

H. E. TALIAFERRO, } EDITORS.  
J. E. DAWSON, }

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

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### The South Western Baptist.

A RELIGIOUS FAMILY NEWSPAPER:  
PUBLISHED WEEKLY.  
By THOS. F. MARTIN.

TALIAFERRO & DAWSON,  
PROPRIETORS.

From the Christian Index.

#### Preston and Lumpkin Churches.

The following statement, Letter and Reply were sent to us by the Lumpkin Church, with the request to publish them.—ED. INDEX.

[EXPLANATORY STATEMENT.—A female member of the Preston Church was charged with a high crime. Upon the trial, a majority of the Church professing not to be satisfied with the proof of her guilt, refused to exclude her. After the final action of the Church, some 20 or 30 members withdrew—some with letters of dismission and some without letters. This minority have called upon certain Churches to meet, by delegates, at Preston on a certain day, to determine which is the true Church, they or the majority.]

#### Letter to Lumpkin Church.

PRESTON, July 3, 1860.

To the Baptist Church at Lumpkin:  
DEAR BRETHREN: In behalf of a company of brethren and sisters in Christ, you are requested to send your Pastor, to meet in council, at Preston, August 15th, at 10 o'clock, a. m., to consider the propriety of recognizing said company of brethren and sisters, as Preston Baptist Church.

The following churches are invited, viz: Pineville, Beuna Vista, Union, Antioch, Shiloh, (Sumpter,) Rehoboth, Ebenezer, Pindown and Americus.

Affectionately yours in Christ,

JOHN M. SHEPHERD,

J. P. CHAPPEL,

E. P. BEAUCHAMPS,

J. D. STAPLETON,

Committee.

#### Reply of Lumpkin Church.

LUMPKIN, GA., July 12, 1860.

DEAR BRETHREN: The Lumpkin Baptist Church, in declining to accede to your request, as expressed in your letter of the 3rd inst., have appointed us, a committee, to present to your consideration, the reasons of her refusal.

1st. The Lumpkin church recognises no warrant in the New Testament for such a council as you have called; nor for any council to pass judgment on the act of a church. It is easy to conceive and appreciate the necessity, in some instances, of calling upon sister churches to mediate, by advice and counsel, in those cases, of much doubt and intricacy, where the church is unwilling to act without such friendly assistance. Various reasons may justify a church in summoning to her aid the piety and wisdom of other churches. The utmost that the brethren called upon, can do, is to advise; they have no authority to bind or coerce. But yours is a different case, and the results, sought to be accomplished, are widely different; inasmuch as the council, you have invoked, is to determine which is the true church; yourselves and those associated with you, or the majority whom you accuse of disorder? Its decision is intended to be of effect, and to bind somebody, either morally or legally, or else its session will result in an abortion.—Where do you get New Testament authority for binding any one by the decision? If it can legally bind no one, where is the use of its session? It must be evident to you, and to all right thinking people, that the council can possess no binding authority. The want of jurisdiction attaches to it in the beginning, and follows it through all its deliberation. It can not determine anything. After it shall have performed all of its functions and exhausted all of its powers, the churches will not be bound by its action; on the contrary, it will be under the highest obligation to disregard its decision. Having no jurisdiction, and consequently no authority, either express or implied, inherent or derivative, it can impose its mandates on no one. The body that might, thus summarily, and unscripturally, be decreed to be a church, would be no less nor no more a church than before the decree was issued. Nor would the church, unchurched, be any less a church, than before. Are not these propositions and conclusions true? Can you show how it is possible to invest the decisions of an illegal body with the essential attribute of legality? A council called without authority, setting without scripture warrant, is informal and illegal; and its solemn adjudications are utterly null and void.—Of course, the Lumpkin church could not be a party to a proceeding so lacking in these essential elements of regularity, legality and jurisdiction—a proceeding that would not bind her, and which she would be under no obligation to respect, no matter what might be the result.

2nd. The Lumpkin church, claiming for herself, sovereignty and independence, could never submit her rights, and what is more, her existence as a church, to the arbitrament of any class of men, nor any ecclesiastical council on earth. This position of sovereignty and independence, carries with it, the right, inherent and inalienable, of disciplining her own members. Whenever she has jurisdiction over the offence and offender, she claims that her judgment is final; and, in the name of Christ and by the authority of the word of God,

she demands complete respect for her judgment on the part of her sister churches. She can not, and will not consent to have her acts—acts performed within her own exclusive jurisdiction and dominions, passed upon, nor her rights invaded, nor her existence jeopardized by any earthly tribunal, however imposing or august it may be.—She would feel it to be her duty to carry this determined persistence in the maintenance of her rights of sovereignty and equality, within her own dominion, rights which are indispensable to the proper enforcement of discipline, and which lie at the foundation of her existence as a free and independent body, to the extent of severing every tie that binds her to her sister associated churches, rather than submit to a successful invasion from any quarter. Holding these views of her own rights, she can not, without a reckless abandonment of principle, trench upon the rights of another; on the contrary, the duty is paramount to abstain from any act that may in the remotest degree, imperil the rights, or put in jeopardy, the existence of a sister church. The golden rule is as applicable to churches as individuals; and the results of strictly obeying it are salutary beyond the conception of the wisest and best of the earth.

3rd. Even if the majority had have united and concurred in the request, this church would have declined sending a delegate to sit in a council convened for such a purpose. The precedent would be a dangerous one; and the ultimate consequences might tend to the overthrow and subjugation of the churches, and the destruction of their powers and supremacy by the erection over them, of a power higher than they are—a power unknown to the primitive churches—a power hostile to our republicanism, arrogant in its pretensions and despotic in its government.

You are respectfully reminded that a council, called, by the Emperor Constantine, to settle a difficulty between two pastors, was the precedent for calling the council of Nice in A. D. 325, from which, in process of time, grew up one of the most formidable and colossal hierarchies the world has ever known. Infants in time, grow up to the vigor of manhood; so a little council of local pretensions, called to settle a local dispute, grew finally into the proportions of a giant, that folded in its Biorean arms, States, Empires and Continents, the course of 15 centuries, and the scourge of civilization and Christianity. Against this spiritual despotism, the Baptists have waged an unceasing warfare as far back as history unveils the past, for which they have suffered persecution even unto death. Beware of small beginnings. Power is aggrandizing, and never voluntarily takes any backward steps or relinquishes its dominion. Its progress is onward and monopolising, until liberty languishes and dies in its unfraternal embrace.

4th. It should be the policy of sister churches to localize all such difficulties, and confine them to the particular region that gave them birth. They should never be permitted to widen out and extend to other communities. It is apprehended, yea, historically certain, that the council would only augment and scatter the flames. The majority would not be bound by its action if against them. If the decision should be in favor of the minority, they would claim the benefit of it, and at once set about the assertion of their supposed rights. The association, would then become the receptacle of a dispute, over which it has no jurisdiction, and which was not contemplated in its organization. If the association should so far invade the rights of the church, as to constitute itself into an appellate court, the difficulty is at once magnified in its proportions, the dangers are increased, and the breach suddenly becomes too wide ever to be bridged over. By far too many outsiders become interested partisans for anything like a speedy reconciliation. Woe be to any association that ever enters upon such an arena of strife! She scatters firebrands in her own midst, that may ultimately consume her. Principle, policy, expediency, all unite, in forever closing the doors of associations against all such cases. In this section, the temptations to forensic displays, and star performances, in our associations, are too alluring to be resisted. Such exhibitions, so humiliating, and so derogatory to the Christian character, of even some of our ministers, are fatal to everything like that calm consideration and cool judgment, so essential to an impartial settlement of all such cases.

Affectionately, therefore, we beg you to abstain from any further movement in the direction you have indicated.—Either re-visit with the church, in disorder, though it may be, and wait for time, and a kind Providence to correct the evil; or else use your letters in the formation of a separate church. Those who have no letters are in disorder, and their duty is too plain to need a suggestion from this church. By living an orderly, upright life, by dwelling near the throne of grace, by eschewing all

strife, by repelling all intermeddling from without, and cultivating those things that make for peace, the dissension will as certainly be healed as that God dwells in Zion. Rare indeed, are the churches that do not fail at times to satisfy all their members. If in all such cases the dissatisfied party seeks redress by denying the existence of a church, and casting off its authority, no church can maintain its organization, or enforce its discipline. It becomes the duty of church members, at times, to submit to wrong for the sake of the good that may come of such submission. Rebellion and insubordination to church authority, rarely ever succeeds in righting the wrong. It is not unfrequently, a dangerous and fatal remedy.

