

SOUTH WESTERN BAPTIST.

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

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By THOS. F. MARTIN.
TALIAFERRO & DAWSON,
PROPRIETORS.
For the South Western Baptist.
Old Way-side Flowers; or Sketches of the Apostles and Prophets.
ST. JOHN.

I used often to think why it was, that this very distinguished Apostle received such a pre-eminent share of his Master's love; for he had neither the characteristic prominence of St. Paul, nor of St. Peter, but rather appeared to be one of a regular, but not distinctive, quiet, and uneventful walk and amiable disposition; but, in later years when I had learned more of the Scriptures and the practical workings of Divine Grace, I saw at once why it was that he received the particular honor of our Lord's special consideration, and was properly styled, "that disciple whom Jesus loved." He was of "a meek and lowly spirit," which is "of great price in the sight of the Lord." Kind looks, meek and modest words, gentle uniform carriage—these had given him his Master's confidence, his heart and love. And what heart will these not win? Have they not often struck the sinner dumb—the hardened one, have they not melted him, and the abandoned and the lost—ah, have not gentle, patient feet followed them and kind words wooed them back to duty and to life? Say ye, who try to propagate the truth by other means than these—do ye succeed?—Nay—may it be only gentle pleadings, that will be heard amid the din and strife of this world—kind words that reach the sinner's heart, and these may "never die." At the still hour—around the sick couch, the lowly grave; then they come back, borne on swells of tender memories and weave around us traceries of other days, imageries of earlier years, visions of children, innocence and joy, scenes where the loved ones sat, by the old fireside at home; the aged sire, the silver haired mother, the prayers and the counselings, all pass in phantom-like review before the mind's eye; and then while the heart is soft and fondness pleads within, "kind words" are heard and heeded.—Ah, yes, beloved, it was the Spirit of Jesus in John that made Jesus love John; and there are many in his church at the present time whom Jesus loves—many that are not noted among men; that take possibly, the back seats and make no pretensions to excellence of grace, or of life—but they are known unto him, and he visits them, and laying his blessed hand upon their bosoms he speaks to them in the gentle language of "espousal." Yea, there are many of God's people that pass quietly along life's way unheeded until they leave us, and then only, we become aware of their excellent qualities.—When the cloud of the valley covers them, and they are no longer seen and heard in the great congregation, then their obscure but useful places are painfully vacant, and we become aware of the sweet gentleness of spirits gone. These are they I speak of—they who come through great tribulation and wash their robes in the blood of the Lamb—fitted to be presented Kings and Priests unto God, but all unseen, except by Him who sets such price upon their gentleness. I recollect on one occasion hearing an old but not talented brother, bemoaning his inefficiency and saying with tears trickling down his bronzed and furrowed cheeks, that he had been in the Church so long and had never done any good, and while he talked my mind began to run over his passed life and I thought of the many long years he had stood by the minister's side with the cloak on his arm, at the baptismal font—the many times his trembling hands had passed around to palpitating hearts, the "emblems" of his Lord, together with his quiet, uniform and unobtrusive walk and conversations at the fireside of Jesus and his grace; and though I could recall no sermon, exhortation, no public prayer, I mentally acknowledged his superiority and wished I had been like him. Ah! the meek and quiet spirit—who of us shall reach its excellence!

But, though St. John took a less conspicuous part in the transactions of the Apostles during our Saviour's sojourn with them, except in being the distinguished object of his confidence and one of his special witnesses, on several occasions, yet, after the ascension of the Redeemer, and all alone on the Isle of Patmos, he acquired unapproachable celebrity by his writings. The Apocalypse, or book of Revelations, lifts us at once to an atmosphere of sublimity beyond even the majestic Isaiah, the lofty Job, or the soul-stirring Psalmist, not to mention at all in the connection, mere human productions, while his Gospel was executed in a manner so sublime, that the "Ancients" likened the expressions of his pen to "the flight of the Eagle"—"beyond the greatest capacity fully to reach or comprehend." Besides his Gospel and Revelations, he wrote

three Epistles, and his profundity acquired for him the title of "Divine."—But it is not of his writings that I would speak, nor of his evangelical efforts and successes—the last of which was shown in the founding of many churches "of eminence," but of the practical working of grace in his heart, or, in common parlance, his "experience," together with his peculiarities as an individual. And accordingly, we remark the fact and adduce it in evidence of his grace, that he was perhaps the humblest, at least the most unobtrusive in his piety, of all the Apostles which, if we take in connection with it, his Master's exceeding favor to him, as manifested in open and continued preference, commands our highest respect and admiration, for any one might have been somewhat excused for being flattered with such distinguished consideration. Peter certainly at one time, was easily put beside himself in this way, and Paul himself admitted his tendency to Spiritual pride; taking care always, lest he should claim more than he ought for himself, to say, "yet not I, but the Lord;" but not so with the evangelist. His carriage was the same at all times, if not, indeed, more humble under his Master's smiles. Truly, must John have had not only much grace, but naturally the elements of moral greatness; for prosperity and distinguished favor are the hardest things yet for the Christian heart to bear with equanimity. Alas! how often do we see churches beside themselves with the talents of their minister, or their fine house and pews, and the minister, too, good man of God, how frequently he also, becomes puffed with success and adulation. But divine grace is humbling, and as quaintly said by an old brother of my acquaintance once, knows no "big I's and little U's," but on the contrary, vaunteth not itself, is not puffed up, esteemeth other better than itself and thinketh no evil. Here, indeed, in the character and life of the gentle and excellent John, we have an exemplification of practical charity, without which, with all his learning and his eloquence, St. Paul confesses that he was nothing. John presented the sweetness of a uniform amiability; a quiet, peaceful, unmeddled and charitable disposition, and as like must ever like its like, there is no wonder that Jesus loved him. Heavenly mindedness is a virtue, high in the category of Christian perfection, and it is not every one of God's professing people that continually enjoys it. Yet there are some, I think, at the present time that have their affections fixed in sweet contemplations, always upon the excellence of Heaven; and like the Eagle's eye, deriving strength from its gaze upon the sun, are assimilated to its spirit and its likeness. But with all his perfection of character, grace and the constant manifestation of his Saviour's love, which it would seem should have bro't him under stronger obligations, he yet, like Peter, upon the arrest of our Redeemer, fled with the rest and for a time forsook him; yet, he afterwards, and quickly too, followed him closely through all of his adversities, and confessed him boldly in the face of his enemies, at his crucifixion. Does not this circumstance, while it reproaches not St. John, inasmuch as thus it was written, convey to us the suggestion that we should be charitable to the infirmities of our brethren?

But not to extend this uninteresting sketch, we remark in conclusion, and especially for the comfort of disabled ministerial brethren whose expression can only be made through the medium of "the press," that St. John's accomplishments as a writer, far transcend in extent of usefulness, all the now lost utterances of his pious and devoted tongue. And so may God have it even with them!

"EARNEST."
Claiborne, Ala., Sept., 1860.

For the South Western Baptist.
"Why, Ma, he is my Pastor."

Not long since in one of the lower counties there were assembled at the house of one who sought happiness in the service of God, a company of friends, among whom was the Pastor of the church. In the course of the evening conversation ran on various subjects according to the inclination of those present. At length separation and friendly mementos being the theme, a young sister requested several of the company to write in her Album. As she did not ask the Pastor, her mother remarked, "Daughter, you have slighted brother K."

