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

From the Religious Herald.  
The Other Side.

Is the custom of sovereign and independent churches, to respect the decision of a sister church by which a member has been excluded from her fellowship, Scriptural and safe?

BRETHREN EDITORS:—If consistent with your views of duty, will you grant me space in your columns for a few remarks on an important principle of Baptist Church polity, suggested by a recent article from Rev. J. B. Jeter, on the same subject? The caption of this article shall be the basis of my argument, but first allow me to dispose of a few preliminary considerations.

I cannot accept the issue on which Brother Jeter has prosecuted the discussion, which is in these words: "Has one church the right to receive into its fellowship an excluded member of another church, without the consent of the excluding body?" Further on in his remarks, he answers this question thus: "Generally it has been maintained, that a church has no right to receive a member excluded from another church, without its consent." I have only to reply, that I have never known a man who denied the right of one church to receive the excluded members of another, who did not also deny the right of the excluding church to give any "consent" in the case. When she has separated the guilty member from her fellowship, she can give no "consent," except by a letter of dismission, when the excommunicate shall first have repented and been restored to her communion.

But, having instanced several (to my mind) very singular "facts" as exceptions to the accustomed course of Baptist discipline, he restates his theme hypothetically thus: "But Christ's authority must be revered! If he has ordained that the decision of one church—though it be a small and feeble one—by a mere majority—through the influence of party spirit, or a Diotrophian leader—in violation of Christ's law—aud to the manifest injury of a good man—is binding on all other churches, and under all circumstances, then we must piously submit. The opinion is revolting to our sense of equity, and should not be adopted without strong proof of its correctness. I will briefly state my objections to this rule." Of course, the reader will infer that, there are Baptists who maintain that "Christ has ordained that the decision of one church \* \* through the influence of party spirit, or a Diotrophian leader—in violation of Christ's law—is binding on all other churches, and under all circumstances." And it is to this rule that he "briefly states his objections," by a full column of "Diotrophian" illustrations. As I never heard of any Baptists who advocated any such (shall I say) absurd propositions, involving contradictions on their very face, (namely, that Christ should have ordained that a church should decide so as to violate his own law), I may be excused for not attempting a detailed reply to his "brief objections."

Again, since he has said "that the right in question is essentially involved in church independence," a word or two may be necessary on this point? The word *church* is a New Testament word, but if the word *independence* is in the Bible, I do not remember ever to have seen it there; and, if it is there, I have not heard from any of the defenders of Brother Jeter's views, in what connections it is used. I imagine it is simply a term which has been adopted to indicate a congregational government, which is complete in itself, and subject to no superior human authority. But the discussions of brethren have taken character on this point, according as they have regarded the churches as *absolutely independent*, or *independent under divine limitations*. That there is no absolute independence, except in God himself, will, I presume, be conceded. Every created thing, in heaven or earth, matter or spirit, among angels or men, is dependent. So are independent churches, in a sense, dependent.

They are restricted first, in the reception of members, by the law of membership. No Baptist church has a right to admit converts to membership except on the evidence of faith, repentance, and baptism after the primitive pattern. Secondly, in the exercise of discipline, by the law of Christ and the examples of the Apostles. No church has a right to exercise discipline contrary to Christ's law, and when exercised in obedience to his law, the act is ratified in heaven, and is "binding" if you please on all the churches of the Saints. The law being the same for all, is binding on all.—Lastly, the law of fellowship limits independence. No church may disturb the general fellowship of the saints, by interfering with the discipline of a sister church, but when one, in the exercise of her power, not her right, receives

the excluded member of a sister church there is, generally, a more extended rupture of fellowship than there would be if the excommunicate were denied admission.

I now take the affirmative of the question at the head of this article, and submit the proofs.

1. The custom of refusing to admit excluded persons into Baptist churches until they had first been restored to the churches from which they had been expelled, has been general among Baptists. Dying a ten years' residence in Virginia, in the discharge of ministerial duties, I never saw the custom departed from in a single instance. I have prosecuted my ministry in five different States of this Union, and in each I found the same invariable custom prevailing. The Baptists, somehow, got the idea of *uniformity* in this matter, which, to me, is almost as strong a proof of its correctness as that the harmony of the Gospels is a proof of their inspiration. How wonderful that the same custom should exist in all the churches—whether "feeble" or strong, "ignorant" or intelligent, in the city or the country, and over the whole of this broad land! The fact is, not the churches, but the ministers are proposing innovations on established usages.

