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

\$2 00 PER ANNUM, IN ADVANCE, OR
\$2 50 AT THE EXPIRATION OF THE YEAR

VOL. 12—NO. 20.

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 20, 1860.

50 NOS. IN A VOLUME.

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

TALIAFERRO & DAWSON,
PROPRIETORS.

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

ST. PETER.

Much has been said of the infirmities of this great Apostle, and especially of his presumption in always being the first to speak during the sojourn of his blessed Master on earth, and truly was he, as has been seen, reprehensible in this on some occasions; but when our Lord had finished his mission, and when the Disciples were left without the protection and comfort of his leadership, then it was that it pleased heaven to sanctify this very failing of Peter's and apply it to great purposes and ends in the establishment of Christianity and the propagation of the Gospel. Now, indeed, did this oft-rebuked and contemned one, stand forth pre-eminently above his fellows, as the eloquent defender of the faith—the bold and judicious leader of the forsaken band—that very tongue which had so often sinned by inconsiderate speech, and which had brought him so often into shame and sorrow by its flippancy, now became in truth, a very sword of flame and the heroic interrogation, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," will ever be quoted as one of the grandest, the sublimest expressions of eloquence. Ah, what a moral grandeur surrounds him as he stands erect and unquailing before the Council and announces the unalterable determination, "to speak the things which he had seen and heard. O ye who discount upon his cowardice in denying his Lord, come up—come up and say—does he quail now? Nay—nay; whatsoever his failures had formerly been, he was now the acknowledged leader and spokesman of God's people; and, as such, he stands confessedly, one of the greatest men and sublimest orators the world has ever known. Verily doth the fame of Demosthenes and of Cicero pale before him; while on the day of Pentecost, when three thousand of his enemies were cut to the heart under his powerful preaching—who shall describe the terrible utterance of his inspired tongue! Ah, brethren, there are many of us that fall short of a valiant confession in this world—that totter feebly in the footsteps of our blessed Master, it may be that stumblers in gloom, or sometimes, indeed, in deep darkness and out of the way in very strickenness; yet, when it pleases the Lord to fill us with his grace—to raise the hang-dog hands and strengthen the trembling knees, then in verity we become as walls of brass and towers of exceeding strength in the way of our foes. The stupid intellect conceives—the incoherent tongue finds utterance—the fired heart bursts forth in praise.—Even as sin hath reigned in all our members, so doth grace to the subjugation and employment of all our powers; not of the head alone, nor of the heart, but of the whole being, until "we can but speak the things which we have seen and heard," and, so speaking, become instruments of transcending value in the cause of Christ. Thus was it with Peter, and thus shall it ever be with all God's people. While our Savior was with him, although free to speak and suggest, he nevertheless leaned upon him, looked up to him and submitted all things to his care; so that really he knew not his own great powers, notwithstanding his many pretensions; but when our Lord had left him, and the disciples around him were as sheep without a shepherd, then it was, that he remembered his Master's injunctions, "Feed my sheep," and look after my "Lambs;" and began with true self-reliance to gather his own mighty powers and deploy his energies. Will any one ask, why these were not developed before—he is answered—they were not needed. It is in times of coldness and desertion, that the Church needs the undaunted soul, the bold, defiant hand, the stirring music of the tongue. Then it is that "gifts" stand out conspicuously over common bestowments—that Jeremiah's lament and Isaiah's do rise to prophesy. In times of "refreshing," when the whole Church is revived and every one is warmed into expressions of praise—when songs resound and congregations teem with melody, "special gifts" and "graces," are lost to view in the general tumult, and are only seen again when adversity stills these ebullitions of the heart. But I speak more particularly of the perceptions of the Church, not so much of the graces themselves; for these do, indeed, sometimes manifest themselves under revivals; yet, it would be well always for the Church to wait their passing away, lest she incur the solemn responsibility of placing the high authority of her dictum upon unworthy men.

But to return more immediately to the Apostle St. Peter—we consider him as an orator and a preacher. As an ora-

tor he had that strange power of thrilling the heart at once, by direct expression; and this seems not to have depended so much upon the forms and sentiment, as the manner of his expression. His address was bold, sudden and exceedingly forcible; comprehending and conveying the entire idea in a single proposition. He made no verbal pre-ludes, nor did he, as St. Paul, at any time delay his enunciation to argue and convince the mind, but spoke directly to the hearts and consciences of men. Peter emphatically told truths—events as they occurred; and only dressed them in the plain and simple, yet beautiful and forcible language of his mother tongue. And, as a preacher, how different this from the long and windy, though chaste and eloquent paragraphs of the manuscript preachers of the present day! Men take a text of scripture and go to dressing it up as if they could add to the etymology, genius, or style of inspiration—"out upon" all such.—But as a preacher, he was sincere—no one could doubt for one moment, that he was moved, himself, by what he said. His mind, his heart, his eye and tongue, all seemed filled with the deep solemnity of his subject; and as he only employed his natural language to clothe his thoughts, it is no wonder that he was sublime and moving. But again; as a preacher, he was dignified; not with affectation, nor with pride, but with the dignity of a great purpose—the uplifting of the soul to the accomplishments of a distinguished, high and holy calling. This led him doubtless to a neater reserve and very naturally, for the mind and heart will assimilate to the object it contemplates, and no greater inconsistency could be presented than that involved in the conduct and manner of a frivolous and affected preacher, so long as the presumption obtains that his thoughts are occupied with the solemn realities of eternity.—But the great object of his life was apparent in all that he did—not alone in his public acts and ministrations, but in private, in the smaller details of circumstance and converse. Here he presented no incongruity—nothing at variance with his calling, with the great end he had in view. It is presumptive, too, that he was a man of constant, deep and earnest prayer; for he was entirely meek and obedient to all the requirements of his position; and fully reposed in the power and faithfulness of his ascended Lord, for the ultimate compassing of all his ends. Yet, though he was deeply intent upon the discharge of all his duties, it cannot be said that the Apostle was uncheerful; on the contrary there seems reason to conclude that he was otherwise in disposition; and so, we believe it is ever with the faithful exercises of Christianity.—Why, indeed, should not one be cheerful, with the promise of the life that now is, and of that which is to come? To the enemies of Christianity, that is to say, the determined and inveterate opposers, St. Peter was stern and unrelenting; not with the passionate resentment of the man, but rather with the dignified rebuke of one in high authority, differing somewhat in this, though slightly from St. Paul; who condescended more to reason or persuade away the obstacles in his way. St. Peter, in the house of Cornelius, had the honor of preaching the first sermon to the Gentiles, and seems more immediately to have been commissioned unto them; though St. Paul has it appears by general consent, somewhat eclipsed him in this connection. His "tragical death, with his head downwards on the cross, in attestation of his humility and the sorrowing remembrances of his early infirmities, which seem ever to have attended him, command for him our liveliest sympathies."

With this paper I dismiss the consideration of this great and beloved Apostle. "EARNEST."

Claiborne, Aug. 1860.

For the South Western Baptist.
Missionary Report.

PENSACOLA, Aug. 1860.

MESSES EDITORS: For the information of the Churches of the Bethlehem Baptist Association, (for which I am Missionary) please allow me to communicate to them, through the columns of your paper, the following summary information:

Bro. Henderson whom I assisted in introducing into this land, whose labors have been blessed beyond our most sanguine expectations, continued in his arduous labors until stricken down last January with a most dreadful affliction. Since that time he has been in the country in search of health, until a few days ago he and his wife returned to the city for convenience to medical aid. His health is yet extremely bad.