"Oh, no, ma," she replied, "he promised me a contribution some time ago. But even if he should not give it, I know that he will remember me."

"How do you know that?" pleasantly inquired the mother. She answered in all the simplicity of confidence—

"Why, ma, Mr. K. is my Pastor; I know that he loves me, and desires my happiness, and I know he will remember me."

Ah! would that such pure confidence in him whom the Father gives to be their shepherd, was less rare among professing Christians. Then would the

Master's cause wax stronger, and where now we see suspicion, harsh judging, and discord, rotting the foundations of the church, we would find moderation, brotherly love and harmony, blending in one, and throwing about the profession of religion irresistible charms.

Parents, are you keenly pained when your children manifest a want of confidence and affection towards you? If so, you can appreciate the feelings of the Pastor when he discovers a like disposition in the people of his charge.

Then love and trust him yourselves, and teach your children to love and trust your Pastor.

JOSEPH.

Present Aspect of Europe.
VIEWED IN CONNECTION WITH PROPHECY.
Dublin, July 30th, 1860.

The cloud from the Levant is the sign of rain. Are not the clouds that thicken round the horizon of Europe "portents dire" of approaching storms?—And in these "coming events that cast their shadows before," Ireland is deeply interested, and for them England is making preparation. The talk of invasion set on foot the enrollment of "volunteer rifle corps," and an army of them has been formed that called forth the admiration of French Marshalls.—This was at first, thought national defence enough; but as the clouds thicken and spread, other defences are deemed necessary, to enable them to move about in case of emergency, and Parliament has voted eleven millions for them.

The Government could not extend the "rifle corps" to Ireland, for they must neither make it one-sided, or arm rebels. But the Protestant nobility and gentry are forming such a body. These must men be men to do the work of "the vintage;" but Christ has his own army of volunteers,—"a people made willing in the day of his power," the revival,—to gather in the harvest that will follow the bloody convulsions.

PROPHET AND FACT.

It is one thing, and an unwise thing,—to prophesy; and another,—and a wise one,—to study prophecy and watch events. The former "is not for us," the latter is commanded.

The "seventy weeks" of Daniel are the key to unlock prophecy. They teach a day for a year. "The little horn," the Papacy, was to have dominion "a time, times, and a half-time,"—three years and a half, or twelve hundred and sixty days—years. The sanctuary, the Church, was to be trodden down "forty and two months," the same period, twelve hundred and sixty days—years. And the woman, the bride of Christ, was to seek and find an asylum in the wilderness, during the same period, twelve hundred and sixty days—years. The tyranny inflicted and the persecution endured, of course synchronize.

If Popery was not in the zenith in six hundred and six, it was near it, when the usurper Phocas gave the Pope the title of Universal Bishop, in lieu of his acknowledging him, after he had murdered his master Maurice and all his family,—a title that had long been contended for by the bishop of Constantinople, and which a former bishop of Rome, Gregory the Great, declared,—when the Eastern emperors being most powerful and most likely to give it,—would stamp the man who should dare to assume it, either as Antichrist or his forerunner.

Well, then, if the twelve hundred and sixty years of the oppression of Popery, and the humiliation of Christ's Church, will not have run out in eighteen hundred and sixty-six, or not long after,—then let us look at present facts, and mark how rapidly mighty events are developed.

The dead weight of Austria and the Duchies that kept down Northern Italy under Popery and despotism, has been lifted away. The people breathe the air of freedom, and the Gospel has "free course." In Central Italy the Pope has lost "the Legations,"—the provinces ruled by his cardinal Legates, which he called "St. Peter's Patrimony," but whose inhabitants thought St. Peter had neither given them the title nor taught them how to govern.

In his own Rome, Pius is rather shaky. The Irish Brigade, sent out to protect him against his own subjects, are coming home, in hundreds, in despair, and muttering curses, both loud and deep, against those who tempted them to go, and all they left behind. The Brigade was a mistake, and will tell, both in Italy and Ireland.

And Garibaldi has nearly freed Sicily, and will in all probability soon proceed to do the same with Southern Italy. The Sovereigns would rather he wouldn't; for Napoleon, Victor Emanuel, and Francis Joseph don't love a republic, and dread revolution. In the chapter of accidents that may arise, no one can tell the results. England will be on the side of freedom. But Popish Ireland will cling to Popery with a desperate tenacity, and were there an invasion, would side with the invaders. For,

Hear the just law, the edict of the skies;
He that hates truth shall be the dupe of lies;
And he that will be cheated to the last,
Delusion strong as Hell shall bind his fast.

But, just as convulsions abroad may open the way for the Truth to conquer the nations for Christ, such an event might prepare for Christ's volunteers at home to enter in and possess the land.

Then, look at Turkey. Dismemberment is everywhere impending. It will fall to pieces, and if it do not, it must be taken to pieces. And, with its crumbling, the way will be opened for "the weapons of the Gospel warfare" to batter down Mohammedism, which rose with Popery, and will fall with it. The blind fanaticism of both is hurrying their overthrow.

ARMING FOR THE CONFLICT IN IRELAND.

I have been in some of the less-visited parts of this country. The Revival is universal. Religion is the great business of the people. Prayer-meetings and Sabbath Schools embrace the great bulk of the young and old. Tents, in shaded spots, are erected where the outskirts of congregations touch to catch the outlaws. Many ministers preach every evening, and pious laymen supplement their labors. Ministers say they are as much astonished at the tone of spirituality that pervades the people, as they used to be distressed at their indifference.

And, as to hearing, the people employ all the fragments of time that they may get leisure to attend preaching. "Diligent in business, fervent in spirit, serving the Lord." They have learned how to combine them. They never tire listening if only the preaching be expository, practical, and affectionately earnest.

I preached ten sermons in as many days, in places in three counties, and I never saw such listeners. No need to apologize for length. They never tire. And the ministers say there is no fear of overfeeding. They delight as much in pondering and conversing as in hearing. Such people are the true soldiers of the Cross.—*Evangelist.*

Baptist Polity.

In a late number of the Mississippi Baptist, in an editorial article, entitled "what we believed," we find the following:

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.

Belief is founded on evidence. Paul said he believed "all things which are written in the law and the prophets."—If the editor of the Baptist believes that one church has the right, under any circumstances, to "right the wrongs" committed by another church, we hope he will state the evidence—the authority, upon which his belief rests. But if by "inherent right" he means that a church has this power; from the nature of things, then it devolves upon him to present the evidence of this fact so clearly by his reasoning as to demonstrate it to the comprehension of others; otherwise the "belief" of the editor cannot rise higher in dignity than a notion, or opinion.

Let us suppose a case, such as has frequently happened, and see how the sixth article of the editor's faith will work. The church at A, after having been annoyed for years by an adroit and refractory member, at length succeeds in getting rid of him by exclusion. He applies to the church at B, "satisfied" that the church at A, has "violated the laws of Christ," and the B. church "right the wrong," which the A. church committed, by voting the excluded person into fellowship. Immediately afterwards the A. church resolves that her sister at B. has "violated the laws of Christ" by trampling upon her authority over her own members, and in substance annulling the discipline which Christ in his word commits to each individual church. Thus each church being equally independent, and having equal power and authority, has "righted the wrong" of the other, each showing that she is right, and her sister is wrong, in relation to the same identical fact. Is it not plain that this absurd conclusion results from the interference of one church with the discipline of another? And the result is that an unworthy person has gained admission into a church, and the peace of two churches, if not more, is broken up. What sort of "independence" is that, which gives to churches the reciprocal right of destroying for each other that discipline upon which their very existence depends? Whatever such teaching may be called, of one thing we are sure, it is not bounded by the "landmarks" of Baptist doctrine.—*Baptist Messenger.*

A man full of hope will be full of action; a lively hope and a diligent hand are inseparable companions. Hope will make a man do, though he die for doing.