We beg to state, in conclusion, that we do not profess to know anything of the guilt or innocence of the accused about which this difficulty has occurred. All we know is, that a sister was accused of a high crime, and that a majority of the church professing not to be convinced of her guilt, refused to exclude her.

In behalf of the church, we are yours fraternally,  
J. M. CLARK,  
W. L. MANSFIELD,  
S. WARNER,  
J. R. ROCKWELL,  
Committee.

To John M. Shepherd and others, committee, Preston, Ga.

#### Execution of Ridley and Latimer.

In turning round, however, Ridley saw Latimer coming up behind him in the freize coat, with the cap and handkerchief,—the work-day costume unaltered, except that under his cloak, and reaching to his feet, the old man wore a long new shroud.

"Oh! be ye there?" Ridley exclaimed.

"Yes," Latimer answered. "Have after as fast as I can follow." Ridley ran to him and embraced him.

"Be of good heart, brother," said he; "God will either assuage the flame, or else strengthen us to abide it." "They knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard. Lord Williams, the Vice-Chancellor, and the doctors, were seated on a platform close to the stake. A sermon was preached, a "scant one," of "scarce a quarter of an hour," and then Ridley begged that for Christ's sake he might say a few words. Lord Williams looked to the doctors, one of whom started from his seat, and laid his hands on his lips.

"Recant," he said, "and you may both speak and live."

"So long as the breath is in my body," Ridley answered, "I will never deny my Lord Christ and His own truth. God's will be done in me. I commit our cause," he said in a loud voice, turning to the people, "to Almighty God, who shall infallibly judge all."

The brief preparations were swiftly made. Ridley gave his gown and tiptoe to his brother-in-law, and distributed remembrances among those who were nearest to him. To Sir Henry Lee he gave a new great, to others he gave handkerchiefs, nutmegs, slices of ginger, his watch, and miscellaneous trinkets; "some plucked off the points of his hose," "happy," it was said, "was he that might get any rag of him."

Latimer had nothing to give. He threw off his cloak, stood bolt upright in his shroud, and the friends took their places on either side of the stake. "Oh, Heavenly Father," Ridley said, "I give unto Thee most humble thanks for that Thou hast called me to be a professor of Thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies."

A chain was passed round their bodies, and fastened with a staple. A friend brought a bag of powder, and hung it round Ridley's neck. "I will take it to be sent of God," Ridley said. "Have you any more for my brother?" "Yes, sir," the friend answered.

"Give it him betimes, then," Ridley replied, "lest it be too late."

The fire was then brought. To the last moment Ridley was distressed about the leases, and bound as he was, he entreated Lord Williams to intercede with the Queen about them.

"I will remember your suit," Lord Williams answered.

The lighted torch was laid to the faggot. "Be of good comfort, Master Ridley," Latimer cried, at the crackling of the flames. "Play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." "In manus tuas, Domine, commendo spiritum meum." "O Father of Heaven," said Latimer, on the other side, "receive my soul."

Latimer died first; as the flame blazed up about him he bathed his hands in it, and stroked his face. The powder exploded, and he became instantaneously senseless. His companion was less fortunate. The sticks had been piled too thickly over the gorge that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. "I cannot burn," he called; "Lord, have

mercy on me; let the fire come to me; I cannot burn." His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with "a bill," and let in the air; the red tongues of fire shot up fiercely, Ridley wrested himself into middle of them, and the powder did its work.—History of England from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Cronin, M. A.

#### Hon. and Rev. Baptist Noel.

The Rev. Dr. Leyburn, of Philadelphia, now traveling in Europe, is writing to the Presbyterian a series of very entertaining letters. We find in his last, from London, the following generous words with regard to Baptist Noel:

I was greatly delighted with what I saw of Baptist Noel. Though he wears the prefix "Honorable" as well as "Reverend" to his name, he does not think himself too lofty to minister with his whole heart to the humblest. It was deeply interesting to see him with his refined, gentlemanly, polished manner, standing over some of the poor who had come here this evening, and in the most tender, affectionate words pleading with them to come to Christ, whilst tears were rolling down their cheeks. I do not doubt that Baptist Noel will have a high seat in heaven. His social position, and his high standing in the Established Church, would have secured for him almost any ecclesiastical preferment he could have wished, but for conscience' sake he gave up all, and is now ministering in an extremely plain chapel, and apparently to a very plain people. He is a noble sample of a faithful, true-hearted minister of Jesus.

As we were coming down the aisle on our way out, before the close of this inquiry meeting, my attention was attracted by a child's voice in earnest exhortation. I looked into the adjacent pew, and there saw a little girl of apparently eleven or twelve years of age, pouring out an exhortation to another, which, after listening for sometimes to it, I must say, for appropriateness and effectiveness, I have rarely ever heard excelled. It was not mere exhortation either; it was intelligent statements of truth, and most apt scriptural quotations. Their bonnets and position prevented them from observing that we were listening, and we had the opportunity of receiving benefit to our own souls from this gifted and spiritually-minded child's sermon. Taking all the circumstances into view, I have rarely heard anything more remarkable. That child has not only a fine natural mind, but she has been largely taught by the Holy Spirit. After a while we said a few words to her, and her intelligent face, when she looked up with the big, pearly tear drops standing on her cheeks, was beautiful. I saw in her hand a tract, in large type, wet with one of her tears, and putting a few pennies in her hand to buy others, I told her she must let me have that; and I have brought it away as a memorial of this interesting evening at Baptist Noel's chapel, and of that dear little child, whose name I have inscribed upon it. May the children who may read or hear of this follow the example of this little Annie Mann, and remember their Saviour in the morning of their lives.

#### Encouraging the Minister.

When a congregation call a minister to take the office of pastor among them, and the charge of their souls, they also "promise to him all due support, respect, encouragement and obedience in the Lord." It is well to consider what this means. Without the fulfillment of such promise, no pastor can in ordinary circumstances be expected to continue his labors among a people. The remarks we intend now to make have reference only to one of the points above named—encouragement.

What kind of encouragement is the pastor entitled to receive? The covetous man, who judges everybody by himself, replies, pay him a good salary punctually, and then you have afforded him all the encouragement he needs. None but the most mercenary hireling can be satisfied with such encouragement. The salary is a part, an important part, of the congregation's promise, it is true, but if not the least, it certainly is by no means the most important.

Some appear to think that flattery is the best encouragement. But however much a pastor may desire to have the approbation or admiration of his people, every minister of sense desires something more than what Dr. Chalmers happily styled "the hosannas of a drivelling generation."

Every true pastor must have some sympathy with his cause, some identification of feeling with that of his Master. If he has not a constant desire that "the pleasure of the Lord shall prosper in his hand," he has assuredly mistaken his calling. Evidently then, that which will cheer him most, will be the sight of his flock living godly and devoted lives. We venture to say that many a minister is more cheered by the devout behaviour, the constant attendance, the conscientious and prayerful living of some obscure widow, supported by the charities of his congregation, than by men of wealth, who, though professors of religion, are covetous and lukewarm; dead flies that cause the ointment of the apothecary to send forth a stinking savor.

No one but a pastor can tell how great a delight it is to see the people of his charge growing in grace and in knowledge; none else can fully understand the joy that springs up in the heart at the sight of men reclaimed from error and sin, by his instrumental-ity. And none else can understand the grief caused by the inconsistent deportment of a member of his flock. John says, "I have no greater joy than to hear that my children walk in truth." And the brave Apostle of the Gentiles, that never quailed before a foe, wept when he saw some walk disorderly.—We have sometimes wished we could tell some of our charge how much we have been lifted up by their meek and quiet living, their constant and interested attendance upon the word, and their generous sympathy with the Master's cause shown in many ways. Oh! how sweet to feel, as one looks over a congregation, that there are persons present that have just come from their closets, where they have been praying for a blessing upon the ordinances;—that have come to hear, not so much the man as the minister, or as Cornelius expressed it, that can say, "Now, therefore, we are all here present before God to hear all things that are commanded thee of God."

Many misapprehend entirely a familiar text that bears upon this point.—Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Some seem to understand this as referring to the pastor's giving up his account with joy as one that has been faithful. But the exhortation evidently is that the people should obey their leaders, so that those who have charge of them may have the joy of reporting to the Master that the people under their care have done well. Let our readers never forget that the best way to encourage their minister, is just to do their duty as devoted Christians. Remember, too, what is grief to the minister is loss to you. Do your part as zealous disciples, and your pastor will say as Paul to the Thessalonians, "Ye are our glory and joy."—Christian Instructor.

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#### Sensation Preaching.