Pensacola Church is occasionally preached to by visiting brethren, and those of her members who are preachers (Johnson, Irwin, and Mitchell) Pensacola Church at the U. S. Navy Yard has some fifty members most of whom are colored; most of the while members are absent this year for the want of employment in the Yard, which has had very small appropriations. The

colored members are a very consistent and devoted people, meeting every Sunday morning at sun rise at the Church for prayer-meeting, and 3 o'clock when some one or other of their leaders alternately conduct the exercises, preaching, praying, exhorting, &c. They are occasionally preached to by visiting preachers.

MILTON CHURCH has a very large, comfortable house of worship, situated in a very pleasant part of the town. The most of the white members have emigrated in search of business. It has a very large membership of colored people, who are a very strict and devoted people, meeting every Sunday alternately at the church and at Bagdad for worship, which is being conducted by two of the ablest colored preachers in the Southern country. I succeeded in getting a difficulty among the colored members settled, which resulted in the exclusion of four who had long been a disturbance to them. The church has been occasionally preached to by visiting preachers. Bro. Pacard, a very efficient brother, who overlooks the general interest of the church.

BELLVIEW meeting house, situated in Abercrombie's settlement, west side of Escambia Bay, 10 miles north of Pensacola, was built last year on a lot bought by the Pensacola Baptist Church.—Since which time I have preached in it monthly, besides occasional labors of other brethren. Also it has the exercise of one of the most interesting and prosperous Sunday Schools in all the land. The congregation is unusually good and very intelligent. From the prospects of emigration to this settlement, I think it is destined to be one of the best congregations in this section.

PERDIDO Bay settlement: From the amount of business enterprises which is being directed to that place, I think will soon afford a fine congregation.

McVOY MILL settlement, some 8 or 10 miles from Bellview meeting house, west side of Escambia river, I commenced preaching to some months ago, with the additional appointments of other brethren, whom I could occasionally get, and have kept it up from house to house with increased interest. At a meeting I recently held there, I succeeded in getting the privilege of a house to worship in until we get our meeting house built; also the building of the meeting-house and lot to build it on, was arranged.

PERDIDO BRANCH R. R. MILL settlement. The prospect of business enterprises that are going on at this point, urges the propriety of getting a lot and meeting house which I hope to obtain soon. The business locality where I want the meeting-house is at the terminus of the Perdido Branch R. Road on the banks of the Perdido river, some 18 miles from Pensacola.

COOPER'S DEPOT settlement is the second depot from Pensacola, on the west of Escambia river. We worship in a very neat, comfortable framed house, in which I held dedication services about the first of last year; since which time I have been preaching monthly, besides occasional appointments I get from ministering brethren. An arm of the Pensacola church has been extended to this house, about the first of last year, which has been very successful in accessions and the general improvement of the settlement. I have just succeeded in getting a church lot at the depot from Mrs. Cooper, on which we contemplate building a meeting-house and school-house.

COFFIN'S CREEK: In this settlement we worship in a very comfortable log house, immediately on the Pensacola and Montgomery Rail Road, one mile and a-half below the 3rd depot, which is 36 miles from Pensacola.

COON HILL Church is on the east side of Escambia river, 3 or 4 miles southeast of the 3rd depot, was constituted last spring by myself and bro. S. C. Johnson. We worship in a large framed two-story house, occupying the basement story.

PLEASANT HILL Church is in the Canoe Creek settlement, near the Rail Road, some 40 miles from Pensacola, was constituted last year. Since that time it has been very successful in accessions, and in the improvement of the settlement in Sunday and day schools, habits of church going, &c. We are worshipping in a small log house until the church house is built, the arrangements for which are already made.

I have monthly services at this church, besides the monthly appointments of bro. Bryers and bro. Lindsey, both of whom are resident preachers.

MARTIN'S MILL settlement, embracing the Escambia Creeks and the general junction of the Montgomery and Pensacola, Mobile and Great Northern Rail Roads. We are worshipping from house to house until the church is completed, which is now in process of erection, at a point some half mile west of the Pensacola and Montgomery Rail Road, 10 miles north of Pleasant Hill Church, and forty five or fifty miles from Pensacola. The congregation is fine and increasing. The amount of business enterprises in contemplation at the junction, and the immediate neighborhood, is

proof that the settlement will be one of the most promising of any from Pensacola to Sparta. The preaching of the word here has done great good.

SHADY GROVE Church was constituted last year. Since that time the church has worshipped in a log cabin, which is near the Alabama and Florida line, on the east side of Escambia river, Santa Rosa Co., some five miles east of the last mentioned place of worship. There is a dense population and large congregations. After I entered upon the mission I preached to them until they called a preacher, who has failed to supply them. At my request bro. Bryers has taken charge of them. I got up a subscription for a meeting-house, and let it out to be built immediately, but it has been postponed until fall.

ESCAMBIA CREEKS: I got bro. Bryers to preach, which he has done satisfactorily to all.

PINE BARREN Church on the middle grounds of Escambia and Perdido rivers, some 12 miles west of Pleasant Hill church, and fifty miles from Pensacola, was constituted last year. Since that time the church has had monthly meetings by bro. Bryers, myself and bro. Lindsey occasionally. The congregations, though assembling from a very sparsely settled country, are fine, attentive and devoted.

ONION SPRING settlement is in Baldwin Co., Ala. I visited this point last May, went from house to house, found many of the families refined and exceedingly hospitable; called out the people on Sunday, found them to be quite a church going people, many of whom are devoted Christians, and some are whole-souled Baptists. We worshipped in a comfortable framed church-house which sister Sibley had built for the benefit of the cause. I think the Baptist influence very strong there.—They are very anxious for preaching, and were very solicitous for me to return; I got the promise of a bro. Beck to preach in that country.

FLAT WOODS settlement is some 10 or 12 miles above the Sybley and Blakely settlement, is a point to which I have sent an appointment to hold a series of meetings, commencing Friday before the 2d Sunday in September, for the purpose of organizing a church, and baptizing several.

STOCKTON settlement is on Tensas river, Baldwin Co., Ala. I visited it last spring, found the people hospitable, intelligent and religious, blessed with flourishing day and Sunday schools.—They worship in a very comfortable meeting-house, near the little village, and in an academy three miles north-east. They are very destitute of Baptist preaching, except that of occasional visiting and traveling preachers. I think there is a sufficient number of Baptists to constitute a church, if they could have preaching.

There are two resident preachers in the regions of Canoe and Escambia Creeks, brethren Bryers and Lindsey.—Three in the regions of Pensacola, Johnson, Mitchell and Irwin; two in the southern portion of Baldwin Co.; the brethren Nelsons. One in the region of Blakely, Baldwin Co., bro. Beck.—One Howard theological student, bro. W. Joiner, who is spending his vacation with us, is preaching occasionally at Pensacola, and with me in my travels. He is very acceptable.

I am now on my last round of appointments before the Association convenes, protracting my meetings where, when, and as long as there is a probability of doing good. I have just closed a protracted meeting at Cooper's depot settlement, which resulted in an accession of five members. I was aided in this meeting by brethren Stewart and Lindsey.

I commenced last Thursday night a meeting at Pleasant Hill church in Canoe Creek settlement, in which I was aided by brethren Stewart, Johnson, Lindsey, Joiner, and Bryers. It was protracted with increasing interest;—sinners pressing their way through the crowd, begging an interest in the prayers of God's people, which has up to this time (Sunday after 11 o'clock services) resulted in an accession of two promising young men by experience.—Good prospects for several others.