Election.

There are not a few excellent people, who hold the doctrine of election, whilst they think they reject and dislike it. That is to say, they hold all the truths which constitute the doctrine, but reject the word which expresses these truths. Let us look a little into this subject.

1. In the conversation of a sinner, there are two things to be considered, viz: the efficient agency by which the change is effected, and the means in connection with which that agency is put forth. All Christians agree that the Holy Spirit is the efficient agent in regeneration. Under the head of means, are included all the ways in which scripture truth has been imparted to the mind and impressed upon it from childhood up, such as parental instruction, training and example, other religious instructions, providential occurrences, and the like. All sound morality, all tenderness of conscience, all inclination toward true religion, are the effects of these two influences. So far all Christians will agree with us.

2. Now, the first of these influences—the sanctifying agency of the Holy Spirit—is exerted not accidentally, but designedly. No one supposes that God renews the heart of any sinner, accidentally. But if he does it designedly, then the regenerating act, is the fulfilment of a pre-existing purpose in the Divine mind. That is to say, God first purposed to regenerate that soul; and in fulfilment of this purpose, he put forth the regenerating act.

3. Why did he purpose to regenerate this particular individual? Do you say the purpose was formed because of good inclinations and works foreseen? We answer, first, if the inclinations and works were truly good, they proceeded from a soul already spiritually alive; being spiritually alive, it was regenerated or made alive. Secondly, such inclination and works must be the result of religious truth imparted to the mind, and impressed upon it. How happened it to be brought under these good influences? It must have happened accidentally or providentially. No enlightened Christian will attribute it to accident. It must then, have been providential. That is to say, God in his providence brought this mind under the influence of scripture truth, thus producing good inclinations; and then, in consequence of those inclinations, he regenerated it. But the providences of God are not accidental but designed. That is, God first purposes, and then acts in fulfilment of his purposes. So after all, we are obliged to ascribe the regeneration of the sinner to God's purposes, which purposes were not formed because of any good foreseen in him. This is election.—*Pres. Expositor.*

Cold Prayer-Meetings.

A writer in *Zion's Advocate* says: "I have seen many cold places in my day. More than once I have traveled in the northern portions of our country and the Canadas, amidst wintry storms and blasts, which almost took my breath away. I have suffered from the piercing winds upon the summit of Mount Washington, and been chilled by the cold night air upon the heights of the Alleghanies. I have lain down to rest wrapped only in my shawl upon the glaciers of Switzerland, and been fanned by the breezes from the eternal snows of Mont Blanc. I have visited other regions where life in a short time would be endangered by exposure. But I have been in one place where I suffered more from the cold than in all these. That place was a formal, lifeless meeting for prayer. There I have been chilled, yea frozen through and through, until my vitality seemed almost gone, and all my heart as icy as Greenland winter. O it was terrible; and it took me a long time to recover my wonted warmth and vigor. And I wrote in my note-book, 'Let me die anywhere and anywhere, rather than be frozen to death in a prayer-meeting.'"

OBJECTIONS TO A LARGE SALARY.—Ministers in our day rarely object to an increase of salary, but we find in an exchange a capital story of an old Connecticut pastor, who declined it for very substantial reasons:

His country parish raised his salary from three hundred to four hundred dollars. The good man objected, for three reasons.

"First," said he, "because you can't afford to give more than three hundred."

"Second, because my preaching isn't worth more than that."

"Third, because I have to collect my salary, which, heretofore, has been the hardest part of my labors among you. If I have to collect an additional hundred, it will kill me."

There is nothing that God is so tender of as he is of his glory; and nothing that his heart is so much set upon as his glory; and therefore he will visit his suffering people in a prison, and feast them in a dungeon, and walk with them in a fiery furnace, and show kindness to them in a lion's den; that every one may shout and cry, "Grace! grace!"

God's Plan of Human Life.

Jacob, in his forgetfulness of a Divine Providence ordering his afflictions, said in deep despondency, "All these things are against me." But in his final deliverance from all his troubles he saw dearly how the Lord had seen the end from the beginning, and ordered every step in wisdom and love. In like manner God orders the events of every human life, and our greatest afflictions and trials are important elements in our moral discipline. Dr. Bushnell, in one of his admirable sermons, has some striking thoughts on this point:

"Never complain of your birth, your training, your employment, your hardships; never fancy that you could be something, if only you had a different lot and sphere assigned you. God understands His own plan, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities: and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisonous. No! a truce to all such impatience! Choke that wicked envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it."

The Simplicity of the Bible.

The fact that God gave a revelation, not for the learned, but for all classes of men; not for any one age or nation, but for all ages and all nations; proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the Gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion—that the Gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to the history or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their obvious meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power.—*N. L. Rice, D.D.*

Infidel Superstition.

The following just and discriminating remarks upon a very prolific source of error in modern times, are from the last No. of the N. Y. Christian Intelligencer. We commend them specially to young men who are just entering upon the examination of the great question of the authenticity of the Bible:

Superstition is by no means confined to religion. There is a species of it belonging to the notion of science, one which is willing to give currency to any crudity brought forward under a pretentious name. Multitudes of persons are ready, the moment any conflict real or seeming is mentioned between the Scriptures and what are said to be conclusions of science, to give up the former without hesitation. Not having any knowledge themselves, they take all upon trust. Let the scientific department of a daily journal inform the public of a late discovery in the interior of Africa, of tailed men, and argue therefrom their non-descent from Adam; or of more remarkable disentanglement of a fossil pre-Adamite, whose jacket, buttons and suspenders-buckles, taken in connection with the stratific surroundings, indicate that his deposition took place at a period very far back of the earliest date of the Mosaic record certainly not less than 150,000 years ago; or of some savan who has introduced a tapole out of a mass of gelatine, and hopes, before long, to get a frog, and at once Moses is looked upon with suspicion. There is no arguing against facts, still less against scientific facts! Like Galileo, we must believe our sense of sight, that reads the wonderful story in the newspaper. And if the Bible, in this enlightened nineteenth century, conflicts with that newspaper, it must go to the wall.

Said a distinguished American Statesman to a debating club of young men: "Life is a book of which we can have but one edition. As it is first prepared, it must stand forever. Let each day's actions, as they add another page to the indestructible volume, be such as, that we shall be willing to have an assembled world read it." Good advice.

What in this book have we written already? What done by us for the good of our generation, is recorded there?

California—its Climate and Products.

Bishop Pierce, in his letter of 16th August, says:

"The climate is peculiar, but fine everywhere. It is variable according to the relation of any place to the sea and the mountains. The air pure, fresh, and current. In San Francisco and in some of the valleys, the wind is often too strong and cold for comfort. The general temperature, however, is balmy and delightful. There is a vitality, an elasticity in the atmosphere, which braces and cheers, and enables one to perform more labor with less fatigue, than in any region I have visited.—With the thermometer 110° in the shade, there is no lassitude. The nights are cool, and sleep a luxury.