2. The custom is Scriptural. First, we have Christ's law, in Matthew 18: 15-18, by which to proceed in the exclusion of an offender; and the example of the Corinthian Church, (see 1 Cor. 5: 1-7), conforming to this law, for both exclusion and restoration.—(See 2 Cor. 2: 5-8.) The fact is, but for the Church action in the case of the incestuous person, we should have had no example for restoration. If then, as Brother Jeter says, "the case proves nothing except that when a member is justly excluded from a church, he may be restored to the same church by repentance," we have gained a little light for these times of darkness. We see that the excommunicate was properly affected by his exclusion from his brethren. He was in great trouble, and did not appear to manifest the least repentance. Did not protest, nor seek to carry with him a party. Did not think of seeking "redress" from any other independent church, nor did Paul so advise him. He advised, yea, besought the brethren to restore him. Paul's idea of propriety seemed to be, that the same church that had excluded him, ought to restore him. 'Tis utterly in vain for Brother Jeter to seek to escape from the force of this example by saying, that this Corinthian "was excluded by the authority of the Apostle Paul." 'Tis vain to affirm that "this case differs essentially" from the ordinary discipline of the churches. The Apostle had *shamed* the church for her neglect to take action in the case, before he urged his exclusion. This shows that to exclude this wicked person was their duty, without any promptings from Paul. No, no, Brother Jeter, this case is decisive against your views. It was, no doubt, in harmony with the views of all the churches of that age, for there is not an instance on record of one church receiving the excluded members of a sister church, nor had appellate tribunals for "redress" then been erected.

3. This custom is safe. It is of great antiquity, and commands general respect. It has the sanction of common sense. It is never called in question, except to serve particular cases, which need not be named. It promotes purity in the churches. It saves Councils and Associations the trouble of meddling with matters which do not concern them. It has worked well for 1800 years, and may safely be trusted for the good it has done.

This is all I have to say on this question, with the exception of a few remarks on Brother Jeter's exceptional cases. "Is there no redress?" How often have the changes been rung on this sentence, within the past two years? One would think that Christ had left out a link in the chain of church polity, which his people must search for and supply. For my own part, I am willing to risk my standing and reputation with the church of which I am a member, without any court of "redress." If she shall asperse my character, and exclude me "unjustly," I shall never apply to another church for admission. I'll wait patiently to see how the Lord shall interfere in my behalf, and if it shall be my lot to die with the brand of "unjust" expulsion on my brow, so be it: I may still hope to reach Heaven safely. With these views, I want no church as an appellate tribunal for "redress." But,

1. Suppose you have been expelled by "a small church of ignorant and inexperienced members"—what then? Answer: A church that is large enough to try and expel one of her members, is large enough to command the respect of surrounding churches; and, as to "ignorance," the unlearned in the churches, are sometimes the best judges in matters of New Testament discipline. "Set them to judge," said Paul, "who are least esteemed in the church." See 1 Cor. 6: 8.

2. But how if "an excellent lady" should be excluded for keeping a piano in her house? Well, if the exclusion should be for the *naked fact* of the piano's being in her house, it would be a hard case. But if the innocent instrument should be allowed, without restraint, to supply occasions for dancing and mirth, the exclusion might not seem unjust, since a Baptist minister once lost his head through the influence of fine dancing. However, "an excellent lady" might do well, to avoid all trouble, by humoring a scrupulous church, thus: "If keeping a piano in my house make my brother to offend, I will keep not another piano while the world standeth."

3. But the "Masons, Odd Fellows, or Sons of Temperance"—suppose a good Brother should be expelled for joining these orders, may he not appeal to a sister church for "redress"? The first difficulty would be, that the church appealed to, would know no more about these orders than the excluding church; and if it should turn out, (as is nearly always the case), that the exclusion was not so much for joining the orders, as for neglecting his church duties for the sake of them, the excluded person would be as well out of a church as in one.

4. "But we have a case of higher consideration!"—"What 'redress' have you for those good brethren who were cast out of the church by Diotrophes? O, as for Diotrophes, he was a covetous, 'imperious,' 'overbearing,' 'antimissionary sinner, but we may safely conclude that the Apostle John kept his word, and disposed of him long ago. "By what means, he has not informed us." It is almost certain, however, that the Apostle did not advise the excluded brethren to seek membership in other churches. "But this case, legitimately, proves nothing," except that when a minister becomes a tyrant, and imperiously, and unjustly "casts members out of the church," an inspired Apostle may "remember his deeds."—Would Brother Jeter have an Apostle appointed for such special cases? The Virginia Baptists tried that once, but soon revoked the appointment.