The ordination of brethren Bryers and Lindsey to the ministry, and of brethren Dukes and McDavid to the office of Deacons; the former in the Pleasant Hill church, the latter in Coon Hill church.

Yours in Christian bonds,
C. L. THORNTON.

Dead yet Living.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the bark which it protects, nor the moth corrupt the garment which it guards—all but immortal itself, it transmits its amaranthine qualities to the objects around it. Every Christian is useful

in his life, but the goodly cedars are the most useful afterward. Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its *Pilgrim's Progress*. Baxter is dead, but souls are still quickened by the *Saint's Rest*. Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the *Only Hymns*. Elliot is dead, but the missionary enterprise is younger. Henry Martyn is dead, but who can count the apostolic spirits, who, phenix-wise, have started from his funeral-pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath schools go on.

Home Missions;

THE OUTGROWTH OF VITAL CHRISTIANITY.

The early history of the Christian Church shows conclusively that a sacred propagandism was the Divinely appointed means of the diffusion of Christianity. The novelty of the glad tidings, the sense of their importance, and the promptings alike of natural, and their newly kindled Christian affections, stimulated the neophytes of the Christian faith to such exertion.

When Andrew was convinced that Jesus was the Messiah, he "first findeth his own brother Simon," and brings him to Jesus. When Philip had obeyed the Divine command to follow Christ, he seeks his friend Nathaniel, and communicates to him, the coming of Immanuel. When our Savior had commenced his active ministry, one of his earliest measures, was to ordain twelve apostles as messengers, whom he sent forth to preach in the villages of Judea and Galilee and to perform miracles in his name. When the number of his disciples had increased he sent forth "other seventy also," on the same errand. At the ascension of Christ, his parting charge, "Go ye into all the world and preach the Gospel to every creature," met a willing and ready response from the sorrowing group, who, with eyes upturned, gazed long and sadly on the bright cloud which received their ascended Master. Within fifteen days the Pentecostal outpouring of the Spirit had been witnessed, and converted Jews from every part of the Roman Empire, were ready to bear to their countrymen, in the far off cities of Egypt, Persia, Libya, Greece, and Rome, the great truths of a Savior's advent, and the resurrection from the dead.

Every successive year of the new era multiplied by thousands those propagandists of the Christian faith. In their zeal in its diffusion, the early disciples scaled the wild Taurus range, climbed the snow-capped heights of Libanus, crossed the burning sands of the Syrian deserts, forded the deep and rapid rivers of Phrygia, and penetrated into its mountain fastnesses, undaunted by the fear of the robber hordes, which then, as now, haunted them, trusted themselves upon the treacherous deep, and, untrifled by persecution or tyranny, proclaimed in the unwilling ears of their countrymen, in every city of the empire, the story of the crucified.

That this was a true home mission work, is evident, if we remember that, widely extended as were the labors of these early disciples, they were all embraced under the overshadowing Roman Empire, all accessible by the same language, and that the progress was continuous, "beginning at Jerusalem," and extending thence from city to city northward, till Antioch, with its more central position and wider connections, took up the work, and each successive city pushed it on, till even before the death of the apostle Paul, the Mediterranean was encircled by a cordon of churches, each endeavoring to evangelize its surrounding territory.

To such an extent and with such earnestness was this missionary work prosecuted by the great body of converts, that, at the end of a hundred and fifty years, Justin Martyr could say,—"there is no race of men, either barbarian or Grecian—by whatever name they are called—among whom supplications and thanksgivings to the Father and Maker of all, are not offered in the name of the crucified Jesus."

It was only when the Church had been corrupted by its union with the State, and in the ignorance and darkness of the period, had lost the knowledge of its Divine commission, as it had forgotten its early zeal and love, that the energetic diffusion of Christianity ceased. In the Nestorian Church it continued to a much later period than in the western, for we find even in the eleventh and twelfth centuries Nestorian bishops, with almost apostolic zeal, penetrating into China, and numbering their converts by hundreds of thousands.

When the Reformation roused the dying embers of a holy zeal among the faithful few who, in the fastnesses of Piedmont and Savoy and the mountains of Bohemia, had not worshipped the beast, and brought new recruits to the army of Immanuel, with what ardor did the converts enter upon the work of

propagating the Gospel. The German felt every one of the Teutonic race to be his brother, and hastened to convey the glad tidings of salvation to them. The French and English disciples, amid persecution, imprisonment, torture, and death, proclaimed the Word of God, and by their unrelenting zeal brought thousands into the household of faith; and this zeal, though manifested primarily for their own countrymen, soon expanded to all the sons and daughters of Adam. The rude and savage Greenland in his kayak, the swarthy Hindoo in his rice-field, the Hottentot beneath the burning sun of Southern Africa, the American Indian in his forest glen, all heard of a Savior and became his witnesses.

So, too, has it been in still later times. Each outpouring of Divine grace has accomplished something toward the glorious work, and has aroused the Church to some duty before neglected. In the great awakening of 1740, under Whitefield and Wesley, formalism in the Church was overturned, and an impulse given to the propagation of the Gospel throughout the American colonies, and the building up of the waste places in Zion; that of 1800 to 1802, planted Christian churches, and Christian influence, along the higher shores of the Mississippi and Ohio; the less extensive revivals of 1821 and 1830 awakened the home mission spirit, and led to the organization of the American Home Missionary Society, and our own Home Mission Society, and to those earnest efforts for the propagation of the truth, which have made so many portions of that moral "wilderness to bud and blossom as the rose."

With the organization of these Societies commenced a new era in the history of our American churches. The necessity of occupying the new States and Territories for Christ, of planting in every village and town of the growing West, churches which, serving now as outposts and frontier stations in his march of conquest, shall, ere long, become chief fortresses, from whence aggressions may be made still farther toward the setting sun, has come to be an admitted and established feature in our work, as the followers of Prince Immanuel. Yet, even now, this legitimate development, this natural outgrowth of the Christian principle, is not fully comprehended. But few, comparatively, realize that it is the same spirit which led Paul to found Christian churches in Macedonia, Illyria, and Dalmatia; or Titus to traverse the populous island of Crete. Fewer still see in it the direct fulfillment of the command of our Lord, at his ascension.

The gracious work of the Holy Spirit which has recently visited us has left, as its most precious lesson to the Church, the necessity of the entire consecration of every Christian to the work of the Master, and this consecration applies alike to his property and himself. May we not hope that those thus consecrated by a new baptism of the Spirit, will appreciate more fully than the Church has hitherto done, the importance of a work so intimately connected with the conquest of the world for Christ, and that, ere long, the treasury of the Lord shall be filled to overflowing, and heralds of the cross be waiting for the opportunity to plant the standard of their Leader wherever there are souls to be brought under his sway?—H. M. Record.

Jesting with Sacred Things.

Not long since I heard a Christian gentleman, while urging the impropriety of young men's entering even the vestibule of a church with lighted cigars, make use of this language: "These are a sort of 'burning and shining lights' that I never wish to see in the courts of God's house."