I shall not attempt a description of the country. Others have done it before me, and yet scarce any one has a true idea of it except those who have seen it. It is very unique in its physical features, wholly unlike any other in this broad Union. The Bible reader will be reminded perpetually of Palestine. Its mountains, valleys, climate, and productions all resemble the heritage of Israel. All fruits, except the tropical, grow there in surpassing luxuriance. At the State Fair at Sacramento, among other wonders, were a hundred peaches which weighed one hundred pounds. In size, all vegetables and fruits excelled; but the most of them I thought inferior in flavor to our Eastern products. The sole reason for this, I think, is in excessive irrigation. By the way, the mode of irrigation is a curiosity, a singular feature of the country. Wells are dug and bored, and, by a very simple machinery turned by wind-mills, the water is brought up and conveyed by little branches of leaden pipes with small jets, to the gardens and orchards. There is always breeze enough to turn these circular fans, and thus wind and water work day and night, unwearied agents in the service of man.

Italy.

The *Leeds Mercury* publishes the following as a "reliable communication recently received from Italy":

"Our beloved King, Victor Emanuel, has offered Mazzarella (a distinguished Protestant preacher at Genoa) the Chair of Philosophy at the University of Bologna, and I believe he has already accepted it. Hereby the King offers a reward for (so to say) for Mazzarella's literary productions, especially for his work 'Critique on Science,' the object of which is to lead the thoughtful to Christ. Such an act shows that the object of the book has been understood and appreciated. The Government draws the sword for conflict against Hierarchy by intrusting Mazzarella with the instruction of youth at the first University of Italy. Praised be God who prepares great things for poor Italy."

"With regard to Garibaldi, I am informed that he has a son in a Protestant college near Liverpool, which is under the management of a certain Dr. Poggi, a Protestant and truly evangelical man. The father in separating from his son, (I think in 1860,) spoke thus to him: 'The Bible is the cannon which will deliver Italy.'"

EVIL REPORTS.—A writer in the *Presbyter* accounts, very ingeniously and justly, for the evil reports which are circulated to the injury of good people: "When Sanballat sent word to Nehemiah that there were certain reports in circulation concerning him of an unfavorable character, Nehemiah replied,—'There are no such things done as thou sayest, but thou feignest them out of thy own heart.' How truly do these words describe much of the evil surmising there is in the world! Sanballat judged Nehemiah by what he would have been himself in Nehemiah's position. A drunken man often thinks everybody else is drunk. Whirl yourself around on your heel until your brain is reeling, and all the world will seem to be whirling around you. Just so a corrupt mind thinks everybody else is corrupt."

A BEAUTIFUL WORLD.—Who that meditates on the order and harmony of nature—the seasons that, year after year, follow each other in the regular and beautiful succession—the vast concave, where stars innumerable in order roll—the sun and moon that, each in its turn, pour forth, be his brilliant, she her mellow light, upon the wide-spread earth, whether in fair spring's early blossoming in tender herbage clad, or clothed in blushing summer's richer bloom and verdure more mature—whether robed in pensive autumn's sombre hue, or mantled in the pure and shining garb that rugged winter wears—who but must, in the fullness of his heart, break forth in accents of praise—but must exclaim, (despite the sorrow and suffering experienced here,) "It is indeed and in truth a beautiful world."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Oct. 4, 1860.

Finished Redemption.

How few Christians, even of the same household of faith, walk together in doctrine and fellowship entire. They may subscribe to a general Creed, yet each one has his own way of interpreting that Creed. The way we travel is more or less lonely, and we have but few companions in doctrine, sympathy, and fellowship to sweeten the toilsome journey. Doctrine divides many, and diverse views of Church Government others. But few have been taught precisely in the same school of faith, and have been led through the same intricacies of Christian experience, and have attained to the same heights and depths of the knowledge of Christ Jesus. How refreshing to meet with a child of God, or an author with whom we agree in the precious doctrines of Grace. In the doctrine of Redemption by Christ Jesus, we have found no author with whom we more heartily agree than OZAVIUS WINSLOW, of Leamington, England. We will give our readers a few extracts from a chapter in his "Midnight Harmonies," entitled, "Jesus Only." It seems to us that no Christian can object to the sentiments in the following passage:

"Jesus only could stoop to our low estate. He only could stand between justice and the criminal—the daysman between God and us. He only had divinity enough, and holiness enough, and strength enough, and love enough, to undertake and perfect our redemption. None other could embark in the mighty enterprise of saving lost man but he.—To no other hand but his did the Father from eternity commit his Church—his peculiar treasure. To Jesus only could be entrusted the recovery and keeping of this cabinet of precious jewels—jewels lost, and scattered, and hidden in the fall, yet predestinated to a rescue, and a glory great and endless as God's own being. Jesus only could bear our sin and sustain our curse, endure our penalty, cancel our debt, reconcile us to God. In his bosom only could the elements of our hell find a flame of love sufficient to extinguish them, and by his merit only could the glories of our heaven stand before our eyes palpable and revealed. Jesus must wholly save, or the sinner must forever perish. Listen to the language of Peter, uttered when filled with the Holy Ghost, and addressed with burning zeal to the Christ-rejecting, self-righteous Sanhedrim: 'This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.' Thus, in the great and momentous matter of our salvation, Jesus must be all. He will admit no co-adjutor, 'as he will allow no rival. The breach between God and man he will heal alone. The wine press of divine wrath he will tread alone. The battle with the power of darkness he will fight alone. The bitter cup of Gethsemane he will drink alone. The rugged cross to Calvary he will bear alone. The last conflict with the power of hell he will sustain alone. The passage through the grave he will tread alone. Man's sin and sorrow, the sinner's curse and woe, he will endure singly and alone; of the people there shall be none with him.'"

It is seldom we meet with an author with such altitude, depth and compass of mind possessing the same amount of pathos. Compare Winslow with Carson, another Baptist author, and there is a striking difference. Carson gives you unceremoniously his huge thoughts in a dogmatic manner, destitute of pathos. There is great logical force and power in his thoughts, but he leaves you to season them to your liking. Not so with Winslow. He possesses a mind of equal depth and compass with Carson, more fruitful in ideas and subjects, and altogether a different spirit. Winslow melts with his pathos. Carson overwhelms you with his boldness. You read Winslow and feel like weeping and preaching; you read Carson and you are somewhat inclined to controvert. But we stop this train of thought, to give the reader another eloquent paragraph from our author:

"What majesty gathers around the work and conquest of Jesus, thus accomplished single-handed and alone!—What an impressive view does the fact present of the inconceivable mightiness of the work, and of the unparalleled almightiness of him who wrought it! Salvation was a work distancing all created power. It could only be secured by a power essentially and absolutely divine. Jesus undertook the work alone, and alone he accomplished it. What is the deduction, rigidly logical, and Scripturally true? Jesus is DIVINE. Here is the key to the mystery of the whole. Deity in alliance with humanity—the Deity supplying the merit, and the humanity the vehicle of atonement—singly and unaided he wrenched the prey from the destroyer, broke the chain of the captive, and brought salvation and glory within the reach of the vilest of Adam's race.—And because the Son of God wrought the stupendous achievement alone, alone he shall bear the glory." Not a note shall swell to the praise, not a beam shall irradiate the brow of another, from the work of our redemption. To Jesus only shall the anthem be sung, to Jesus only shall the honor be ascribed, to Jesus only shall the glory redound, Jesus only shall wear the crown. Hark! how they chant his high praises in the heavenly temple! 'Worthy the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing.' O yes, in heaven it is 'Jesus only!'"