It is curious, and according to the observer's point of view, amusing or painful to read the bills of fare for Sabbath, spread before us in the secular papers. We have not yet had the Great Eastern morally considered, but in due time it probably will be. We have sermons offered us on the Chinese, the Japanese, and no doubt, if we wait long enough, we may have some on the Esquimaux; sermons on Free Soil and on Popular Sovereignty; sermons on the power of the Supreme Court, and the Prerogatives of the Federal Senate; sermons by newly-fledged Summerfields; sermons on Kossuth and Humboldt; sermons on the last executed murderer; sermons about Gog and Magog; sermons on every person and every thing under the sun but our adorable Redeemer and the way of salvation.

We grant that there are aspects of our daily life which imperatively demand the attention of the earnest preacher, matters of general and social interest which should be fully discussed by him. But here as elsewhere the spirit in which a thing is done will make all imaginable difference in the quality of the work. And it is the spirit of levity carried into the most serious business intrusted to man on earth, the effort to startle by extravagant statements, the ambition to make an auditory gape and stare, which is doing the mischief we deprecate.

There is in this perversion of talent and taste, a want of confidence in the power of the legitimate themes of Christianity, to awaken public attention—a feeling that they are worn thread-bare, and that the old garment must be pieced with these parti-colored patches of new cloth. We believe there never was a more fatal mistake. There is a richness, a fullness in the Gospel alone which will always attract and charm, if it is honestly brought out. The revival of 1857 has awakened an interest in the simple and effective statement of the glad tidings from God to men, such as was never before known among us.—This is a time of all others when preaching should be Scriptural, when every sermon should contain an answer to the question, "What must I do to be saved?" when every church service should contribute to edification. The unparalleled multiplication of popular commentaries is a symptom that there is every where a hunger for the word of life, and a proof too of the readiness to use suitable helps for the understanding of its contents.

THE ORATORY AND THE PRACTICAL MAN.—The late Lord Chatham (when Mr. Pitt) on some occasion made a very long and able speech in the Privy Council, relative to some naval matter.—Every one present was struck by the force of his eloquence. Lord Anson, who was no orator, being then at the head of the Admiralty, and differing entirely in opinion from Mr. Pitt, got up, and only said these words:

"My Lords, Mr. Secretary is very elo-

quent, and has stated his own opinion very plausibly. I am no orator, and all I shall say is, that he knows nothing at all of what he has been talking about."

#### Garibaldi.

Everything pertaining to public characters comes to be clothed with importance and interest. Garibaldi is now the central figure in the groups of Europe's representative men. The latest intelligence gives him a still stronger position and reveals for the cause for which he fights a future of no ordinary promise.—If the powers of Europe will but give to Garibaldi and his impetuous and devoted followers an open field, we shall look for the standard of freedom to be planted where the ensigns of tyranny have terrified and subdued the people these many years. We find in an English paper the following with regard to Garibaldi's dress and personal appearance:

He wears light grey pantaloons, with a red cotton shirt, fastened by five small mother-of-pearl buttons, and a silk handkerchief, with different colors on a violet ground, lightly tied by two knots on his left shoulder, the other two ends hanging loosely over his right.—He wears on his head a hat of the kind called in Italy a "pajolo," of the color of camel's hair, but so worn and battered, that many a man, without the pretension to be a dandy, would have considerable objections to such an article of costume. It is, in plain English, "a shocking bad hat." He does not wear any sword, at least at present. He walks with a rapid step, so rapid that even his youngest aides-de-camp have the greatest difficulty in keeping up with him. This quickness of step images the quickness of all his movements, military or political, as the course of the present expedition proves. The Washington of Italy is no exception to the old saying, that "no man is a hero to his valet." The domestic of Garibaldi who comes nearest that character informed me confidentially that "his master is not without his weaknesses." He is prodigiously particular about the color and pattern of these same handkerchiefs which he wears thrown over his shoulder. He is also very particular about the red cloak which he carries folded on his left shoulder when in company, and which he arranges with great care.—Here Garibaldi never changes his picturesque attire, and it seems to become him far better than would any uniform all bedizen with gold lace, and covered with orders and stars. He cares little for uniforms; and, as to stars and crosses, he is wont to say that, "when a soldier fights for his native country, he should desire no richer ornament than the laurel wreath which he receives after battle, to be exchanged for another and a fresher one when the next fight is won."

#### Benevolence and Happiness.

A life of passionate gratification is not to be compared with a life of active benevolence. God has so constituted our nature, that a man cannot be happy unless he is, or thinks he is, a means of good. Judging from our own experience, we cannot conceive of a picture of more unutterable wretchedness than is furnished by one who knows that he is wholly useless to the world. Give a man what you please, surround him with all the means of gratification, and yet let the conviction come home to him, clear and irresistible, that there is not a being in God's universe a whit the better or happier for his existence; let him feel that he is thus a blot upon, because a blank in, the universe, and the universe will not furnish a more unhappy being. Herein lies the solution of that, to many, inexplicable fact, that the schemes of mere selfishness, however wisely laid, however energetically and successfully prosecuted never add to the joys, but always to the pains of those who originate and are engaged in them. It is not so with a man of opposite characteristics. Take from him what you please, and you do not take from him the elements of his joy, if you leave him to the conviction that in any way he is useful. If you contract the circle, and diminish the sphere of his influence, you detract from his means of doing good. And, as we cannot conceive of a more wretched being than one who feels himself to be a slave of an uncontrolled selfishness, so we cannot conceive of a happier being than a man of truly benevolent heart, whose wishes describe the circle and bound the sphere of his influence, and whose means are ample to give those wishes full expression.—Rev. Erskine Mason.

#### An Effectual Call.

An effectual calling is the sovereign work of the Holy Ghost. It is the resurrection of the soul from a spiritual death of trespasses and sins, to a spiritual life of repentance and faith in our Lord Jesus Christ. It is a transition of the soul from the condemning power of sin and ruin, to a state of justification and eternal life. It is the renovation of the heart, and will, and life—the commencement of an endless progress in happiness and glory.

When this great work is accomplished we have a conviction of the gift and odious nature of sin, of the vanity and emptiness of earthly objects, the absolute need of Almighty grace and the justice of God should be withheld, of the infinite fullness in Christ and his willingness to save. There is also a full and hearty inclination of the will to surrender our all into the hands of Christ, and accept of him as our Savior, our Righteousness, our Priest and King, and all, as the free, unmerited gift of God.

The ground of this call is not anything we ever did possess, or can attain; nor anything we ever have done, or can do, but the mercy of God according to his eternal purpose.

If we are the distinguished subjects of this high and holy calling, it is because God has chosen us through the sanctification of the Spirit and belief of the truth.

The more we truly feel the sovereignty of God, in calling us from darkness to light, from sin to holiness, the deeper will be our humility, and the more we shall strive to do in his cause, as a reasonable duty, as a pleasure and privilege. And such doing is most efficient in carrying forward the purposes of Jehovah.

J. M. COBBIN.

SEED TO THE SOWER.—There are two ways of treating the seed. The botanist splits it up, and discourses on its various characteristics; the simple husbandman eats and sows; sows and eats. Similarly there are two ways of treating the gospel. A critic dissects it; raises a mountain of debate about the structure of the whole, and the relation of its parts; and when he is done with his argument, he is done.—To him the letter is dead; he neither lives on it himself, nor spreads it for the good of his neighbors. He neither sows nor eats. The disciple of Jesus, ungering for righteousness, takes the seed whole; it is bread for to-day's hunger, and seed for to-morrow's supply.

TRUTH DILUTED.—Divine truth should be explained, illustrated and enforced, but not diluted. Preachers and Sunday school teachers should guard against diluting the truth, and thereby weakening its force. A gentleman once gave to a good man and woman a folio commentary to aid them in their daily worship. After they had tried it for some time, the husband said to the wife, "I

He is wise, or will soon be so, who keeps wise company.



think we did better before we had this great book. When we read the Bible itself, it was like a glass of pure wine; but now it is like a glass wine in a pail of water."

## The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Aug. 23, 1860.

### Thoughts on Preaching.

It is said that Dr. CHALMERS on one occasion, while preaching, paused and observed to his audience, that the topics of the gospel were few and simple, and that those topics must constitute the permanent staple of every discourse worthy the name of a gospel sermon. While this remark contains a most important truth, it is capable of being perverted to a far different use to that which the eloquent preacher designed. It is to be feared that many a minister yields himself up to an inglorious indolence, by the application of some such palliative to his conscience. He reasons thus: "Well, since the gospel is a very simple story—since the great fundamental doctrines of the Bible are few and easily declared—since these doctrines are to constitute the sum and substance of all our preaching—why, all that the minister has to do, is, to arrange these topics, these doctrines, into something like a system in his mind, and incorporate them into all his sermons." And when you have heard half a dozen sermons from a man who reasons thus, you have heard about all that he will ever be able to teach you. Such men sometimes make pretty fair evangelists, but certainly they never will eminently succeed in "feeding the flock" of Christ. And may not this imperfect view of ministerial duty have created in our churches that habit of changing their pastors which the ministry themselves so much deplore?