Shortly afterwards I heard a minister, in a sermon on the power of Christian influence, announce as his text the words of our blessed Saviour concerning John the Baptist, "He was a burning and a shining light;" and though the sermon was unusually solemn and impressive, moving me frequently during its delivery to tears, yet as from time to time the minister would repeat the words of the text, the ludicrous application I had so recently heard made of it would force itself upon my mind, making it difficult, often utterly impossible for me to bind myself down to the solemn sense in which the text was used by Him who "spoke as never man spake?" and by the effort required to do so, much of the beauty and harmony of the discourse was lost.

Such is doubtless often the effect of coupling some thoughtless jest with words of Scripture, and the results can be only evil. This practice is a criminal trifling with things sacred, and by implication, at least, a daring impiety towards the divine Being himself. Let every approach to it be avoided, and whenever we take upon our lips the words of Scripture, let it be with reverence toward their Author, and fervent gratitude for the priceless boon granted us in this fountain of infinite wisdom and truth. Such emotions will rip in the bud any rising inclination to jest with God's word, and fit us alike to enjoy and profit by its sacred teachings.

Wise to Win Souls.

Almost forty years ago, a young man of humble extraction, and who had been a servant in a German family, in the Grand Duchy of Oldenburg, left Germany for England. He resided in that country for several years, and was brought to the knowledge of the truth while there. At length, accompanied by his wife, a pious and highly intelligent English lady, he returned to Germany and located himself in Hamburg, as a bookseller, keeping, in addition to his stock of other books, a depository of the Lower Saxony Tract Society, and of the Edinburgh Bible society, and impelled by his love of souls, occasionally going out into the vicinity with Bibles and Tracts as a colporteur. He was connected with the English Independent Church in Hamburg, and was regarded as a useful and active Christian. But God had something more for him to do than simply to keep that little bookshop in Hamburg. An American Baptist clergyman was visiting Germany, and often dropped into the bookstore, where were to be found religious books. He had frequent conversations with the bookseller on subjects connected with the advancement of Christ's kingdom; and at length, became a confidant of the anxieties which filled his breast. He felt that the Scriptures required him to be baptized on the profession of his faith; and he believed also, that God had called him to the work of the ministry. Some five or six others, like himself, were convinced of the truth and necessity of believer's baptism. The American minister examined the bookseller and his friends carefully as to their faith and doctrinal views, and being satisfied, baptized the little company, seven in all, and constituted them as a church, the first Baptist church in Hamburg, and ordained the bookseller as their pastor.

Thus commissioned to labor for Christ, this poor man, now in the vigor of manhood, determined to devote himself wholly to the work. He visited from house to house, he distributed Bibles and tracts, he preached wherever he could obtain an audience, and converts in abundance followed his preaching and conversations. These, after careful examination, he baptized, and the little church soon became so large, that he was obliged to rent a large hall, over his store, for them to meet in. This activity and zeal roused opposition. He was summoned before the magistrate, and fined and imprisoned once and again for preaching God's Word.

Then came the great fire, which destroyed more than one-fourth of the city. Hundreds and thousands were rendered homeless. Many were injured or sick, and the property of others was exposed to depredations. Thieves and plunderers abounded. The missionary, for the Missionary Union had aided in his support, had long before hired the whole warehouse, in which was his depository and the hall were he preached; and these he now threw open, and brought thither the homeless, the sick and wounded, and the exposed property of his fellow-citizens, and he and his family and the members of the little church, ministered to the necessities of these recipients of their charity.

Prejudice and hostility were disarmed by this exhibition of Christian charity. The Senate of Hamburg, by several decrees, granted them the privilege of worshipping God unmolested; and expressed its approval of their noble conduct.

Twenty-six years have now passed since the baptism of that bookseller—the Rev. J. G. Oncken—and now, as a result of his labors, and those of his associates, covered mainly under his preaching, there are 65 Baptist churches, and 756 preaching stations in Germany, in which 130 preachers and Bible-readers labor constantly; 8,000 baptized believers are now members of these churches, beside a still larger number, who have either emigrated to other countries, or gone home to rest above; 65 Sunday schools, attended by 1,200 children, are held every Sabbath; and 12,000 Bibles and 450,000 tracts are annually circulated. Such is the work which a single active, zealous, devoted Christian, with God's blessing upon his efforts, has been able to set on foot. Who will imitate his example?—Examiner.

It is said that "by Christ were all things created." Then he must have created himself, or been co-created, and cannot be reduced to the level of any created beings, however great the power or exalted the rank of that being.—Christ is not to be placed in the scale of creatures. He had an unoriginated eternal existence, is divine; "was before all things, made every thing which was made, by him all things consist," and he is the head, lord, and sovereign proprietor of all.

WAY OF LIFE.—Many people labor to make the narrow way wider. They may dig a path into the broad way, but the way of life must remain a narrow way to the end.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Sept. 20, 1860.

"The Reception of Excluded Members"—Dr. Jeter's Letter.

Dr. Jeter's age and experience give to his opinions, on subjects connected with Baptist Polity, a just influence with the denomination, but confident, as he seems to be, of the correctness of his theory, he has utterly failed to convince us. The Dr. admits that, "Every church has an unquestionable right to exercise discipline over its own members. This right should be exercised according to the laws of Christ, and for his glory." He adds, "He has not furnished, in the Scriptures, a full and complete code of discipline, but a few general principles and precepts, illustrated by a few examples, to guide the churches."

It may well be doubted whether any code of discipline can be found containing more specific instructions, or less liable to be misunderstood than are given in the New Testament. The 18th of Matth. is remarkable for its minuteness, and was evidently intended to establish a rule of discipline in all personal offences; by far the most fruitful source of dealing. The case in Corinthians relates to a different class of offences, "public offences," and although less minute than the former, can not be misunderstood by those who wish to obey the Scriptures. That this case is a rule to the churches, we suppose no Baptist will deny. These two cases will be found to include almost every case of church discipline. The trouble is not so much the want of rules, or their obscurity, as the disposition of individuals and churches to go beyond the limits prescribed to them in the New Testament.

If we could be content to leave things where the Scriptures leave them, we should have but few troubles from this source. But suppose we grant all that the Dr. desires, what then? He admits that discipline is to be "exercised according to the laws of Christ"; and further, that, in the Scriptures, "a few general principles and precepts, illustrated by a few examples to guide the churches" are given. Observe, the Dr. is maintaining that one church has the right to receive the excluded members of another without the "consent of the excluding body." The authority for this practice must be found in the "laws of Christ," or in the "few general principles and precepts, illustrated by a few examples, to guide the churches." [Our italics.] Judge of our surprise, when, after reading these important admissions, we searched in vain through the whole of the Dr.'s long letter to find one law, or principle, or precept, or example from the Scriptures introduced, to sustain his theory.

The case of Diotrophes is introduced, first, to show that churches may err, and secondly, that such errors should be corrected; but suppose we adopt the Dr.'s construction of this case, (a thing impossible) it does not touch the question involved. There is a wide difference between the existence of error and the correction of error. We mean no disrespect when we say the Dr. assumes the very thing to be proven. He says, "The evil must be corrected—that is clear, but as we have no specific direction to guide us in similar cases, it must be corrected by the independent churches, according to the general principles of discipline revealed in the Scriptures."

Now, notice, first, "the evil must be corrected;" second, it is to be corrected by the "independent churches;" third, it is to be "according to the general principles of discipline revealed in the Scriptures."

