a poetical feeling. We have said, and we again say it, that poetry may be rendered inseparable from every action of one's life. There is poetry in asking a favor—there is poetry in granting it. There is poetry, moreover, in a salutation given and received, poetry in a walk in conversation, in thought and in action. In a word, when poetry reigns in the heart, everything is viewed and felt with a happy, cheerful, loving, and "poetical" spirit.—*Kidd's "Honest Thoughts for Honest People."*

**TO PROMOTE THE GROWTH OF HAIR.**—A young lady friend of ours recently commenced the use of sage water to promote the growth of her hair upon recommendation of a coiffeur, and has now to discontinue its daily use, because it made her hair too thick. To prepare this, pour boiling water on the sage leaves, and let them remain some time in an oven or near a stove; then strain it and apply it daily to the roots of the hair. If any pomade is needed, an equal mixture of cocoa-nut and olive oil with a little perfume, is good.—*Chicago Herald.*

**TO DESTROY ANTS.**—It happened that a piece of camphor was laid in a drawer containing sugar which was infested by ants. On opening it, a few days afterwards, the bottom of the drawer was strewn with ants.—The experiment was repeated with success.

**SUGAR IN DIARRHOEA.**—Doctors Boehr and Sieber recommend the medicinal use of sugar as of great value in diarrhoea—one in a child aged three years, and another in a child aged four years—in which half an ounce of powdered white sugar given every hour, soon gave a favorable turn to symptoms of extreme gravity, which had long resisted all the ordinary means of cure.

**IMPORTANT TO FARMERS.**—Mr. Editor:—I have been informed by four gentlemen, (farmers,) that having been troubled with cholera in hogs, and finding that the smell was very offensive in the pastures where they were confined, were obliged to move them to another pasture some distance off, and in every case of removal it has proved a complete cure. Yours respectfully,

ROBERT HAWTHORNE, Marshall Winslow Register.

## LIFE DROPS.

For the South Western Baptist.  
LEARN OF JESUS.—MAT. XI. 29.  
SECOND SERIES.

My dear young friends: I do not wish to trouble you with needless repetitions, and yet I can hardly refrain from a long train of reflections that rise to my mind in regard to the advantages of such a teacher, one so competent in all respects, especially on subjects in which the eternal welfare of the soul is involved where a slight mistake might cause the loss of the undying spirit. How comfortable Nicodemus must have felt when he said (John 3:2) we know that thou art a teacher come from God. I must, however, refrain, and close this topic by endeavoring to impress you with the importance of a right estimate of his instructions. If he is divine, yea, verily and truly God as has been abundantly shown, how wise, how valuable are all his instructions. How important to follow every precept exactly. If Jesus says,—"Cast the net on the right side of the ship," (John 21:6) you will dare to say that the left, or the prow or the stern of the vessel will do as well.—Would Jesus teach trifles, establish ordinances that we might lightly esteem or leave out any thing that would be for our highest good?

In the next place, I remark that, in connection with all this vast, this unbounded ability which has been shown to be possessed by our divine Lord, he combines therewith the utmost plainness and simplicity. A wise and good man once remarked concerning the proper use of education—"It takes all the learning we can acquire to make things plain and easy to be understood." So our Great Teacher seemed to view this subject. He used all his boundless knowledge and vast powers, not as do many of the (so called) wise men of this world, merely to dazzle the minds of men and produce an impression of their own intellectual greatness, but to make the sublime and glorious doctrines, that he came into the world to teach so plain that the humblest intellect sincerely desiring to know the truth, shall not fail to understand the way and plan of salvation. It was, doubtless, this feature of his character, at least to a great degree, that led him to adopt the beautiful and impressive style of allegory which so eminently characterizes his discourses; a style that not only increases the delight of the instruction itself by presenting both the thing to be illustrated, and the illustration itself, to the mind's eye in one beautiful conception, (reminding us of what Solomon says, Prov. 25:11, "as apples of gold in pictures of silver,") but which, especially as employed by him, the great Master of this mode of instruction, renders the most abstruse and difficult ideas as clear as crystal, and so tangible as to become indelibly engraved upon the memory.

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