But, Brethren Editors, I have done. I am settled in the conviction, that the less outside churches have to do with the discipline of any single church, the better will it be for the fellowship of the saints; and that it is better that *unjust* exclusions should, now and then, take place, (they happen but very, very seldom,) without any hope of "redress," than that one church should *revise and set aside*, (for turn and twist the question as we will, it amounts to that,) the action of a sister church. Beware, churches, beware how you tamper with the discipline of neighboring churches. I could point out the evil consequences of such interference, in extenso, but I desist.

JOSEPH WALKER.

For the South Western Baptist.

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

ST. JAMES.

Perfection of Christian character, as before remarked, seems to have been the one prominent idea with this zealous and most worthy Apostle, and to this end he assumes the place of mentor to his brethren, putting them constantly in remembrance of the beauty of virtue and holiness, and the great deformity and unhappy consequences of vice.—As a preacher he might speak of him as legal—comprehending, in all of his discourses, the rewards of virtue, the punishment of vice; yet not irrespective of the regenerating efficacy of grace in the heart; for he raises the question, "Doth a fountain send forth at the same place sweet water and bitter?" There are many of us brethren, that feel solicitous about our faith—whether we are indeed believers to the extent of bringing us within the promise, or assurance—"he that believeth shall be saved."—We might do well to adopt St. James' rule and judge the "tree" by its "fruits." The Apostle had no idea of a *living faith* in a callous, dead and unmoved heart.—He believed that grace wherever existent, always manifested its life and presence, by repressing vice, in the conduct and practice, and influencing to innocence, charity and love. Did Paul or Peter or John preach other Gospel than this—do any of us contend for else?—Ah, had we but more of the mind and spirit of this excellent teacher in all of our churches! Did we but always bear in mind what he says about the tongue—the little member of so much potency for evil—"Behold, how great a matter a little fire kindleth!"—how much peace it would insure us; how much unrest we should avoid. Alas! how slow we are to learn what makes for our peace—how fast what causes our hearts distress!

But, while we eulogize this characteristic of St. James, let no one misapprehend us. Paul declared that "Justification" was not of the law and we have no idea of making our excellent subject contradict him. There is a law of works without Christ, and there is a law of works with Christ—the latter "working by love and purifying the heart," even our faith which worketh not after the manner of disobedience. "EARNEST." *Chattanooga, Ala., Sept. 1860.*

For the South Western Baptist.  
Learn of Jesus.—MATT. XI. 29.

FOURTH SERIES—NUMBER 2.

My Dear Young Friends: We come now to the consideration of the last proposition in the series laid down, which is: *That the studies pursued in the school of Christ, have an eminently refining effect upon the mind and heart.*

We have books of etiquette and politeness, for the benefit of the young; and, perhaps, to many persons, these books properly studied, may not be without their uses; but where can we find such principles of politeness as were taught by our divine Redeemer? Indeed if but a solitary precept of our Great Teacher were well understood, and habitually practiced among mankind, we might safely dispense with all others. Suppose the problem had been submitted to the wisdom and intelligence of mankind, to frame a single aphorism of politeness; equally adapted to all ages, stations, times and circumstances, and equally applicable to every nation under heaven; how difficult the task would have been considered. But that almost impassable aphorism fell pure, and heaven-born from the lips of the Redeemer of mankind: Mat. 7: 12, "All things whatsoever ye would that men should do to you, do ye even so to them." Could all of us enter fully into the spirit of that one precept, we would soon see this world of sin and strife changed into the garden of the Lord; and to use the beautiful language of the prophet Isaiah: chap. 35: 1, "The wilderness and the solitary place would be glad and the desert rejoice and blossom as the rose." We might, and most probably would have less of that artistic politeness which now characterizes most departments of social life; but what a happy exchange could they trade off some of the large excess of tinsel that belong to the Chesterfieldian school of politeness for the real gold of unaffected esteem, sincere regard and hearty "good will to all mankind." Or, to vary the illustration, allow me to say that this precept of our Redeemer, thoroughly understood, and practiced, would bring about a state of feeling which, in comparison with the affected politeness of the gay and fashionable world would be as the living, brilliant, and odor-breathing plant, or flower, compared with the dried specimens of a school-girl's herbarium; or, as a real-sympathizing and tender-hearted friend, is superior to a stage-player who skillfully acts such a part; or, as a human being is superior to a statue or a painting. This heaven-born aphorism of true politeness is not like the maxims of the fashionable world, made for particular occasions, to be put on and off, as people dress themselves for a special effect; but as remarked, it is for all times and all circumstances; for all nations and tongues, and people; for all grades and conditions of mankind; and for all the varied relations that human beings can possibly sustain to each other. In the social walks of life; in the interchange of the amenities of the society in which we move; in the conflict of mind with mind; in the mart of trade; in the pursuit of learning, wealth or honor; in public and in private; as parents and as children; as masters and as servants; as teachers and as pupils; in short, in every situation in which man can be placed as it regards his fellow man, that all comprehensive principle may serve as a universal measure of right and wrong; "All things whatsoever ye would that men should do to you, do ye even so to them." It deserves to be inscribed upon the whole canopy of the heavens, in colors of living light. To see the operation of this principle in an important business transaction between men, let us look at the conduct of that eminent man of God, Abraham, distinguished as "the father of the faithful," and "the friend of God." The entire narrative is so much to the point that I must be excused for inserting it, to show how true Christian principle may, and ought to govern even in transactions of a business character between man and man. Soon, oh soon may the day arrive when our business transactions among each other shall not be a mere matter of dollars and cents, but shall furnish occasions (as in this beautiful example) for the interchange of expressions of tender, generous and sympathizing regard.