If this does not erect the independent churches into tribunals (courts) for the correction of church errors we can not comprehend the simplest statement.—But this is the very question in issue, and we submit to the Dr.'s candor whether he has a right to assume the correctness of his position without proof. If we understand the above quotation, he is conscious of his weakness at this point, for he admits that he has no warrant in the Scripture; indeed, the very absence of a Scripture rule makes the only ground for inferring the right of "the independent churches." But Dr. Jeter ought to know that if the Scriptures do not furnish a rule to sustain his theory, they may justify another, and this, we think, is true. That we do not mistake the Dr.'s position is clear, from the following quotation, he says: "We might as reasonably wait for a specific command to pull a drowning man out of the water, as for a special precept for the correction of such flagrant injustice." This is a clear admission that there is not even a precept to justify his theory even in unjust exclusions; what can he say for the application of the rule to all cases of exclusion, for which he contends. Surely considerate Christians may well pause when practices are insisted upon, which have not the sanction of a single "precept" in the Scriptures. The Dr. seems greatly horrified at the idea that the decision of one church should bind all other churches. To say nothing of the absurdity of this position, it is a most unjust and cruel perversion of the opinions of those upon whom it is charged. We have never known a Baptist who maintained this doctrine—it certainly does not follow legitimately from the theory which Dr. Jeter opposes. The following brief statement may satisfy him and others that our views are not fairly represented. We hold that a church is a divinely appointed institution—that Christ is its Head and Lawgiver—that he is a living, reigning King over present in his churches—that

he has committed the discipline, even to the exclusion of disorderly members, exclusively to individual churches—that in the Scriptures he has taught us by command, by precept, by example how and to what extent this authority is to be exercised—that the disciplinary process does not terminate, absolutely, with the act of exclusion—that the design of discipline is to preserve the purity of the church and save the offender in "the day of the Lord Jesus"—that when a church has gone to the extent of its delegated trust, it can go no farther, the King takes the case into his own hands.

These several propositions we have proven, and will, if necessary, again prove from the Scriptures. Now, our doctrine is not, that "the decision of one church binds all other churches; but that all other churches are barred from action in the premises, simply because Christ has given them an authority to act. This distinction is obvious and important. We admire Dr. Jeter's candor in admitting that he has no Scripture warrant, not even a precedent to justify his theory, but we are profoundly astonished that he should advocate a universal rule of discipline without the shadow of authority.

Did we regard a church as a simple society and its discipline as a mere code of by-laws, of human institution, we should find much less difficulty in adopting the theory of some of our good brethren; but it will be seen from the above synopsis of our principles that such a result is impossible.

In conclusion, permit us to say, we have a Scripture warrant for the arraignment, trial, and exclusion of offenders whether their offence be public or personal; we also have a Scripture warrant and example for the restoration of the penitent to the excluding church.

Our opponents contend that any other church may restore the excluded person. The present trouble is in finding a command, a principle, a precept, or an example to justify this latter theory. It is scarcely necessary to remind Baptists that uncompromising adherence to the Scriptures has, in all ages, been their strength and their glory; and when they abandon their old position and assume the right to legislate, they admit a principle which fully justifies the ecclesiastical organizations of the Pedobaptists.

It is better, dear brethren, to walk in the old paths, our old Polity has worked well for us; God has wonderfully blessed us. Why should we turn aside? Dr. Jeter admits that our theory has hitherto prevailed, and now, almost universally, prevails among our churches, and surely the inconveniences which have resulted from its operation scarcely deserve a mention; while the departures from it present an ugly record.

We are now done, we have exhausted our strength; indeed, we have written this article against the remonstrance of our kind physician. Dr. Jeter's letter is the only thing we have seen upon the subject (we have not seen the Herald's remarks) since we left home in July.—Our only apology for writing now, is the anxiety we feel to know the truth, and to contribute something to the proper settlement of this important question.

The following from the *True Union* is a brief and clear summary of what Baptists believe on some points, and we publish it for the benefit of inquirers:

Baptist Sentiments.

The Baptist are frequently charged with holding narrow and illiberal sentiments; but if this charge be closely examined it will be found that they are only firm in maintaining what they believe Christ intended, and his Apostles taught. It is true, different minds have different ways of expressing these sentiments but all point to "the word and the testimony." Some mildly and gently speak "the truth in love," while others of a more ardent temperament warmly and zealously defend the truth as they find it recorded in the statute book.

It may be well to recapitulate what has been so often proclaimed, viz: that they regard each church as a body of baptized believers, independent of ecclesiastical control—that they do not regard any as members of the church who have not believed in Christ for themselves, and on a profession of their faith been baptized according to his example and commandment. Moreover they think that if all Christians would be contented to take the new testament as the only guide book left by Christ for the direction of his followers, it would for ever set at rest the question as to who are members of the church, and entitled to its privileges, and who are not members. The Baptists are not willing to admit to the privileges of the church any but those who have complied with the requirement of Christ; nor would they exclude any, who can give a reason of the hope that is in them, and have thus yielded obedience. They think further, that it would be dangerous and soul destroying to inform any one who has not intelligently believed in Christ and yielded obedience in baptism, that he partook of a rite in unconscious infancy which constituted him "a member of Christ, a child of God and an inheritor of the kingdom of heaven."

The Baptists may be ridiculed and persecuted for holding these sentiments, but they are willing to bear reproach, and to hold on to the commands of Christ recorded in the statute book, rather than to be turned aside by human authority.

But while they tenaciously hold these sentiments, they wish to manifest a kind and christian spirit to all their fellow christians who differ from them. Why should difference of opinion on these points cause any ill feeling between Christians? There are many vital truths on which they all agree, and why should they not in all humility earnestly desire and pray for clearer light to guide them in all their investigations of the great truths of religion, and be willing to say with the Apostle, "Lord what wilt thou have me do?"

What two of the Fathers say.

In the July number of the *Christian Review* there is an able article from the pen of Dr. CHASE, on the "Prayers for Infants in the Apostolical Constitutions," an extract from which we give below, hoping it may aid in correcting the opinion that Infant Baptism had an early origin:

"In his work against Celsus, Origen refers, among others, expressly to *little children*, and affirms, that they are to be instructed in the first place; and when they have given evidence of having been cleansed by the Word, and of intending to lead a Christian life, then they are admitted to baptism. In harmony with this explicit statement, we have an appeal which he makes in his twelfth Homily on the Book of Numbers, namely: 'Let each one of the believers recall to mind what words he there used at that time when he first came to the waters of baptism, when he received the first symbols of the faith, and approached the salutary fountain.' Here it is manifest that each one of the believers was supposed to be able to remember the impressive scene of his own baptism."

The learned Origen, with all his ample opportunities for knowing the usage of the Churches, had no conception of baptism without a profession of faith, to which the baptized might look back with spiritual benefit.

The same was substantially the same with Eusebius, the ecclesiastical historian, nearly a hundred years later. In the year 325, he, in the General Council at Nice, in Nicomedia, presented a document for the signatures of the three hundred and eighteen bishops assembled there, and read in the presence of Constantine the Great and of the whole council, consisting of about two thousand delegates from various parts of the Roman Empire. It begins thus: 'As we have received from the bishops that were before us, both in the previous *catechetical instruction* and also when we received baptism, as we have learned from the divine Scriptures, and as in the presbytery itself, and also in the episcopate, we have believed and taught; so also now believing, we set forth our belief, and it is this: We believe, &c. This document has been preserved in the original Greek, both by Socrates and by Theodoret, in their ecclesiastical histories. We have given a very literal translation of the portion that illustrates our subject. The incidental allusion here made by Eusebius to the instruction previous to baptism,—instruction which, manifestly, it was taken for granted that the whole council had received,—discloses at once what had been the practice in respect to such instruction. Those three hundred and eighteen bishops, surely were not all, nor for the most part, children of heathen parents. But, children of Christian parents, as most of them doubtless were, they had all been instructed previously to being baptized."