We are in receipt of a letter from Rev. A. E. VANDEVERE, one of the Missionaries of the East Alabama Convention to the Creek Indians. Brother Vandevere asks, above all, the prayers of God's people for success on his labors. He is well pleased with his work, and hopes, through the blessing of God, to

be instrumental in doing great good.—Next week we shall give some extracts from his letter.

How God Comforts.

That Christians need comfort in their pilgrimage, is a proposition that has become common place from the fact that all have experienced it. God has his own way of comforting his people. In our passage it is compared to that of a mother: "As one whom his mother comforteth, so will I comfort you." The mother loves and comforts as no other earthly being, but the Lord can and does infinitely surpass her. The mother may sacrifice her life for her child, the Lord has sacrificed his for his fallen children. There is a depth of tenderness and delicacy of feeling in the manner in which God comforts his people which can never be reached by a mother. The divine Father can comfort without exposing the infirmities of his children to the gaze of the unfeeling and curious. The Christian has secrets for God alone, and can impart them without the least fear of exposure. He may frankly confess his grossest departures; pour into His ears his deepest sorrows; and develop his profoundest secrets, without the least fear and trepidation. What a sympathizing friend! What a divine Comforter!

Every Christian knows his inherent proneness to backsliding, yet God's love is unchangeable, and he, with a more affectionate voice than a mother's, calls upon the "backslider to return," and he will pardon and comfort him. What transcendent compassion! What infinite love! He hails our return with joy, and rejoices over us, and reinstates us in his boundless love. Acutely painful is the penitential grief of the straying one in returning to his Father—"a bruised reed"—he comes trembling, confessing, and fearing, and his astonishment surpasses all bounds when his Father receives him as a son, and comforts him far, far beyond the love and ability of a mother. He is ever on the watch for his wandering children to welcome them again to his "banqueting house" of love. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee." Can language be more touching and impressive than this? It belongs alone to the vocabulary of heaven, and none but God can utter it.

Christian, having such a Father as this, go to him with your heart crushing sorrows, and "cast your burdens upon the Lord, for he careth for you." Fear no ungracious repulse, for His infinite heart yearns over you. Doubt not, for He gave His Son for you, and with that Son, will He not grant thee the desire of your heart? You have a wounded Spirit which none can heal but God.—You are a cheerless mourner whom none can comfort but "the man Christ Jesus." He can give the "heavy laden" rest, sweet rest. You are dumb—mute with astonishment and sorrow—He can "make the tongue of the dumb to sing." You are lame, maimed and halt, He can make the "lame man leap as an hart." Your knees are feeble, you cannot walk, He can "confirm your feeble knees." The hands hang feebly down, He can "strengthen your weak hands." You have a fearful heart, He says, "be strong, fear not, behold your God will come and save you." Enough, O Father, we come, we come!

Ominous.

The political heavens are everywhere overcast with dark clouds, with an occasional flash of lightning with deep-toned thunder. Every continent gives evidences of fearful political earthquakes. The ecclesiastical heavens are alike agitated, and shadows of great coming events are flitting before the eyes of all observing men. The voice of Jehovah can almost be heard, "I will overturn, overturn, till he shall come whose right it is, and I will give it him." The most portentous signs are to be seen in Europe, mostly at the "Seat of the Beast." Italy will soon be free, "one and indivisible," if the crowned heads will let Victor Emanuel and Garibaldi alone. Garibaldi is now in Naples, holding it as a provisional government for Victor Emanuel. Pope Pius is trembling in the Vatican at Rome, while insurrectionary fires are kindling all round them. He is looking for Garibaldi at Rome next, to pay him an unwelcome visit. Italy can never be free and united while the Pope reigns at Rome as a temporal prince, nor while Austria holds Venice. The Sardinian King, and his forerunner, Garibaldi, must conquer these before Italy is free, and takes her stand as one of the first class Powers of Europe.—Every other power in Europe are watching, with eagle eyes, their interests and government marks.

We feel deeply interested in the affairs of our neighbors across the great waters, but more deeply do we feel at the ominous signs in our own country. It is needless to conceal the fact that we are in danger of a division in our own beloved Union. Gladly would we believe otherwise, but one must not turn away from plain and stern indications. We have no hope but in the God of this Union. Christians have more power now to prevent a division in our Union than Politicians. Politicians have brought it to the verge of ruin, Christians must appeal in prayer to Almighty God to avert the coming calamity. Instead of proscription, crimination and recrimination, unceasing, fervent, effectual prayer should be offered to Him who can say, "Peace, be still!" and there will be a great calm. All eyes should be turned to Him who has ever said to an agitated world, "Be still, and

know that I am God; I will be exalted among the heathen, I will be exalted in the earth." We can then say,—
"The Lord of Hosts is with us, the God of Jacob is our refuge."

To the Churches of the Tuskegee Association:

DEAR BRETHREN: In conducting the system of Colportage committed by you to our supervision, we have been compelled to incur a debt in purchasing an outfit for the Colporteur, which originally amounted to about two hundred dollars. About fifty dollars of the amount was raised at your last Association, so that there are some two hundred and fifty dollars now due. We respectfully ask you to take some steps at once that will relieve us. Could you not at your next conference take up collections for this purpose, and send them up to the Convention, which meets in Tuskegee on Friday before the Second Lord's day in November next?

Very respectfully, &c.,

C. BATTLE, }
JOHN SWANSON, } Exec'tive
W. B. JONES, } Comtee.
J. W. ECHOLS, }
S. HENDERSON, }

Oct. 1st, 1860.

Liberty Association.

This body closed its annual Session, with Rock Spring Church, Chambers county, on Monday evening, Sept. 24th. It was a very harmonious Session. The churches reported large accessions by baptism, and the letters indicated a good degree of prosperity. The congregations were very large, and we trust much good was done by the ministry of the Word. Rev. J. W. Williams, former Moderator, not being present, Rev. S. M. Perry was elected, and B. Stamps was re-elected Clerk.

Pressed for space, we can only notice one item of business in the proceedings of this intelligent body. They passed a similar resolution to that of the Tuskegee Association: That FRIDAY BEFORE THE FIRST SABBATH IN NOVEMBER be observed as a day of fasting and prayer, that God would preserve our country from the dangers that threaten us. In connection with this, it was suggested that appointments for preaching be made at the several churches, and that much of the day should be spent at the house of God.

Pray for our Country.

This subject is becoming a matter of deep interest with thoughtful Christians. Associations are passing resolutions suggesting a day of fasting and prayer for God to avert the calamities now so threatening. As we wish to keep this important subject before our readers, we publish below an extract from a business letter by one of the Professors of the Mercer University. We suppress the name, as it was not written for publication:

"Enclosed you will find two dollars which you will please apply to my subscription for your valuable paper. And allow me, also, to express my hearty approval of your leading editorial in your issue of September 5th, upon the affairs of our country. I think the period has arrived when a united voice of supplication should go up from all who love their country, or claim to be Christians, that God would not pour out his anger upon our beloved land. As for politicians, I have but very little faith in them; but I do believe in 'the effective, fervent prayer' of Christians. The Apostle commands 'that prayers, supplications and giving of thanks be made for kings and all that are in authority, that we may lead a quiet and peaceable life.' I verily believe this matter of prayer for rulers is too much neglected. Our ministering brethren, I think, do not insist upon it to their congregations as they should, and hence as a people, we are too prone to forget God, and to attribute our liberties and greatness to our own sagacity, rather than to God's good Providence. I hope you will give us another article or two upon the same subject, and I cannot but believe you will be instrumental in doing good by such a course.