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.—And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of

Zohar. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.—Gen. xxiii. 3-16.

So much as regards the operation of this great Christian aphorism upon the mind of a man in some respects to be reckoned among the greatest of Old Testament men: "The friend of God, the father of the faithful." And to show how the same delicate and refined feeling existed and displayed itself under the new dispensation, read the entire short epistle of Paul to Philemon. What deep interest for the poor slave, Onesimus. How tenderly does the apostle plead for his forgiveness. How delicate the allusion to the obligations which rested on Philemon. Indeed the entire production is so appropriate as setting forth the refining effect of Christianity that I must be allowed to tax your patience with the following quotations taken from Dr. Hackett's translation and exposition of this beautiful epistle. Erasmus says: "Cicero never wrote with greater elegance." "It is," says Meyer, "a precious relic of a great character. It pursues its object with so much Christian love and wisdom; with so much psychological tact, and without a renunciation of the apostolic authority, is so ingenious and suggestive that this letter viewed merely as a specimen of the Attic elegance and amiability, may be reckoned among the epistolary master-pieces of antiquity."

"It is impossible to read it," says Doddridge, "without being touched with the delicacy of sentiment; the masterly address that appear in every part of it. We see here in the most striking light how perfectly consistent true politeness is, with not only the warmth and sincerity of the friend; but also with the dignity of the Christian, and the apostle. If this letter were to be considered in no other view than a mere human composition it must be allowed to be a masterpiece of its kind." Then again, do we turn our minds to the effects that this divine principle would have upon the morals of society?—What an enrapturing prospect rises to the view! We have already made the allusion, but it is worthy of a repetition in this connection. Truly may we say, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

How vice and crime, in all their multifarious forms, might be made to retire abashed from the face of society, could the young who are now coming forward to occupy the places, which are being rapidly vacated by the removal of the more aged, be prevailed upon to enter themselves as pupils in the school of Christ, wrong and oppression would soon cease to be known among men, and as a consequence lawyers might close their vast libraries, or keep them as mere curiosities, to show to future ages what restraints men required before they had learned "to sit at the feet of Jesus." Court-houses and jails might be turned profitably into orphan houses, or asylums for the houseless, and the friendless; for the aged and him that had no helper; for the widow and the fatherless; and the almost incalculable amounts now expended, worse than wasted in promoting, and other incalculable sums in restraining vice, and punishing the lawless and disobedient, would find more honorable and worthy employment in advancing the interest of science and literature, especially of religion and virtue. A beautiful tabernacle, dedicated to the worship of THE MOST HIGH, might adorn every village and hamlet in every land. The school-house, the academy, or the venerable halls for the higher walks of literature, might greet the eye wherever the traveler should roam, and smiling plenty, and dove-eyed peace would fill the whole land; for the earth would be full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.

\* The shekel was, according to Calmet, 2s. 3d. 14s., which multiplied by 400, gives 45 £ 12s. 6d., over \$200. No inconsiderable sum in those days.

That these bright views are not the mere fancies of a too vivid imagination is clear, from a few sober views of the influence the general prevalence of these principles would naturally exert. Would the taster, for example, who now for the profits on a wretched dram of brain-maddening poison, the entire cost of which is, perhaps, not half a dime, continue his unworthy business, did he love his neighbor as himself? Especially when he knows that that one drink might cost the purchaser his life; or, become the occasion of his plunging his knife into the bosom of his fellow inebriate? Impossible! for the precept, "Whatsoever ye would that men should do to you, do ye even so to them," is far too pure, and heavenly for a business so at war with all the noblest impulses of humanity.

C. F. STEPHENS.

For the South Western Baptist.

A Drap's as Good as an Oshun.  
OR, A CASE FOR THE PRESIDING ELDER.