Decline of the Established Church in England.

On occasion of a sermon preached by the Bishop of Landaff, entitled, 'Improvement in the Church the true remedy for Discontent,' the Protestant Churchman makes the following remarks: "It is a startling fact, that the tide of feeling and conviction among the mass of English people is setting more and more strongly away from the Established Church. If things are allowed to go on as they have done, it will not be many years before there will be an uprooting of ecclesiastical foundations. If the heart of the people is lost to the Church, no boasted claims of apostolicity, and no patronage of aristocracy and State, will prevent a final catastrophe."

When a denomination acts in such a manner as to lose the respect and sympathy of the public, it may expect the "uprooting of ecclesiastical foundations," and its consequent overthrow.—Two causes have operated in bringing the Episcopal Church into disrepute, and have lost to it "the heart of the people": its connection with the Government, and her pretensions to be the only true "Apostolical Church." These causes will always cause "Discontent."

The people regard the Union of Church and State as unnatural and unholy, and it will increase their opposition to the "Established Church" when they are compelled to support it, when they, perhaps, regard its whole organism as unscriptural, and dangerous or retarding to republican principles. And as to her claims to "apostolicity" that furnishes matter for amusement to many, and for supreme contempt to others. "MENE, TEKEL, UPHARSIN" is written by the finger of the public mind upon all ecclesiastical establishments in unholy wedlock with the State, and soon will come on the "final catastrophe." And let it come!

The above text furnishes us a good opportunity to say a word to "Dissenters." While you do not expect to form an unholy alliance with the State, yet you may act in such a manner as to lose the respect of the "heart of the people," and then what? The ultimate "uprooting of your ecclesiastical foundations." Should you set up high-sounding claims to "apostolicity," that you are "the Church," and "wisdom will die with you," and berate all others as "daughters of Babylon," as "illegitimate children," with other cant phrases, you may expect to lose the sympathy and respect of all men but rigid partisans. An intelligent public will tolerate firm adherence to denominational views, but bigoted sectarianism, never. To Baptists we would say, Be firmly and warmly attached to your doctrine and polity; maintain them to the last in a Christian and deferential spirit, but never descend to the cant, bombast, egotism, and ill-natured ravings of a bigoted sectarian. Should a vainglorious, pugilistic, and christian spirit preponderate in the Baptist denomination, a very common seer can predict the "final catastrophe." Let them beware of this.

The *Chronicle* (Baptist) protests against the partiality of the government for Protestant Episcopal chaplains in the army and navy. It is a curious fact, that a denomination which hardly ever can carry the national representative vote for the chaplaincy of congress, commands that function so disproportionately.

tionately in the army and navy.—True Witness.

That denomination has always lived by sucking at the paps of State, and through the chaplaincy is the only chance "the Church" has at Uncle Sam's success. Other denominations have some sympathy with the people, and get their support by voluntary contribution. Isn't it fortunate that these Episcopal chaplains have some way of getting bread.

Religious Novels.

Says the *Louisiana Baptist*, "We have long and constantly doubted the propriety of all religious novels. Though some of them seem to have done good, we greatly doubt, if, upon the whole, they have not done more evil than good."

We fully endorse the above sentiment. They may do a present good, but that good may be over balanced by the evil that will inevitably follow. We now have a School of novel writers, recently founded, and their writings, for the good of Theological Literature, is too rapidly increasing. There was a morbid taste in the literary world for secular novel reading, created by the numerous and prolific authors of that School, and some well-meaning persons saw this and concluded it would be well to write some religious works in the same style, believing they would be more generally read. The *novel* was good, to get all classes to read religious books, but the *plan* was a bad one, and is deplored by all the lovers of a sound, staid, dignified Religious Literature. The first author that attempted it had great success; others saw the "iron" his "religious novel" had, imitated him, some of them with equal success, until they have founded a School of Religious Novel Writers. Works of Fiction under the guise of Religion is now quite common, and "still they come." As secular novels are injurious in their tendencies to literature and science, so are these Religious Novels to a sound and healthy Theological Literature. What devoted reader of Sensation Novels and "Yellowleaf Literature," can lay them down, take up Butler and study him? What habitual reader of Religious Novels can lay them aside and read a Boston, a Flavel, a Fuller or an Edwards? Let this School succeed and become general, and Biblical Criticism, and Theology, will go back several degrees on the Dial of Time.

We regret exceedingly to see that most of the authors of this School belong to the Baptists, the last people we thought, and hoped, would patronize such a Literature. They have heretofore been stern in their opposition to *Wetterite* Novels, and it were reasonable to suppose they would be first in their opposition to Religious Novels.—But unfortunately for them, the first writers, and we may say the founders, of that School were Baptists, and their first productions ingeniously pleaded their peculiar tenets, and thus they were beguiled into their support.

The same fate attends all Novels, secular and religious: they are short lived. To-day they have "a good run," to-morrow they disappear. And we sincerely hope, that this modern School of Religious Novel writers may be as short lived as their ephemeral productions.

Interesting History.

We are in receipt of a letter from our brother Rev. R. H. TALLAFERRO, of Princeton, Ala., which contains some historical facts in relation to Prospect Church, Roane county, Tennessee, which are interesting and encouraging. Writing from his home he says:

"My Dear Brother: I have just returned from the burial ground of our parents, in Surry county, North Carolina. On my route there I passed through East Tennessee, and held a protracted meeting with Prospect Church, where we, and our lamented brother C. TALLAFERRO were licensed to preach, and were ordained to the whole work of the ministry, and commenced the meeting on Saturday before the first Sabbath in August. It continued nine days, about fifteen made a profession, and about the same number joined the church. The first Sabbath there were about two thousand persons present, and at least three hundred communicants sat down at the Lord's Table. This Church was constituted about thirty-six years ago, and numbers, I suppose, three hundred and fifty members. There have been about one thousand persons baptized into its fellowship since the constitution, and it has licensed some twenty members to preach the gospel. Here our dear brother C. Tallaferrero preached for twenty-five years, and whose remains lie in the Burying Ground near the house in which God so greatly blessed his ministry."

HIS LABORS IN N. CAROLINA.

In the same letter he continues:

"On Saturday evening before the third Sabbath in August, I arrived in Surry county, N. C., and commenced a protracted meeting with Antioch church, three and a-half miles from where we were raised, and continued till the Thursday following. Ten made a profession of faith. I baptized four the last day of the meeting, and four others joined the Church. I rested on Thursday with our sister, Mrs. POLLE FRANKLIN, and on Saturday we commenced a protracted meeting with White Plains Church. I continued with them till the next Saturday, and in the presence of at least five hundred persons I baptized nine converts. Some fifteen others made a profession of faith in Christ. There were several ministers in attendance: brethren ROBERTSON, YORK, TERRELL, BROWN, JONES, TURNER, CARTER and LEWIS."

After my arrival home I found I had been gone 29 days, preached 29 sermons, and delivered many exhortations, besides other services, and expect to baptize some next Sabbath. You must suffer me, my brother, to boast some in the Lord, for this is some service for a man nearly sixty years old."