But if it be asked, wherein is the defect in the reasoning of this man? We answer in this—that it converts the living truths of God's word into mere abstractions. He takes the propositions on his church book, called "articles of faith," and makes them his ritual. He sees nothing beyond this beaten circle. Each topic has its chosen channel of thought and form of expression, which are followed with as much precision as an Episcopalian does his "prayer book." To suppose that the same processes which conduct one in his enquiries after natural truth are to conduct him in his efforts to ascertain moral and religious truth, is doubtless a very great mistake. When, for instance, a school boy learns the multiplication table, he knows it just as perfectly as he ever can know it. When he learns that "twelve times twelve make one hundred and forty-four," he has obtained every thing out of that proposition it ever can yield him, or any body else. It admits of no degrees.—But will it do to say that when a young convert first learns from happy experience that "Jesus Christ is the son of God and the Savior of sinners," that he has comprehended every thing that that proposition contains? Christian reader! was it so with you? Rather have you not ascertained, that it is simply the title page, so to speak, to an immense volume, the infinite compass of which will require eternity to unfold? Has any saint in glory ever yet measured the vast amplitude of that blessed truth, "Jesus Christ the Son of God, and the Savior of the world?"

When, therefore, we say that Jesus Christ and him crucified is the great gospel theme we mean not that the minister shall be perpetually dwelling upon a set of stereotyped phrases, but that he shall strive for that holy accuracy, that ready and prompt appreciation of the glory of the Redeemer, by which he sees Christ in every thing; Christ in prophecy—Christ in the Patriarchal and Jewish offerings—Christ in the Psalms—Christ, especially the fight and glory of the New Testament—Christ vitalizing every promise, every doctrine, every precept, every threatening—Christ in his church, superintending all its interest, directing and encouraging all his ministers, pervading his ordinances, and lending his solemn and awful sanctions to its discipline—Christ in history, directing all the events of this world after the counsel of his own will—invested with supreme authority in heaven and on earth, ruling in the midst of his enemies, tempering his providences to the spiritual nourishment of his people, adjusting his judgments and mercies to the necessities of all, and receiving the highest adoration of angels—Christ our Prophet, Priest and King; yea, "King of kings, and Lord of lords"—the Judge of quick and dead, the awful Dispenser of eternal life or eternal death at the last day! These are some of the phases in which the minister of the gospel is to contemplate and preach Jesus Christ to the world. The great volume of nature will supply him with the richest illustrations; for "the heavens declare the glory of the God, and firmament sheweth his handiwork."

While, therefore, he is bound to give prominence to the great fundamental truths of the gospel, yet he has offered to him a boundless variety of forms in which to present them. There is "a ready wit of faith" that sees Christ in every thing. "I know of no truth out of Jesus," was a favorite saying of the late Jesse Mercer. Nothing but the most culpable indolence prevents any minister from discerning the glory of the Redeemer in all the operations of his hand in creation, providence and grace.

"Through each bright world above, behold Ten thousand thousand charms unfold;

Earth, air, and mighty seas, combine To speak his wisdom all divine.

"But in redemption, O, what grace! His wonders, O, what thought can trace! Here, wisdom shines forever bright; Praise him, my soul, with sweet delight."

Rev. J. E. Dawson.

Doubtless our readers wish to know the state of his health. We have received but few letters from him. We take the following extract from a letter to a friend, dated Aug. 17th. He was then at Red Sulphur Springs, Va.—Speaking of past difficulties with many regrets, he says:

"I am for doing every thing which truth will allow in order to tranquillize the public mind."

"It will, perhaps, be a source of regret to very many, that it should have been necessary to discuss these general questions, but that the result will be a great and permanent blessing to the churches I have no doubt."

"The subject of church organization will be better understood, the practice of the churches more uniform, and a gradual return to the simplicity of the gospel. May the Lord hasten these results. There is one question yet remaining which deserves more attention than it has had, but which has no necessary connection with these late events. I mean the popular opinion that Baptists have no church government, if my life is spared I hope to complete the series of articles, the first of which has been published in the S. W. B."

"When I wrote my last letter I expected to have left here last Tuesday, but Providence seemed to interpose and we are still here, and it is now uncertain when we shall leave. Will write again in a few days and let you know more definitely."

"When I first arrived my health seemed to improve, but for the last ten days has receded. The Dr. is now applying blisters in connection with the water, we hope with better prospects of success. May the Lord permit us to meet again."

Affectionately,  
J. E. Dawson."

### New Polity Clearly Defined.

Rev. Aaron Jones Jr., who has recently taken charge of the Mississippi Baptist as editor and proprietor, in his issue of the 2nd inst., clearly defines his position on the Church Polity question now under discussion in Baptist papers South. Brother Jones is frank and outspoken and leaves no doubt as to his position. We like the manly frankness and candor in the following extracts from his article on that subject. He takes the New Polity position thus:

"We believe that the government of Christ's churches is strictly congregational; that each church is entirely independent of every other church; that the acts or decisions of one church, cannot bind the acts or decisions of another church; that the church has no legislative authority; that its powers are strictly executive; that the church is as much a subject of law, as the individual members are; and that if, by prejudice, partiality or ignorance, she is guilty of malpractice in pretending to execute these laws, that very malpractice invalidates her acts, and convicts her of a violation of the laws which it was her duty simply to execute."

"We believe, therefore, that churches being equally independent, when one church becomes satisfied that another has violated the laws of Christ, she has the inherent right when applied to by parties aggrieved by such church action, to right the wrongs which the first church committed—not by reversing her decision, for that would be interfering with her independence—but by making an independent decision, adverse from the decision of the first church, if fidelity to the laws of Christ requires such decision. In this case, we believe each church decides for itself, in which consists the very essence of independence."

And this from a Baptist paper that is considered the organ of the Baptists of Mississippi! Will Mississippi Baptists endorse it? We make no comments. The reader can easily see the new features of the Polity recently sprung upon Baptists, and can detect, without aid from us, the sophistry in the positions. We have published it to let our readers see the naked thing clearly defined. Baptists can now see their new court of appeal and govern themselves accordingly. The Old Polity that made the excluding Church the only court of appeal is unsuited to the times and exigencies, and a new one is manufactured to suit this Rail Road and Telegraphic age.

We are glad that brother Jones will not have a part of the programme of the New Polity Baptists; at least he will not allow an Association, Convention or Council to be the "proper appeal for persons wrongfully excluded," and clearly sets up his appellate court in the following brief article of his faith:

"We believe that the proper appeal for persons wrongfully excluded, is not to an Association, Convention, or Council, but to the bar of another independent church."

Here for the present we will leave the matter by referring the reader to a correspondence on the first page between the Baptist Church at Lumpkin, Ga., and a faction of Baptists of Preston Church. Read it and you can see the practical workings of the New Polity. The Reply of the Committee of Lumpkin Church is an able document, and the course of that Church was dignified and Scriptural.

### Dr. Manly.

As our venerable brother is regarded as public property among the Baptists of Alabama, it will be seen from the following how they inquire after him, and how highly they appreciate his labors in the Lord. In our travels wherever brother Manly has been we hear the same testimony as to the savory influence which he exerts, both in the pulpit and by his private intercourse.—There is, so far as we know, a general desire that he should continue in the field as State Evangelist. A very intelligent brother writes from Claiborne, Alabama, thus:

"What is our venerable and beloved brother Doctor Manly, doing? Cannot

some of our brethren communicate with you occasionally about him, so that those of us with whom he has left such sweet and endearing remembrances could occasionally hear of him. I think the balance of his life should be spent in the way he is engaged this year; for truly has our Master's cause derived increased respect and veneration from his labors while the Church, immediate, has been edified and revived."

### European Intervention.

Late advices from Europe show that the leading powers on the continent have interfered and stopped the Syrian massacres. While these Great Powers sometimes come in deadly conflict with each other, and there are none to stop the effusion of blood, yet when smaller States engage in war, and when barbarous and semicivilized nations embark in the work of wholesale slaughter, they interfere and put a stop to the fiendish and murderous work. The big "dogs of war" can leave their kennels and worry each other to their content, but in their compassion they will not suffer the little "dogs of war" to harm each other. Nor will they allow the voices of war, the barbarous nations and tribes, to pursue their unscientific work of death. Well, we are glad they are of some service in "keeping the peace." Turkey was unable and indisposed to stop the Druses from massacring the Maronite Christians and it was well for neighboring Christian Powers to interfere. France, England and Russia lead in the enterprise. Hostilities have ceased, the Syrian Conference will soon meet and diplomatic matters will be so arranged, doubtless, that peace and civilization will be promoted. Well for the world that there are well organized governments to curb, govern, and punish evil doers.