"Our College has opened very prosperously; we have between 120 and 130 students in attendance.

Very truly yours,"

Health of Tuskegee.

Persons not knowing the facts would suppose that there was much sickness in this place, judging from the following letter in the Columbus Enquirer, dated 24th of September:

"Our town to-day is shrouded in gloom and mourning. Three of our citizens, young and healthy men, have passed to the spirit land since yesterday morning; two of them dying from disease, the third brutally murdered by a negro.—Lucius M. Bryan, brother of our Representative, Charlie J. Bryan, from this county, died to-day.—Dr. B. S. Isbell on yesterday—will be buried this evening. Two noble young men, just starting in the career of life, with the brightest prospects before them, suddenly cut off from existence!"

This has been one of the healthiest years of Tuskegee's existence. Out of a population of nearly 3500 there is not now a serious case of sickness in the place. We challenge any section to beat this in health. The cases referred to above have nothing to do with the health of the place. The person "brutally murdered by a negro," lived five miles from Tuskegee. Dr. ISBELL had been practicing medicine 16 miles below this, caught his sickness and died there. Mr. BRYAN's sickness can be charged to no locality.

Revivals.

The Banner and Baptist reports revivals at Campbellton church, Florida, 19 received for baptism; at Albany, Georgia, 38 baptized; at Sharon church, Georgia, 24 baptized; at Summerville, do. 23 received; at Bellville, Florida, 37 baptized; Union church, Georgia, 23 baptized; Dallas church, do. 23. The Western Recorder furnishes notices of

revivals at Bolling Fork church, Kentucky, 39 received for baptism; North Benson church, do. 44 received; Middle Creek church, do. 84 received. The South Western Baptist notices the following revivals: Dudleyville, Alabama, 14; Laides, do. 18; Milltown, do. 20; La Place, do. 23; Mountain Creek, do. 25; Ebenezer, do. 55. The Mississippi Baptist reports a revival at Kossuth, Mississippi, 23 baptized. The Western Watchman reports revivals at Hopewell church Missouri 15 added; Bethel church, do. 33 baptized. The Missouri Baptist, one at New Salem church, Missouri 36 baptized. The Tennessee Baptist reports revivals at Thompson's Creek, Tennessee, 36 added; Wehadkee, Alabama, 16 baptized, and at Island Branch, Missouri, 55 baptized. The Louisiana Baptist reports the following additions to churches in Mississippi; Pioneer, 14; Fort Adams 36; Providence, 17; Zion Hill, 57; Bogue Chitto, 18, and Mt. Zion, 18.—Religious herald.

CHURCHES CONSTITUTED.—At Holleston, Massachusetts, a Baptist church was constituted of 30 members August 28th; one to be known as Clear Fork church, Missouri, August 1th and one at Indian Creek, Alabama, August 14th; one at Alexandria, Louisiana, August 21st.

For the South Western Baptist.

Rehoboth Association—Revivals in Talbot County—Scarcity of Ministers.

MESSRS. EDITORS: I have just returned from the Rehoboth Association embracing the third Sabbath of the present month. The session was held with the Baptist Church in Fort Valley, a handsome and growing town on the South Western Rail Road, some twenty five miles south-west of Macon.

The brother appointed having failed, the Introductory Sermon was preached by bro. H. C. Hornaday. I cannot speak of the merits of the sermon, or the first day's proceedings, as I did not arrive until night, at which time I had the pleasure of listening to an earnest appeal to the unconverted, by bro. W. C. Wilkes, President of the Monroe Female University.

On Sabbath morning at 10 o'clock, bro. S. Boykin, editor of the Index, delivered one of the soundest and clearest discourses on "Justification," I ever heard.

At 11 o'clock an interesting Missionary Sermon was delivered by bro. J. H. Weaver, at the close of which a liberal collection was taken. After enjoying the sumptuous repast furnished in the grove, bro. B. F. Tharpe delivered an interesting discourse preparatory to the ordination of bro. S. Boykin. This was an apparent departure from Baptist usage, but it was done at the request of the Macon Church, of which bro. B. was a member; the ordination exercises were solemn and interesting. The Baptist pulpit was occupied at night by the writer.

Monday forenoon was set apart especially to hear Missionary addresses.—Some half dozen or more, interesting addresses were delivered on the different fields of Missionary enterprise; the impression left on the minds of the vast audience was most salutary.

Only one item of business seemed to threaten the peace of the body. The Macon Church sent up a request that the resolution of last year withdrawing from the Boards, be rescinded; the vote was taken to lay the matter on the table which was carried by a vote of 31 to 19. This matter was disposed of without the use of any angry words or uncharitable reflections. The Macon Church withdrew, yet with the best of feeling. I am sorry the Rehoboth has withdrawn from the Boards. They still stay on the Boards as forwarding agents. I say, I am sorry, because I think nothing has been gained by it. It has been the means of alienation of good brethren, and presents the appearance of division in our ranks. Yet, after all, take them as a whole, this is one of the most thoroughly missionary bodies I have ever been associated with. They are capable of doing their own work; but by their action, other less efficient bodies may withdraw and not do near so well.

These brethren are doing a great work. They are sustaining two white missionaries in the Indian territory, and one interpreter. The Sabbath Schools are undertaking to clothe and educate an Indian boy; and the sisters are resolved on sustaining a missionary in Southern Georgia. They have just paid a young preacher's way through Mercer University and are about taking up another. God speed their efforts.

We have had interesting meetings in Talbot county. I have recently baptized 4 in Talbotton; 18 at Mt. Zion.—Bro. Searcy has recently baptized 12 at Horeb.

The Lord is doing a very great work for the Baptist churches all over our land. Where ever an earnest effort has been made, it has been crowned with success. We have to lament, however, the scarceness of ministers; a few of us have been nearly worked down.—How shall a new supply be obtained? I have baptized many promising young men during the last 3 or 4 years. I have frequently asked them if they felt the weight of the ministry, and they have uniformly denied feeling any impressions for the work. The picture is sad now, and will be sadder still if there is not a speedy change.

Yours in Christ Jesus,
W. D. ATKINSON.
Talbotton, Ga., Sept. 20, 1860.

PROBABLE MAIL ROBBERY.—Col. B. F. Blount informs us, says the Daily Mail of September 28th, that as he was coming to the city early this morning, before daylight, on the Selma road, near Pintala bridge, packages of mail mat-

ter laid strewn along the road. He brought to town one of the packages, which proves to be from the office of the South Western Baptist, of Tuskegee and was directed to McKinley P. O., Alabama. It is probable, we think, that the Selma mail coach was robbed last evening.

Revivals.

For the South Western Baptist.

MESSRS. EDITORS: The Lord has converted many sinners at four churches during the last three weeks; all within five miles of where I write, and 40 or more have been baptized. The work is still going on. Honor to His holy name.

ROBERT KEITH.

Randolph, Bibb Co., Ala., Sept. 21, '60.

For the South Western Baptist.

MESSRS. EDITORS: Midway Church, Montgomery county, Ala., commenced a protracted meeting on Saturday before the second Sunday in September, which continued nine days, during which time the good Lord was pleased to come and revive the Church and add to her number 16 souls. Brethren S. A. Creath, D. P. Murphy and Elder J. R. Robinson labored with us in word and doctrine. Brother Robinson continued with us during the meeting.

J. C. BASS.

For the South Western Baptist.