Yes, dear brother, continue to "boast" in, and labor for the Master. Great has been your reward as an instrument in saving sinners on earth, and great will

be your reward in "that day." May the Lord send other laborers equally faithful into his vineyard!

THE CLERGY IN AUSTRIA.—The Roman catholic clergy in this empire comprise 13 archbishops, 52 bishops, 700 convents, with 9000 nuns; 276 convents, with 2900 monks. The total number of clergy amounts to 28,000 individuals, who possess property valued at \$250,000,000, either personal or in trust for the church.

No wonder Austria is bankrupted.—It is a historic fact that every government that is overrun with archbishops, bishops, and other understrapping clergy, monks, nuns and convents have become bankrupt and have lost caste as nations. Such things have brought down two first class powers: Spain and Austria. Spanish South America has been ruined by them. Witness Mexico on our own borders. France and other European powers have been preserved from ruin by curtailing such Treasury Vampires, and by the existence of a large Protestant element which serves as counteracting leaven.

For the South Western Baptist.
KNOXVILLE, ALA., Aug. 30, 1860.

MESSRS. EDITORS: The Union meeting of the Third District of the Union Association, met with the Mt. Zion Church on Friday before the 3rd Sabbath in August.

The meeting was protracted and closed on the 4th Sabbath. The Lord met with his people: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Which was fulfilled. On the last day of the meeting, I baptized five persons into the fellowship of the Church. Two more are restored. I expect to baptize two more at our next meeting. We left several anxious persons inquiring the way.

Respectfully yours,
CHARLES BAIN

For the South Western Baptist.

PLEASANT HILL, ALA., Sept. 7.

MESSRS. EDITORS: The Mt. Lebanon Baptist Church, to which I belong, having recently closed a most interesting meeting, the details of which, perhaps, our Pastor may neglect to write, on account of depression of spirit, (produced by a false and malicious report about him, accidentally, and I suppose innocently started by a brother Baptist, and intentionally and malevolently kept in circulation by malignant enemies.) I have concluded to write something about it, to let our brethren and friends abroad know that we have realized the influence of the Spirit of God, both in the restoration of His saints to the joys of His salvation, and in the conversion of sinners.

I must say that, notwithstanding I have witnessed a greater number of conversions at meetings, I have never seen a meeting characterized by greater unanimity of feeling and desires, and oneness of effort. We had "Landmark" and "Anti Landmark" men, yet, feeling that the salvation of souls should be held paramount to any other subject, and distinguished by a zeal similar to that of Paul, when he said to the Gallatians, "But it is good to be zealously affected always in a good thing," and a similar perseverance to his, when he said, "And let us not be weary in well-doing: for in due season we shall reap if we faint not," they went boldly forward in the discharge of duty, and as a result of their faith and perseverance, their efforts were crowned with the greatest success.

Christians, I think, generally enjoyed as great comfort and consolation from the series of sermons delivered by brethren R. A. Massey, (late graduate of "Howard College," and David M. Reeves, (Pastor of Carlisle Church) as could be desired. I think we were not only strengthened in Baptist faith, but our hopes and prospects were greatly illuminated. If we had, had no conversion, the feeling stirred up among the "people of God" would have doubly repaid both preachers and members of the church. But I thank God that we did have, not only conversions, but accessions to the church. There were 10 or 12 converts, 5 of whom connected themselves with the church during the meeting, others of whom, I hope, will soon. Trusting that God may continue to abide with us, I remain

Yours in Christian bonds,
B. H. CROMPTON.

For the South Western Baptist.

PINE APPLE, WILCOX CO., ALA., September 12, 1860.

MESSRS. EDITORS: I have just concluded a series of protracted meetings with the Fellowship, Friendship and Antioch churches, the pastoral care of which in the providence of God has fallen to me. The results are refreshing. Fifty were baptized; 4 already received will be baptized at our next monthly meetings; about 7 were received by letter; the brethren with some exceptions, were blessed with an increase of faith and renewed evidence of their reconciliation with God.

Besides the ministerial labors of brethren Bell, Massey, Hare, Kendrick Kervin and McWilliams, we had those of bro. J. A. Chambliss of the Greenville Seminary. His efforts were highly appreciated by all who heard him. He betrays a piety, zeal, and an intellect, which, with Divine assistance will render him one of the most eminent and useful ministers of his day.

Yours in Christ,
J. B. HAWTHORN.

We regret that brother THOMPSON's report did not arrive sooner. We hope it will not be too late for the session of the Bethlehem Association.

For the South Western Baptist.

COLUMBIA, ALA., Sept. 9, 1860.

MESSRS. EDITORS: After a lapse of 6 or 7 years it has pleased God to visit our church with the outpouring of His Holy Spirit. Many have been shown the error of their way, and some have turned therefrom and found favor with God in the pardon of their sins. 15 were baptized upon a profession of faith in Christ and 2 were received by letter.—Our ministers were bro. Brooks, our Missionary, aided by Dr. Martin the greater part of the first week, and by our much beloved pastor, Juno. B. Taylor, the latter.

It is to be hoped that the influence of the meeting will not suddenly pass away, but that it will long be felt, and that many others before a great while, will enlist in the cause of our blessed Savior. Oh! that you could have witnessed the baptismal scene. Imagine a curve in a clear and beautiful creek with high sloping bluffs on every side, where hundreds might see, and yet not be in each others way, then see the candidates as they walk in obedience to the commands of their Lord and Master; see them as they are "buried beneath the yielding wave," and as they rise with countenances glowing with the love of God, and you have a scene which has lately been our pleasure to behold.

Yours truly,
H. W. BATTLE.

We learn from the *United South*, Abbeville, Ala., that a meeting of interest has been progressing for some time at the Baptist Church in Columbia, 14 had been received. At a Church near *Stringer's Store*, 20 had joined. Also, 17 united with the Talbot Church. Geo. P. KINNEY writes that 11 had united with the Abbeville Church.

Items of News.

THE POPULATION OF CHINA.—The most conflicting accounts have been given of the population of this vast empire—it having been rated by different writers as low as two hundred and fifty millions, and as high as four hundred and fifty millions. The census of 1842, and those of 1842 and 1850 have recently been obtained by European writers, and the progress of the population, as shown by these, would give to the empire the enormous population of 451,137,000 inhabitants. To this estimate the investigation of Messrs. Culbertson, Macgowan and Knowlton, American missionaries, gives an air of strong probability. It seems impossible that so vast a population can be contained in a single country, though that country is a large one—but there is every reason for believing that the Chinese constitute more than two-fifths of the whole population of the globe. When shall they be converted to Christianity?

GORCH, THE TEMPERANCE LECTURE.—JOHN B. GORCH, the celebrated lecturer, arrived at Boston, on Wednesday, in the *Arabia*. Immediately on his arrival he received a letter signed by four hundred and eighty clergymen of different denominations, inviting him to a public reception at Tremont Temple, on some day to be hereafter named.

Mr. GORCH has been lecturing in Great Britain for some three years, and has attained in England, Scotland and Wales a great popularity, though he became involved in a libel suit, which turned to his own advantage, as he gained heavy damages. Indeed, the career of this remarkable man and powerful orator—for only by the exercise of real oratorical ability could he have obtained his vast popularity—is very striking. Born in England, he came to this country when a boy, and became a victim to intemperance. The kindness of a friend saved him from utter ruin of mind and body, and he signed the pledge. From that time he gradually rose, and became the most famous of our temperance orators.