We acknowledge the receipt of two volumes published by the Domestic and Indian Mission Board of the Southern Baptist Convention, entitled, A Grammar of the Muskoke, or Creek Language. The other, The Gospel according to John. Both by Rev. H. F. Buckner, Missionary to the Creek Indians, assisted by his interpreter, C. H. Henson, Superintendent of Public Instruction, Mingo Creek Nation. All we can say of these volumes is, that they are neatly printed and look well, and are doubtless most excellent works.—The Grammar is certified to by good authorities as the best extant in Creek Language. The same is certified of the Translation of John. We are ignorant of the Creek Language and can say nothing of their merits. We are pleased to see such advances in literature in our Indian Missions. Funds have been called for to aid in paying for the printing of these works, which we hope, as they are now needed, will soon be forth coming. May brother Buckner's life be spared long, to contribute other volumes to the literature of Indian missions!

### Read and Act.

But few have responded as yet to the Appeal for brother Lloyd. That few have been sisters mostly. They never fail. We publish the following to stir up others to do likewise. We know the good sister will excuse us for thus using her private note, and her name:

"BURNSVILLE, Aug. 15, 1860.  
Messrs. Editors: In a late number of your paper I read an account of the misfortune of Elder W. E. Lloyd, and here enclose five dollars for his benefit."

"I tell you, gentlemen, I want every Baptist brother and sister to open their hearts and purses and give that minister something that he may be able to preach Christ and Him crucified. If each one would give him even one dollar, not one of them would be the poorer, and his loss would soon be made up, while he could preach without hindrance, and with such a lightened, thankful heart that he might accomplish much good."

"Come, brothers and sisters, try the experiment."

Respectfully, ELIZABETH CLAY."

The following queries we prefer should be answered by some of our correspondents:

1. A Church is without a Pastor and has an ordained minister in her midst in good standing, who, though unable to do all the work of a pastor, is able to do good service. What is the duty of that Church and its deacons in regard to such minister?
2. When a pastor is called, What relation does such an ordained elder sustain to the Church, deacons and pastor?
3. What are their duties and obligations towards each other?

ENQUIRER.

Rev. A. W. Chambliss, of Gainesville, is industriously and successfully prosecuting the "Ministry which he has received of the Lord Jesus," as may be seen by the following extract which we take from a business letter. We re-joice in his success, and hope the Master will continue to bless his labors.—He says:

"God has greatly blessed my ministry this year, and I may say ever since I have been in the State. Within the last ten months I have baptized fifty persons into the two churches to which I preach. Our congregations are very large, ranging usually from 600 to 1000 souls, including blacks, and I see frequently biddings of precious interest. Pray for me, that God may greatly increase my usefulness."

The Minutes of the East Alabama Convention have been sent to persons living in different sections of the State. Those to whom they are sent marked, "For distribution," will please distribute them. Some packages are sent to persons for the various Associations and are so marked; they are requested to carry or send them to the Associations for which they are designed.

We learn from the United States that the time of holding the Judson Association is changed from Saturday October 20th, to Saturday October 6th.

For the South Western Baptist.

RICHMOND, VA., Aug. 13, 1860.

Messrs. Editors: Your excellent paper of the 9th instant has just arrived. I see that the everlasting, inexhaustible question, "May a person excluded from one Church be received by another Church," is still "upon the tapis." The extract in your leader from Dr. Wayland's "University Sermons," indicates the origin of the theory, that "the Baptists have no church government." 'Tis astonishing that Baptists in the South should be so much under the influence of Dr. Wayland. The origin of the Board discussions, and of others, besides this Church reception question, may be traced to him. Since the publication of his philosophical works, and his controversy with Fuller, his fame has had a prestige in the South, which, in many minds, secures an endorsement of his errors as well as the truths he has sustained and defended. He is, beyond question, a philosopher, but a very unsafe theologian. Baptist theology can be readily acquired, by the exercise of good common sense, from the New Testament itself; and it is only when brethren shape their arguments with the view of providing for an isolated case, that they "darken counsel by words without knowledge."

Whether the Baptists have a uniform government or not, instinctive reason tells me that when a man has been, after a fair trial, excluded from a Church, he ought not to be received by another, unless there is something peculiar in his case, which would make it an exception to the general rule. We all know that churches do not hastily exclude their members, and that they are willing—often too willing—to restore the excluded on the first show of penitence. The excluded then, can always get back if they want to come in the gospel way. And if they will not come in the way prescribed, I say with my old friend, brother Baptist, "do nothing" to bring them. Let them stay in the world, or anywhere between the church and the world, if such a territory can be found. They would be better off there, and on the theory of Dr. Wayland, they, (if there should be enough of them,) might organize a church of their own, with a government to suit themselves.

Excuse me, Brethren Editors, for these lines. To write, with me, is difficult, though the temptation is very strong. I am highly gratified to learn that the cause of Christianity and of Missions is advancing in Alabama. I was sure that the anarchy precipitated upon the churches by the wild schemes of adventurers, could not last long. The worst is over, and may God preserve the churches, the mission enterprises, and the colleges of Alabama.

JOSEPH WALKER.

### The Early Church.

In the struggle now going on in England, to abolish compulsory church contributions, it might be supposed that the London Times, the leading English journal, would support the State Church in all its demands. Yet we find in one of our exchanges the following significant paragraph, from one of the leading articles of that journal:

"In the whole of the New Testament there is not a word to suggest the idea that the Early Church had any yard of landed property, or one drachma of fixed income, or anything but the free-will offerings of the converts from week to week, accepted when offered, otherwise cheerfully dispensed with. As the Church of England still reads the New Testament in the vulgar tongue, and teaches it in schools, it cannot refuse the appeal to a fact which appears on almost every page."

When the Times can speak so boldly against the claims of the Established Church, it is not difficult to judge what the end shall be of the effort of the English dissenters, to abolish church rates.—True Union.

### Honorary Degrees.

At the late Commencement exercises of the Furman University the degree of Doctor of Divinity was conferred on Rev. A. M. POINDEXTER of Richmond, and Rev. E. T. WINKLER of Charleston. The same was conferred on Rev. S. G. HILLYER of Penfield, by Mercer University at its late Commencement.

### Louisiana Baptist.

Rev. H. LEE, who established this excellent paper, has, on account of bad health, sold his interest to W. F. WELLS. We part with brother Lee as an editor with regret, but judging from his valedictory it will be a great relief to him. He, it seems, has never found that ideal thing, the "Editor's Easy Chair." May he have an easy time of it in the private relations of life. We greet brother Wells, and wish him a happy, prosperous and useful career. We are pleased to see in his programme which he intends to maintain, the following item:

CONGREGATIONALISM.—i. e., an unyielding enforcement of Baptist sentiments—teaching the independence of each church, and that every such church is the last appeal in all cases of ecclesiastical trial and discipline.

The Aurora, a Southern Literary Magazine, has been purchased by H. B. FOLK & Co. The first number under the new arrangement is before us, beautiful and interesting. This Magazine, which has struggled hard for an existence in the literary world, may now be regarded as permanently established. It is published monthly, in Memphis, Tenn., at \$2 per annum in advance. Who wants a valuable family Magazine? Address H. B. FOLK & Co., Memphis, Tenn.

### Southern Theological Seminary.

This Institution has closed its first year, and in our advertising columns may be seen the announcement of its second session. From the first we have vindicated the propriety of this Seminary, and we are gratified to see Southern Baptists lay hold of it with such energy. It has the entire confidence of Baptists, South, and we hope to see the endowment secured soon, and the able Faculty well sustained in their efforts to furnish the denomination with a well educated and thoroughly trained ministry.

For the South Western Baptist.

STANFORD, GA., Aug. 10th, 1860.

Messrs. Editors: Supposing that you and the readers of your good paper love to hear of the sinner's of God's Spirit, and the salvation of sinners, I have concluded to give you a short account of an interesting revival at Bethel church, Muscogee Co., Ga.