MESSRS. EDITORS: We have just closed a meeting at Friendship Church of nine days' duration, a description of which it would be vain to attempt; it is, perhaps, the greatest outpouring of the Spirit of God that has ever been felt by this church. From a very cold, frozen state, the church has been almost universally revived; sinners were awakened, mourners were comforted, and eternity probably will only unfold the great good to the people resulting from this meeting. There were added to the church 32 by baptism and one by letter, and 2 or 3 stand over for baptism.

The regular pastor, bro. Cochran, was assisted by brethren McCullough and Adams. We can truly say, "God has done great things for us, whereof we are glad."

Yours in Christian bonds,
FRIENDSHIP.
Ocmulgee, Ala., Sept. 24, 1860.

On our return from the Sulphur Fork Association says the Western Recorder, we received the following from brother Buckner. It explains itself. The prayers and sympathies of many brethren, go with brother Buckner, for God's blessing upon him and his family.

LOUISVILLE Sept. 13, 1860.

BRO. OTIS: I leave for the Creek Nation, this evening at 4 o'clock, on the Memphis packet, "Tempest." I am compelled to take a boat, instead of the cars by Nashville as I contemplated, that I may take medicine as my eyes are no better. I promised to write to many friends before leaving, but my eyes will not allow it.

God bless you, and all the dear brethren of Kentucky.

Affectionately,

H. F. BUCKNER.

The following from the Commission of October

OUR FINANCES.—It is necessary to keep before the minds of the brethren, the fact that our large increase of missionaries will necessitate an increase of funds, and this increase should commence at once. It will not take long to exhaust the balance in the treasury at the beginning of the fiscal year. Already it is considerably reduced. We trust no friend of the missions will wait to be called upon, but that each one will send by mail, such amount as can be given to this object. Some who once gave will not give now. Those, therefore, who wish to sustain the work, must give more liberally.

Who are the Syrians?

Now that the troubles in Syria are attracting so much attention, it is valuable to have such a statement as following of the number and distinctive features of the different religious sects into which the people of that country are divided:

The Syrians are Arabs, speaking the Arabic language, natives of the soil, and all subjects of the Turkish Government. They are divided into ten religious sects, viz: eight Christian and two anti-Christian, as follows:

1st, The Greeks, the most numerous, and in full communion with the Greek Church.

2d, Greek Catholics, uniting, in their church government, forms from both the Greek and Latin Churches. Their priests marry.

3d, Maronites, owning the Pope as the head of their Church; very exclusive and conceited—a strict sect, and different in many of their ideas from both the Greek and Latin church.

4th, Jacobites—Seceders from the Greek and Latin Churches, deriving their name from a former leader. They are considered by others sects as heretics.

5th, Syrian Catholics.—Roman converts, with Oriental rites.

6th, Armenians.—These are few in number, and regarded as foreigners, but are one of the native Christian sects and generally engaged as merchants and mechanics.

7th, Armenia Catholics.—Seceders from the Armenian to the Catholics Church, retaining many of their Oriental rites and dogmas.

8th, Roman Catholics, in full agreement with the Church of Rome, and who exist mainly in convents.

9th and 10th, Mohammedans and Druses. Both deny Christ, and are bitterly hostile to Christian sects, claiming perfection, and denouncing all Christians as "infidel dogs."

Neither the civil or religious character of these sects give them any claim upon our charity; it is because they are hungry, naked and homeless that we are asked to feed, clothe and shelter them. Upon the broad basis of philanthropy the call is made.

The American missionary has no other relation to them than any other foreign resident in Syria. The missiona-

ries have their own schools, chapels and disciples, and from a distinct community, interfering with none. When the war broke out the Pasha at Beyrout gave the Druse chiefs command that the American missionaries must remain unmolested—and they not only saved them selves and those who had become their converts, but also scores of the natives. One missionary protected in his house between forty and fifty of the Maronites. One came a prisoner to his door, and there, in the presence of the missionary, paid the price of his life—about four hundred dollars—to the Druse murderers.

Great Cities of China.

Mr. Lowrie thus refers to two of the great cities of the celestial empire.

"Within two hundred miles of Shanghai, to the north-west, is the great and luxurious city of Soo-chow,—in morals a second Corinth, but in commerce and in population, another London. From authentic statistics there is reason to believe that more than two millions of human beings are there, awaiting their inevitable doom in a few short years hence, during which interval the sublime workings of divine Providence will probably have thrown open the door to Christians to preach Christ unto them."

"Again, two hundred miles to the south is the great and famous city of Hang-chow, not so far from Niagapo as Soo-chow is from us. It is the Athens of Buddhism. On one of its temple crowned heights another Paul might stand and feel his spirit stirred within him, when he saw the city wholly given to idolatry. Its situation is beautiful and healthy; its internal commerce, though less than that of Soo-chow, is still immense. It is embellished with magnificent temples, bridges and other monuments of China's former prosperity, and the enthusiasm with which the nation once welcomed Buddhism to their shores. Fifteen hundred thousand souls are put down as the population, including a concourse of learned and wealthy strangers from all parts."

In England as in this country, the Methodists are dividing into two parties in their nature antagonistic. The English divisions are into a "high-church party," which aims at "the development of Methodism into a revival of the Established Church," and an "opposition" party, which wishes "to adhere as much as possible to the old ways of Methodism, and without needlessly departing from its phraseology, to labor as the ministers of Christ in the great work of saving and evangelizing the world."

COMMENTARIES ON ECCLESIASTES, with Other Treatises. By E. W. Hengstenberg, D.D., Prof. of Theology, Berlin. Translated from the German by D. W. Limon. Philadelphia: Smith, English & Co. 478, 8vo, pp. \$2.00. We are indebted to the enterprising publishers for a copy of the above work. From the hasty glance we have been able to give it, we should say it is decidedly worthy of general circulation. It is profound in criticism, lucid in style, and in the main, evangelical in sentiment. About one half of the volume is devoted to the "other treatises," referred to in the title page, which are as follows: Prolegomena to the Song of Solomon—The Book of Job—The Prophet Isaiah—The Sacrifices of Holy Scripture—The Jews and the Christian Church—Indexes.

PEEPS FROM THE WALDOORF. By Aunt Abbie. Philadelphia: American Baptist Publication Society. Pp. 176.

Another charming little Sunday School book, worthy a place in all S. S. Libraries. Let it be embraced in your next order.

Have you sent for the "Forty Years Experience in Sunday Schools"? If not, be sure to include it in your next order. It is a cluster of gems, that ought to be circulated in every Sabbath School. Every teacher especially should read it. Published by Sheldon & Co., New York.

PROLEGOMENA LOGICA. An Enquiry into the Psychological Character of Logical Processes. By Henry I. Mansel, B. D., LL.D. First American, from the Second English Edition. Boston: Gould & Lincoln, Pp. 291.

Prof. Mansel is already known to the public as the editor of Sir William Hamilton's Lectures, and author of "Limits of Religious Thought"—the latter of which placed him at once in the first rank of metaphysical writers. It is perhaps commendation enough for us to say, that the work before us enhances this reputation. We have read it through with decided interest and profit. It is one of the most profound analyses of the mental processes we ever read; and every lover of mental science will soon possess himself of the work. It is almost an essential accompaniment of the "Lectures" of Sir William Hamilton. The house of Gould & Lincoln deserve the thanks of an appreciative public for the prompt and handsome manner in which they are reproducing the finest productions of the British mind.