THE POPE MUST GO.—But where shall he go, is a question of some interest. That he must leave Rome, we think certain. The triumphant advance of Garibaldi, and the determination of the supreme pontiff, leaves him but one course, and that a hasty retreat. The hand of providence is in this whole move, and we think the temporal downfall of the pope inevitable.

USEFULNESS.—says an exchange: We no longer wonder at the usefulness of Kingman Nott, when we find him writing, as a student for the ministry, to his mother: "I am pondering this resolution,—when I have sufficiently prayed for grace to keep it, I will try to adopt it for the practical rule of my life—never to write a sentence, nor speak a word, nor do an act but shall tend directly or indirectly, to the good of some of my fellow-men. Then, and not till then shall I be consecrated to my work."

THE FIRST SUNDAY SCHOOL.—It is claimed by American writers, that the first Sunday school was established at Ephrata, in Lancaster County Pennsylvania, by one Ludwig Hacker, of the Seventh Day Baptist persuasion. Hacker, it is said, established his school about the year 1745, and it continued to be held until 1777, when it was broken up by the Revolutionary war. It was not until 1782 that Robert Raikes founded his Sunday school at Gloucester, England. Raikes has all the credit of originating the institution. Whether or not he had heard of Hacker's school in Pennsylvania we do not know. Probably he had not.—N. O. Advocate.

DEATH AS A CHANGE.—Dr. Curtis, an eminent and holy Baptist minister, perished in the burning of a steamer on the Chesapeake Bay last year. At seventy-two years of age he still possessed a vigorous mind and body. When last seen he was reading his Bible in his berth. His own ideas of death are thus expressed in a letter to his most intimate friend: "We overrate death sometimes as a 'change.' It will be but the continuance of our better life. The essential change was our regeneration to God. Death is a greater apparent than the greater real change. John v. 24. Paul therefore speaks of the former as only a removal from one habitation to another, 2 Corinthians v. 1. Changing houses, not persons or natures, nor characters."

The Central Presbyterian of Richmond (Va.) alludes to the curious fact that as prophecy begets to indicate, in the convergence of its chronological lines, the coming downfall of Mohammedanism, the great political interests of the world should be aggregated around Italy and Turkey. Remarkably particularly upon the aspects of this Syrian question, it holds the following language:

"When we remember how a few words of Cromwell, spoken so that France and Italy knew their meaning, arrested the Waldensian heretics, we are ready to long for an hour of blind old Dandolo, a single year of that grand and kindly old Partisan, who, with all his faults, was a man, and a most royal ruler of men, and who could never have sat like modern Englishmen and calmly gazed on the Moslem butchery of men, women, and children without a roar of indignation that would have made the Turk tremble in his seraglio. But we believe that the avenger at hand, and that, in spite of these miserable jealousies about balance of power, Christendom will be compelled to a new holy crusade, that shall drive back to its native deserts this blind and bloody fanaticism, and cause the Crescent to set, as it rose, in storm of fire and blood. The indications of prophecy are very clear that the sixth angel has for years been pouring out his vial on the great river Euphrates, and that the waters of it are drying up, to prepare the way of the Kings of the East. When that way is prepared, we may expect to see those fair and storied spots of the earth so long defiled by Moslem hate and scorn released from their oppression, and Moriah, Calvary, Olivet, Sinai, Lebanon, and the walls of Jerusalem, with the eloquence of Christ's apostles, prophets, and martyrs, all rescued from the guardianship of those who delight in splitting the symbol of their faith, and the way prepared for that latter day glory when Jesus shall reign King of nations, as he is King of saints."

The Israelites of this country established last year a kind of national organization, after the example of their brethren in England and France by establishing a board of Delegates. This Board held a meeting last week at the Cooper Institute, New York. At present it represents thirty different congregations of Israelites, and will, in turn, hold annual meetings in August in the various cities of the Union. The committee appointed to receive contributions for the suffering Jews in Morocco reported that the amount collected for their relief in this country was \$20,000. The report also stated that \$55,000 had been collected in Great Britain for the same purpose.

The Roman Catholics of New York city have sent \$55,000 to the Pope, to aid in crushing out the spirit of liberty among the Catholics of Italy.

A great excitement in Russia against the Turks, on account of the recent massacres.—The people crowd their Churches, and listen attentively to their Popes, whose sermons are allusive to the atrocities committed by the Turks, and who pray to God that His just anger may yet fall on the heads of those cruel and inhuman politicians who hear, without shuddering, the cries of the victims immolated by the Mussulman's scimitar. The soldiers who are to be seen in the Churches mixed with the people, make the sign of the cross when they hear of the acts of barbarity which the priest narrates from the pulpit, exclaiming at the same time: "When is the holy war to be commenced?"

MISSIONARIES FROM SYRIA.—A number of the American missionaries to Syria, who fled from the scene of their labors at the commencement of those horrible atrocities which have shocked the whole Christian world, arrived in this country last week by three different steamers. These are Rev. Mr. and Mrs. Bird, of Deir el Kour, and Rev. Mr. and Mrs. Eddy, of Sidon. Rev. Dwight W. Marsh, of Mosul, and in company with him Mr. Edward K. Goodell, youngest son of Rev. Dr. Goodell, of Constantinople, and Rev. T. E. Frazer with his wife and two children.

Book Notices.

Forty Years' Experience in Sunday-Schools. By Stephen H. Tyng, D.D., Rector of St. George's Church, New-York. Published by Sheldon & Company, New-York.

This work has received the highest encomiums of the press. No one has had more experience in Sabbath School Librarians than Dr. Tyng. To the Sunday School Librarian this will be a valuable accession, and teachers will find in it much information, and many invaluable suggestions.

APOSTOLIC BAPTISM; OR, HISTORICAL TESTIMONIES DEMONSTRATING THE ORIGINAL FORM OF THE RITE, AS ORDAINED BY OUR LORD, AND ADMINISTERED BY HIS APOSTLES. New York: Sheldon & Co., 1860.

This work embraces the best collection of Pedobaptist Testimonies in favor of Baptist views of Baptism we have seen. The following letter to SHELDON & CO., by a well known minister at the South, W. T. BRANTLEY, D.D., clearly sets forth the contents of the work. He says: "I thank you for the Way Marks. Though a small book, it is calculated to do very effective service. It covers ground which has not been exactly occupied by any one of the hundreds of publications which have appeared on the subject. It is a most judicious selection of the truth, bringing their testimony from Paul as well as from Protestant ranks. It would seem that we ought to have uniformity in administering Baptism. Even our outside friends, the Quakers, are not, I perceive, wanting in their contribution to the good cause. The book should be placed in the hands of all our young members, that they may be apprised of the strength of the position which they occupy on this subject. If we could follow Christ faithfully in all other things as we do in baptism, we should be a people of extraordinary holiness."

We are greatly obliged to "EARNER" for his able articles. This week he closes his series on the character of PETER. It is an elegant and truthful tribute to the character and labors of that distinguished Apostle. We hope our correspondent will continue to use his vigorous pen.

Rev. J. C. BASS has our thanks for his active labors in our behalf.

The next session of the Canaan Association will be held with Central Church, Jefferson county, Ala., commencing on Saturday before the first Sabbath in October.

APOLOGISTIC.—Last week in a few articles we gave what printers term "a foul sheet," typographical errors. Bro. KEARSE was the principal sufferer. We regret it.

I will preach at Nottulsga on the fifth Sabbath in this month. H. E. T.

Secular Intelligence.