At our regular meeting in July, the Lord manifested his gracious presence in our midst. Bro. T. B. SLADE was with us the two first days, and preached for me. On Monday, the 23d July, we had a missionary meeting. Bro. J. H. DeVotie was with us, and gave us an interesting discourse on the subject of missions. Fervent prayers were offered to the throne of grace for the prosperity of the missionary cause, and our Boards and missionaries, at home and abroad. The Lord was with us in this meeting. Bro. DeVotie was taken sick, and left us. I continued the meeting through the week, in the day only, as I had no ministerial aid after Monday; the Lord was with us every day, Christians were truly revived, and sinners were led to repentance towards God, and to exercise faith in our Lord Jesus Christ. On the 28th Sabbath, July, I baptized seven interesting converts; a vast crowd was present to witness the administration of the ordinance in its primitive form. After the baptism the people rushed to the house, and filled it to overflowing, and I tried to preach to them again, and at the close I invited all that wished prayer to make for them. To come and meet me on the floor, and some forty whites presented themselves. Nearly all the vast congregation seemed to be under the influence of the Spirit of God. I don't think I ever saw such a manifestation of God's presence without noise; but prudence led me to close the meeting for a few days.

We had meeting again on Thursday night had a fine congregation, and a delightful meeting. Received one by experience. The interest was so great that I announced that we would have meeting again on Saturday and Sunday, and the Lord was again with us, and on Sabbath morning, the 5th August, I baptized six more, making thirteen, and received one by letter. Among the number baptized were two of my sons. Bless the Lord, Oh! my soul.

Brethren Editors, I was baptized into the fellowship of this church in 1829, and have continued a member ever since, and have been her feeble pastor 20 years at the close of this year, and it is cheering to my poor heart to see her revived and blessed. Excuse the length of this article, and pray for us.

C. C. WILLIS.

For the South Western Baptist.

August 4th, 1860.

Messrs. Editors: Since my last communication, we have had another most glorious meeting. I commenced a protracted meeting with Shilo Church, Pike Co., Ala., on Friday night, the 3d of August. We believe God converted eight souls during the meeting, all of which united themselves to the church of Christ, by submitting themselves to the ordinance of baptism. One by letter, and two taken under the watch-care of the church. The church was much revived, and the community greatly blessed.

B. H. BANKS, Pastor.

The Annual Catalogue of the Greensboro Female Academy, C. E. BRAME, Principal, for the term ending July 9th, 1860, furnishes the following Summary: Senior Class, 9; Middle Class, 9; Sub-Junior Class, 21; Second Preparatory, 11; First Preparatory, 15; Primary Department, 8; Music alone, 3. Total, 76.

### Havelock.

It is undoubtedly the fact that in English military or civil service in India, a life of devoted piety is an obstacle to promotion; and it is also true that a faithful and consistent adherence to religious convictions often exposes men of devotedness, to the charge of bigotry and sectarian views. General Havelock's piety, without doubt, a bar to his promotion, but it did not lessen his fidelity, and the professedly religious men who see in his course the result of a sectarian spirit, need to have their own spiritual vision enlarged. An East Indian correspondent of the Presbyterian has the following concerning this distinguished man and devoted Christian:

"The General was a strict Baptist, and in his latter days would not enter an Episcopal church—the one in which he was brought up. He was opposed to Church and State connection, and this, he said, was his protest against it. He worshipped with the Baptists when they had divine service, and frequently preached for them. At our mission stations, however, he frequently attended both our Lord's Supper and prayer-meetings." On one occasion, "he sent me \$50 for our mission. He was very liberal with his money, but usually confined his bounty to his own denomination. His sectarian bias was for a long time a great disadvantage to him in his position. He was some 45 years of age before he was brought into notice by his superiors."

KANSAS.—A Baptist Missionary Convention was organized at Atchison, Kansas, on the 6th of June last, consisting of forty churches, having some five hundred members, and supplied by eighteen ministers. It was ascertained that there were scattered about in the Territory, between 1000 and 1200 Baptist communicants; that of the eighteen ministers, ten are laboring constantly under the commission of the Home Mission Society, and eight of the others are under the necessity of resorting to secular employments for their support, the churches not being able to support them. A large number of delegates were present, some having rode more than a hundred miles on horseback for the purpose. All the usual objects of Christian benevolence received attention and cheerful pledges of support.

THE LONDON BIBLE WOMEN.—The London correspondent of the News of the Churches, in giving some account of these indefatigable evangelists, says,—"All over London and its environs the movement is now spreading. There are one hundred poor and godly women—many of them widows—who go into the worst and most degraded dwellings, encountering fierce opposition at first, but at last winning love for themselves and for the book which they bear; and many a poor wife and husband too are now living in comfort and peace, and the Spirit going with the Word, there is the life hid with Christ in God. Each Bible woman receives twelve shillings and sixpence of weekly wages. Their whole hearts are truly in the work, and over each of them is placed a volunteer lady superintendent, who receives her weekly reports as well as gives her counsel, encourages and prays with her."

AN UNCONVERTED MEMBERSHIP.—In some of the Pado-baptist churches in America, the result of infant baptism is to introduce unconverted members into churches—a moral life, merely, giving to those baptized in infancy a right to take their place in the church at a mature age. What infant baptism does among those divisions of the church, the admission of members on probation, or "of seekers of salvation," accomplishes among our Methodist brethren. Dr. Dixon, the representative of English Methodists, replying before the American General Conference of 1848, to an enquiry respect-

ing the usage of that denomination in England, said: "We do not admit seekers of salvation; we do not consider them members of society while they are on trial for three months. If they do not find the blessing of justification in this time, we do not consider this an objection to their admission."

### Colportage in North Carolina.

Mr. W. J. W. Crowder gives a cheering account of the work of the American Tract Society in sixty counties of North Carolina. In three months he had visited 453 families in sixteen counties, 203 of whom had never before received a religious visit, or had a prayer offered in their houses.

Among many incidents related he says, "A colporteur found seventy families in one neighborhood who had never received a religious visit, and persuaded them to unite in a Sabbath school and prayer-meeting. In another similar neighborhood, a Sabbath school was formed under a school shelter in the woods, where parents and children are taught the alphabet and to spell and read. He visited families who had not heard preaching in two years, and some not in ten years. In one county, some two years ago, a colporteur was accompanied by a minister for a week in visiting a very poor neighborhood, and supplying every family with books and tracts. Since then four Sabbath-schools have been formed in that neighborhood, and the minister has just sent \$30 for books to replenish their libraries. Many have been converted in these schools, and three men, who were formerly intemperate, are now superintendents of Sabbath-schools, holding prayer-meetings, and visiting and praying with their neighbors."

Mr. Crowder says, "During the quarter I have visited or been informed of seventy-eight Sabbath-schools, which are believed to have resulted, more or less, from the labors of the Society's colporteurs in the families. One Sabbath I walked eight miles to visit one of these schools, now numbering ninety scholars. Good order was served, and I never saw happier faces than when I scattered the Child's paper among them, through the benevolence of a pious lady, who has since more than doubled her donation to make other young hearts glad. I have also heard of 142 persons hopefully converted to God by his blessing on printed truth and personal religious conversation."

SECTS.—The Protestant Churchman says: "In everything but the name and a historic connection with the apostolic church, we are in this land a sect." What could Episcopalian deny it?—Religious Herald.

Deny it. Why, it is of no use to deny it. A church that can only trace its history back to the days of Henry the VIII, must be sectarian. As regards its "historic connection with the apostolic church," by which the writer means to be understood that Episcopal Church and the apostolic church are identical in doctrine and practice, it would be well for the Episcopal Church first to show that the apostles sprinkled infants, and then pronounced them regenerate, before claiming even an "historic connection" with the apostolic church.—Christian Secretary.

RELIGIOUS TOLERATION IN NORWAY.—Norway has never participated to any considerable extent in the persecuting spirit of her sister kingdom—but there have been considerable civil disabilities under which the dissenters from the Established (Lutheran) Church have labored, such as inability to hold office, liability to taxation for the support of the established church, &c. One of these, the restriction of office to members of the State Church, seems to be in a fair way of removal. At the present session of the National Legislature, a resolution to suppress this article received 67 votes in its favor to 44 against it, only seven short of the constitutional two-thirds. At the next session, in 1863, it will undoubtedly pass by the constitutional vote. So pass away, one by one, the barriers to religious freedom.