PULPIT TREASURY, AND PREACHER'S ASSISTANT. By the Author of "Helps for the Pulpit." Philadelphia: Smith, English & Co. Pp. 441. Pr. \$1.00.

This is a neat volume of ninety-five skeletons, of which those who need such "assistance" will possess themselves. The "outlines" are all, we suppose, secundum artem, both in matter and manner.

The Religious Privileges of the Slave.

A correspondent of the Zion's Advocate, a Baptist paper published at Portland, Maine, writes as follows to his friends. He presents a very different picture from that presented by our Northern Contemporaries generally. If all correspondents would confine themselves to facts, a vastly different state of things would exist between the North and South:

"It is often asserted, that the slaves, at the South, are forbidden the gospel. This may be so with some plantations, where the master is an infidel, but I know not of any such cases, and I have lived long in Louisiana. Every Baptist Association and convention that I have attended in the South, have adopted, unanimously, resolutions, deploring the neglected condition of the slave population, and recommending more energetic action in supplying them with the preaching of the gospel. Most of the Baptist ministers South, preach to slave congregations, occasionally, apart from the regular ministrations on the Sabbath, which, too, they are allowed a reserved part of the church. The Episcopalians have built chapels for the slaves, and supply itinerant ministers, who ride circuits and preach to the slaves, on vacant Sabbaths, at the church, as well as on the plantations. I knew of a Methodist brother near where I live, leaving in his will a provision for paying the Methodist circuit rider to preach once a month, at least, to the slaves on his plantation, and his esteemed

brother carries out his benevolent request. I have often met and preached with the slave preachers. Some can read. I have sat in the pews of the 1st Baptist colored church, in New Orleans, and heard a happy and honored laborer in the field of their ministrations. I was told, when I was numbered about 40, in organizing, and now they number about 1,000, besides three other Baptist colored churches in the city, colored in the name of the white churches, of which they are branches."

I forgot to say that a Baptist Association in Texas (I was told so, by a member in Texas), has past a resolution, making it the duty of the members to teach the slaves to read the Bible. God speed the good work!"

ROCHESTER UNIVERSITY.—Of this Baptist institution, Rev. Dr. Brantley writes to the Christian Index: "Within a few years, \$200,000 have been raised for the academic department, and nearly \$100,000 for the theological."

INDEPENDENT AMERICAN CATHOLIC.—The Richmond, Va., Whig, of the 7th inst., says:—There has recently been organized in this city, a religious society, or congregation, styled as above, the object of which is to disavow all connection with the Pope of Rome and his Bishops, and, in fact, to repudiate and protest against the Roman Hierarchy in every form. It is composed chiefly of French and German citizens, many of whom are well known and highly respected in the community. The ceremonies, we learn, closely resemble those of the First Roman Church, and are equally interesting and impressive.

This is the first move to establish an Independent American Catholic Church in America, and bids fair to increase in strength and importance, as we are informed that large numbers of adopted and native citizens in every State of the Union, are expected to organize similar congregations.

LAYMEN'S CONVENTION.—The Baltimore Advocate contains a call for a lay convention to be held in Baltimore, adopted at the Summerfield circuit quarterly conference, as follows:

Resolved, 1, That we earnestly and cordially invite our brethren in Maryland, Virginia, and the District of Columbia to meet us in convention at the city of Baltimore on the 5th day, the first Wednesday in December next.

2, That the convention be composed exclusively of laymen, because the object of the convention will be to memorialize the next annual conferences, from whose territory delegates are invited.

3, That each circuit and station be hereby invited to send as many delegates as it may have effective traveling ministers.

SIGNS OF DISSOLUTION.—A secret society, it is said, has been formed at Rome, under Austrian auspices. It is reported to embrace a number of cardinals and priest politicians, and to have affiliations in all European countries. The purpose of the organization is, to maintain the temporal power of the Pope, to keep up feeling in Italy favorable to Austria, and, in a word, to hasten a reaction against liberal principles.

OPEN COMMUNION.—Two ministers of the United Presbyterian Church, in the last issue of the Christian Instructor, says: "This whole scheme of occasional communion is evidently a confederacy against bearing testimony for the truth and cause of Christ—a pernicious man of the subtle fowler, and must lead to a detestable neutrality in contending earnestly for the faith once delivered to the saints."

SABBATH SCHOOL LITERATURE.—The N. Y. Christian Intelligencer says: "We have heard of churches where the new novels form a regular supply to the library. Although matters are not quite so bad as that in general, yet the tendency of our Sabbath school libraries is more to gratify the taste of the readers than to strengthen or instruct their religious faculties. Unless a stop is put to this evil, it must eventually undermine the foundations of truth and

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DR. J. H. McLEAN'S

PURIFIER.
The Greatest Tonic and Blood Purifier in the World,
The Most Delicious and Delightful Cordial
EVER TAKEN.

It is a most effective and
and Vegetable Com-
pounded, procured by the
of Roots, Herbs and
Herbs and Bark. Yet
low Cold, Blood Rot,
Black Head, Scars, and
in, Wild Cherry Bark
and Dandelion extract
its composition.

The entire active reme-
dies of Rhotha, and
ing introduced by my new
method of distilling,
producing a delicious
exhaling spirit and
and INFALLIBLE REME-
dies for removing
remedy for renovating
After taking,
the diseased system,
and the debilitated
INVALID TO HEALTH AND STRENGTH.

McLean's Strengthening Cordial
Will
Cure

ALL RHEUMATISM, GOUT, GRIPES, JAUNDICE,
AND ALL NERVOUS DISEASES OF THE KIDNEYS,
AND ALL DISEASES ARISING FROM A DISORDERED Liver or Stomach,
Scurvy, Heartburn, Inward Flies, Acidity or Sourness,
Flatulency, Indigestion, Stomachic Distention, Head-
aching in the Head, Palpitation of the Heart, Full
Pain in the Stomach, Spas, Struckings, Chalk
Stomach, and all other ailments arising from
of the Skin and Eyes, Night Sweats, Inward
Pain in the Head, Dropsy, Drops of Side, Nausea,
Fishes of Head, Depression of Spirits, Influenza,
Languor, Dependancy, or any Nervous Disease,
Rheumatism on the Skin, and Fever and Ague (and
Fever).

Over a Million of Bottles
sold since its introduction six months, and in no
case has it failed to give complete relief. It
will suffer from weakness and debility when
the system is disordered, and it will be found
ing can convey an adequate idea of the immen-
se value of this medicine, and the relief it affords
in the diseased, debilitated and shattered
system, whether broken down by excess, waste,
or almost entirely exhausted by taking
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Married Persons,
are conscious of inability, from whatever cause,
McLean's Strengthening Cordial is a thorough regenera-
tor of the system, and all who may be afflicted with
improper indulgence, will find in this Cordial,
and speedily remedy.

TO THE LADIES.
McLean's Strengthening Cordial
Is a sovereign and specific remedy for
INCIDENT CONSUMPTION, WHITES,
red or Difficult Menstruation, Inconscience of Urine
Inward Discharge, rotting, Falling of the Womb,
and all other ailments arising from a disordered
There is no Mistake About it.
no longer. Take it according to Directions. It
regulate, strengthen, and invigorate you and cause
an amount of health to restore your check again.
MY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

For Children.
If your children are sickly, puny, or afflicted, McLean's
will make them healthy, strong and robust. Be-
moment, try it, and you will be convinced.
IT IS DELICIOUS TO TAKE.

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