### Baptists in Germany.

Rev. G. W. LEHMAN, one of the Baptist Evangelists in Germany, writes to the Freeman of the admission of fourteen new members into the Church at Frankfurt-on-the-Oder. The pastor of this church describes the terrible persecutions which were inflicted upon some of this number, who were residents of a neighboring village. Some, he says, "were awakened suddenly from the slumber of sin; amongst them a gin-house keeper, his wife, and two daughters. Immediately he gave up his lucrative brandy traffic, and opened his house—till then the resort of drunkards and gamblers—to a house of prayer and of worship. But that was too much for the enemy of souls, and he stirred up his fellows to destroy the work of God. A meeting, which I held last month, was disturbed by a rabble who cried and threw stones through the windows. I gave notice of it to the authorities, asking them to take care for order. But on the following evening the tumult began again, and the windows were broken. On the 13th June, I was again there with brother Fabel; then again the tumult began; they made a dreadful noise, and threw stones. We went out of doors to notice the ruffians, but then they ran away, observing our design. Still we caught one, but let him go when we had recognized him. I got a blow on my arm, and brother Fabel was thrown with a stone. But then they returned and made such an attack against the windows that the shutters were blown to pieces; we then went through the door behind to the magistrate, whom we found already in his bed, but he arose and came with us." These disgraceful proceedings were reported to the government, and a judge investigated the matter. The official clergyman of the village is said to have instigated the disturbance, by his preaching and his promises. The police caused the Baptists great difficulties—demanding that every meeting shall be first given notice of to them, and a list of persons to be added who attended.

SABBATH SCHOOL INFLUENCE.—Rev. Dr. Tyng states that in the thirty-one years he has been a city pastor, and personally connected with large Sabbath schools, he has received over three hundred youths of both sexes to the Lord's table directly from the Sabbath schools, and he has no doubt that two hundred more united with his Church as a result of previous Sunday School instruction.

BAPTISTS IN MAINE.—The Maine correspondent of the Christian Chronicle writes: "As a denomination, the Baptists are the most numerous in Maine. We have 278 churches, with 24,380 members. Many of the churches, however, are small and feeble, and destitute of constant preaching. The number of preachers being only 187, and some of these without pastoral charge, leaves over one hundred churches without pastors."

THE BIBLE IN TURKEY.—A missionary to Turkey lately stated in a religious assembly at Paris, that the old believers of Mahomet were discouraged. "The Koran," said they, "has finished its time; the Bible commences its."

THE CHILDREN'S CHOIR.—This is a beautiful music book for Sabbath schools, published

Am. Bap. Pnb. Soc. They have just issued a new and splendid S. S. Library of 40 Volumes. Price \$9 50. For sale at the Baptist Depository.

WORDS OF COMFORT TO ALL WHO SORROW FOR THE FIDELITY DEAD. BY H. F. BUCKNER. South ern Publication Society.

A touching little volume: The heart is softened and instructed, and the sympathies greatly enlisted as one proceeds in the arduous little volume. Mrs. N. E. Morrow, whose death gave occasion for the work, was wife to Rev. J. S. Morrow, missionary to the Creek Nation, and died in the missionary work to which her good, well sanctified intellect and pious heart were much devoted. Though small it is a valuable contribution to our Missionary Literature.

### Items.

PROGRESS IN PERIA.—Missionaries among the Nestorians state that "The Spirit of God is working upon the Mussulman mind in Peria in an unwonted manner. Some of their children attend the village schools with the Nestorians, and study the Scriptures, and many persons secretly or openly read the New Testament, and discuss the claims of the Gospel in the market, and in the house of one of the chief Moolahs, reportedly the most holy man in the city. One Mohammedan is a regular attendant upon the preaching of the missionaries, and professes to have renounced his former belief. The death-penalty for apostasy from Mohammedanism has not been repealed in Persia."

JAPAN.—the missionaries sent out by the Presbyterian and Dutch Reformed Churches of this country, have found no obstacles to establish themselves in that land so long closed against Christian teachers. Two temples were cleared of their idols, and rented to them. The mayor of Nagasaki visited the missionaries, and asked them many questions about their religion, and accepted a copy of the New Testament in Chinese.

MR. LEBANON UNIVERSITY. LA.—This University is located at Mount Lebanon, about 120 miles west of Delhi, the present terminus of the Vicksburg, Shreveport and Texas Railroad, and about two and one-half from the line of route marked for that road. It is in a perfectly healthy region of country, in the midst of a high-toned, religious and intellectual population. It commenced its preparatory school seven years ago, and it now ranks with the best Southern colleges; ably and successfully managed, with apparatus and other appointments of a university. Its catalogue showed that last year there were 117 students. A large number are expected to matriculate this fall. The commencement exercises occurred June 28th. Orations were delivered by the graduating class, of which one received the degree of B. P., and the others that of A. B. The President of the University, Rev. W. Carey Crane, delivered the Baccalaureate address, which was well received, and highly appreciated.—Memphis (Tenn.) Bulletin.

METHODISM IN GREAT BRITAIN.—An English paper says: "The increase of the membership of Methodism during the past ecclesiastical year was fifteen thousand four hundred and sixty-six full members, and twenty-six thousand seven hundred and forty-six remain on trial. The candidates for the ministry are more numerous than in any former year. The missionary collection for the year amount to \$790,000."



Also, Eight likely Negroes, 3 men and 2 women, good cooks and washers, 3 likely boy children—all likely and good negroes.

For further information address me at Helicon P. O., Lowndes county, Ala.

July 26, 1869.

DUNCAN GRAHAM.  
Sm



# The Family Circle.

For the South Western Baptist.  
Learn of Jesus.—MAY, 12, 1900.  
SECOND SERIES.

My dear young friends: One of the loveliest features in the character of our Lord Jesus, is his sympathizing disposition. No form of suffering or of sorrow, ever came before him that did not elicit the tenderest feelings of his heart. We are oft times lost in a pleasing bewilderment, which most to admire and love, the displays of his God-like power and majesty, or the tender and feeling manner in which he entered into the woes and miseries around him, and exerted his Almighty power in their alleviation. At the grave of Lazarus we see the Godhead and the Humanity, that were combined in the mysterious nature of our blessed Redeemer, most gloriously exhibiting themselves. At one moment, with all the feelings of a kind and sympathizing friend, he mingles his tears with those of the weeping sisters, and anon he assumes the high prerogatives of the GREAT ETERNAL, in calling the dead back to life again.

At Nain a young man is carried out to be laid in the cold and narrow house appointed for all living; and he "the only son of his mother, and she a widow" (Luke 7: 12.) Jesus draws near, and as a gentle and tender-hearted friend, endeavors to dry that mourning mother's tears with the kind words, "weep not." And forthwith, by the exercise of that same Almighty power, he raises that young man to life, and restores him to his mother.

A man impotent for thirty and eight years, lies at the pool of Bethesda; and among all earth's millions, there is not a living soul that is friend enough to that poor man, "when the water is troubled to help him into the pool." (John 5: 7.) But Jesus, the friend of him that hath no other friend, passes by and says: "Arise, take up thy bed and walk."

Blind Bartimeus sits by the wayside begging; Jesus calls him, opens those sightless orbs upon the glories of Creation, and sends him on his way rejoicing; and realizing from his inmost soul, "Surely the light is sweet, and a pleasant thing it is for the eyes to behold the sun." (Eccles. 11: 7.)

Let us go to the house of our wealthy Pharisee, where Jesus is invited to dine. Who is this that we see entering and placing himself at the feet of the Redeemer? Behold, she weeps; and the streaming tears fall in profusion upon the feet of the blessed Jesus. See, she takes down her hair, shakes out the braided folds, and with many a long and silken tress, does she wipe the hallowed feet of the Great Teacher, as he reclines at meat. Yea, she presses many a fervent kiss upon those sacred feet; for her heart is full of penitential sorrow for her sins; and whilst consoling thoughts are rolling through the mind of the self-righteous Pharisee, the blessed Jesus declares her sins forgiven.—(Luke 7: 36-50.)

But one more illustration and we close this train of thought. We return to the grave of Lazarus. Jesus, who came to dry the mourner's tears, whose mission was, "to heal the broken hearted." (Luke 4: 18, and Isa. 61: 1.) claims the privilege of mingling his tears with those of the weeping sister, and with inimitable pathos, the very soul of eloquence, the blessed John (John 11: 3) tells us, "Jesus wept."

Jesus wept! Yes, we may tell this weeping world Jesus did weep! What tears were those? How pure! How eloquent! Holier than earth had ever seen before! All other tears are but evaporation. We are quite impure, if ever compared with these. My blessed Master, Sovereign Lord, I pray that I may feel the sweet, the mighty pathos of those sacred drops.

What love! How holy and how pure! Could I but enter deep within that heart And read its hallowed love in all its power, Oh how 'twould comfort and soothe to myself. How good! Yea, how sublime in goodness, Were those tears, those sacred tears, That Jesus shed!

The loveliest, tenderest things, that earth has ever seen, Were these, the crystal drops that consecrated Adown the Savior's face. Could I but bring my hard and aching heart, And place it where it might receive those tears How they would melt, and soothe it too.

There is a something in the tears that Jesus shed, So good, so kind, so full of love! They speak of hope; they speak of heaven; Of pardon, joy, and life, eternal life. Or do they tell my anguished soul, In accents soft as summer evening's showers, Or as the whisper of a zephyr's breath, That "God is love."

And do I feel quite near the gates of bliss When that soft voice whispers within my soul, "He died that thou shouldst live." And then I do adore myself, Even while the tears of holy joy stand in my eyes, That I could ever requite such love. With such ingratitude.

Would I could shut me up in some lone cell, Or lie to some place, far out amid the desert sea; There, to live, and love, and sin no more. But there I should not be content; For I should wish for wings to bear me back To earth's inhospitable shore.

And still to listening thousands, How precious are the tears that Jesus shed. Oh, I do wish to tell the world, Of Jesus' tears, of Jesus' love! And all ye bright and shining ones, Ye cherubim! and seraphim! That stand and burn around the throne of God, Lend me your tongues.

Oh, tell me how to break these things In those pure worlds of light. In those pure worlds of light, Oh world! Oh man! Most gladly would I tell; But utterance fails, Yea my whole soul affirms There ever was in this rude earth, Nor ever can there be, Aught else so pure, so good, so holy, And so full of love—Yea, love divine, As Jesus' Tears.

the rain falls, the trees dress themselves in green, the thunder rolls, and the stars flash all alike. Health knows nothing of human distinctions, and abides with him who treats it best. Sleep, the gentle angel, does not come at the call of power, and never proffers no bribes of luxury; but deal as honestly and generously by the poor as by the rich; and the President of the United States would whistle himself blind before he could call our dog from us.—Timothy Titcomb.

Prince Jerome Bonaparte, whose death was recently announced, was the last of that family which the genius of Napoleon raised from obscurity to place and power. His death creates no vacuum in public affairs, for his life has never been the hinge of great events; but as the relative of the reigning French emperor, his death will receive some formal recognition on the Continent; and in this country, as the husband of an American wife, and the parent of American children, it will not pass unnoticed.

Jerome Bonaparte was fifteen years younger than Napoleon. He was educated in part by Madame Campan, and entered the navy when his elder brother assumed the Consulate. It was while in the navy, and when cursing in American waters, that he first met Miss Elizabeth Patterson, a young lady noted for her beauty, in a city which is famous for its beautiful women. They were married on Christmas eve, in the year 1803. In 1805, they crossed the Atlantic, but did not enter France, for orders had been given to admit the lady deemed plebeian by the "plebeian Emperor." Soon after arriving in Europe, their first child, the present Mr. Jerome Bonaparte, of Baltimore, was born.

A little later still, under the stress of Napoleon's desire that his relatives should marry into royal families, their marriage contract was annulled, and in 1807 Jerome was married to the Princess Frederica, of Wurtemberg, who died about twenty-five years ago. The Princess Mathilde, the wife of Prince Demidoff of Russia, and Prince Napoleon, husband of the Princess Clotilde of Savoy, are their surviving children.

Jerome became, after his second marriage, successively Admiral of the French navy, Prince of the Empire, King of Westphalia, and exile. He had the honor of leading the French charge in the battle of Waterloo, and then again became a fugitive. He resided in Austria and Italy, under the title of Count de Montfort (given him by the king of Wurtemberg), until the coup d'etat elevated the Third Napoleon to a royal seat, when he again frequented the Tuileries. During the Presidency he had place and privileges; and under the Empire, until the birth of the Prince Imperial, he was his presumptive heir. His first wife still resides in Baltimore, and through a life that is now long, has remained faithful to her first and only marriage vows, whose annulment she would never acknowledge, while her faithless and weak husband, whether in the Westphalian Court, or the Palas Royal, has forgotten both his first and last, and dying, bears no nobler title than the last of the family of the Corsican.

Rules for Home Education. The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy inculcate the necessity of infant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be repeated.
9. Never give your children anything because they cry for it.
10. On no account allow them to do on one time what you have forbidden on the like circumstance, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals the perfect truth.
13. Never allow of tale bearing.
14. Teach them that self-denial, not self-indulgence is the appointed and sure method of securing happiness.

MADNESS AND FOLLY.—Mr. Locke has somewhere made a distinction between a madman and a fool: a fool is he that from right principles makes a wrong conclusion; but a madman is one who draws a just inference from false principles. Thus the fool who cut off the fellow's head that lay asleep, and hid it, and then waited to see what he would say when he awoke and missed his head-piece, was in the right in the first thought, that a man would be surprised to find such an alteration in things since he fell asleep; but he was a little mistaken to imagine he could wake at all after his head was cut off.—Tatler.

To CLEAN HEAD AND CLOTHES BRUSHES.—Put a table-spoonful of pearl ash into a pint of boiling water. Having fastened a bit of sponge to the end of a stick, dip it into the solution, and wash the brush with it; carefully going among the bristles. Next pour over it some clean, hot water and let it lie a little while. Then drain it, with a cloth, and dry it before the fire.

## THE AMAZON.

The Amazon, the largest river in the world, has an area of drainage nearly three times as large as that of all the rivers of Europe, that empty themselves into the Atlantic. This plain is entirely covered with a dense, primeval forest, through which the only paths are those made by the river, and its innumerable tributaries. The forest is literally impenetrable. Humboldt remarks that two mission stations might be only a few miles apart and yet the residents would require a day and a half to visit each other, along the windings of small streams. Even the wild animals get so involved in impenetrable masses of wood, that they (even the jaguar) live for a long time in the trees, a terror to the monkeys, whose domain they have invaded. The trees often measure from eight to twelve feet in diameter; and the intervals are occupied by shrub-like plants, which here, in these tropical regions, become arborescent. The origin of the Amazon is unknown; it is navigable for two thousand miles from the ocean; it is nearly one hundred miles wide at the mouth, and in some places six hundred feet deep; and its torrent projects, as it were, into the ocean, more than three hundred miles, perceptibly altering its waters at this distance from the American shore.

HINTS TO HOUSEKEEPERS.—A bit of gel dissolved in skim milk and water will restore old crape. Ribbons of any kind should not be washed in cold soap suds, and not rinsed. If your flat-irons are rough, rub them well with fine salt, and it will make them smooth. Out straw is the best for filling beds. It should be changed once a year. If you are buying a carpet for durability choose small figures. A piece of soap rubbed on the hinges of doors will prevent their creaking. Scotch snuff put in the holes where crickets come out will destroy them. Wood ashes and common salt, wet with water, will stop the cracks of a stove and prevent the smoke from escaping. A gallon of strong lye put in a barrel of water will make it as soft as rain water.

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## DR. LITTLE'S VERMIFUGE.

In LARGE Bottles and Vials. Nothing else is required to relieve children of Worms; and besides being one of the cheapest and most useful in families, it costs much trouble and expense, as well as the lives of many children, for eight out of ten who require it.

A CARD. DR. J. R. GORMAN having extensively used LITTLE'S VERMIFUGE, is saying it is the most valuable remedy to cure children of WORMS he ever knew of. A dollar bottle is quite sufficient for 25 cents.

LITTLE'S ANODYNE COUGH DROPS. A certain cure for Croup, Whooping Cough, etc., in young Children.

This is a pleasant medicine to take, producing immediate relief, and is the most reliable remedy for Croup, Whooping Cough, etc., in young Children.

LITTLE'S FRENCH MIXTURE. This is prepared from a French Recipe (in the form of No. 1 and 2; the first for the acute, and No. 2 for the chronic stage), and from the unexcelled success it is likely to supercede every other remedy for the cure of diseases of the Kidneys and Bladder, Gravel, Rheumatism, Lumbago, etc.

LITTLE'S RINGWORM & TETTER OINTMENT. HASTY CURE. Hundreds of cases of Chronic Tetters, Scald Heads, and diseases of the skin generally, have been cured by this remedy, and since the introduction of the No. 2 preparation, which is more powerful, it has been found that it will not only eradicate the disease, but will also cure the skin of the patient, and it is applied in the form of plasters, and is almost infallible.

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## THE GREAT LIFE DROPS.

This medicine is now offered to the public with the full confidence of the proprietors, and is highly appreciated by all who have used it. It has passed through the severe ordeal of three Cholera seasons and its reputation is constantly increasing. It is a most valuable remedy for Cholera, and is highly recommended by all who have used it. It is a most valuable remedy for Cholera, and is highly recommended by all who have used it.

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