"Oh a drap's as good as an oshun. It's nothin' but an out'ard ordinance any how." So exclaimed old Mrs. McCaskill, after a long and rather heated discussion, in which the usual arguments against the Baptists and baptism had been urged and refuted the thousandth time.

Uncle 'Zeek', as he was called, who always had his own way of doing everything, at length broke silence: "You say, Mis McCaskill, that a drap's as good as an oshun? and that it's nothin' but an out'ard ordinance any how?" "Yes," said the old lady, "that's what I say, and I'll stand to it; I'm not a gwine to be convinced by any on ye; not I."

"Well, now," said the old man, "I'll venture that I'll make you give all that up in one minnet by the watch."

"No you'll not in one minnet, nor in one year, neither!"

"That's no use a wastin' words 'bout it," said Uncle 'Zeek', "but I'll make you acknowledge that you don't believe any such thing, or I'll eat sugar—that's all."

Eating sugar was the old man's heaviest aversion, and he never ventured to make a pledge of that kind unless he was absolutely certain; I therefore, knew that he was in earnest.

"You may eat sugar if you choose, but you'll never make me believe what you say; that's certain, shure."

"Now, Mr. Leadbetter," said the old man, "hold your watch. It's got a second hand hain't it; for I want the thing done fair."

Yes sir, said I, wondering how the old man could frame an argument of a minute in length; but yet convinced that he saw his way out, whether the rest of us did or not.

"Now, Mr. Leadbetter, I'm red dy to begin; look good at your watch!"

"You say, Mis McCaskill, that 'tis nothin' but an out'ard ordinance any how; and therefore, 'a drap's as good as an oshun.' Now, I say that puttin' on clothes is only an out'ard ordinance, too; then why wouldn't fig leaf aprons, such as Eve wore in old times, do for you and your darters to go to church in, just as well as clothes."

"Why, man! the thing wouldn't be done decently—that's all."

The boys snickered; the girls blushed, and one by one scampered out of the room. And the old lady, to use Uncle 'Zeek's' expression, "looked mighty obfuscated." But she vowed she'd not give it up till after quarterly meeting, when she'd have a talk with the siding elder.

Christ's Love to His People.

Said a stranger:—While traveling down the Ohio river on a steamboat, my attention was called to the pilot, who was a coarse-looking man. The captain informed me, that three weeks ago, as the boat was going through the rapids the pilot called him to take the helm.—He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him, "Do you ever see the boy whom you saved?" "Yes," he answered, "at every trip he comes down to the boat to see me." And how do you feel when you see him?" "More than I can tell," he replied, "more intense interest than in any one of my own seven at home for whom I have run no such risk." Thus there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Thus Jesus will regard those whom he has saved with more interest than the angels

I find that some acknowledge the hand of the minister, but not the hand of Christ. This is a sore dishonor to our glorious Immanuel. It was said of the Eskimoes, that God took away great part of the blessing from their labors, because the people could not see Christ over their heads. The Lord teach us to look above the heads of ministers, to our glorious Redeemer, riding on his white horse; sending out his arrows of conviction.—*M'Chyne.*

Preaching Supreme.

Rev. Dr. Eaton, President of Madison University, preached a sermon at the ordination of Rev. G. W. Lasher, of Norwalk, Ct., that has been published. The text was, "It has pleased God, by the foolishness of preaching, to save them that believe," and as might be expected, the sermon abounded with important truths, set forth in bold and masculine language. The following paragraphs show what is the speaker's view of the relative importance of preaching the gospel, as compared with other means of disseminating the truth:

"In the economy of grace, this is ordained by God to be the chief instrumentality in the consummation of his gracious purpose. It is a fixed and unchangeable arrangement, as much in force now as in the apostolic age, and cannot, therefore, be set aside or undervalued, without immeasurable disaster to the interests of a living Christianity.—And that church or denomination which most honors and magnifies this Divine arrangement by confiding in its efficiency, and, to the extent of its resources, co-operating with the Spirit in providing and sending forth able and well-qualified preachers of the Divine Word, will lead the van of the sacramental hosts of God's elect, in subduing the world to the obedience of the faith. There is absolutely no substitute for this Divine method. Men are saved by believing the truth as it is in Jesus. There can be no belief with hearing and understanding; and how can they hear and understand, without a preacher to proclaim, expound, illustrate, and enforce."

"It may be questioned whether our practical estimate of the importance of a preaching ministry, as the prime agency in the conversion of the world, has not been lowered or extenuated by the consideration of the multiplied agencies which have been brought into play in this our day, in the diffusion of intelligence and knowledge of every kind.—Never before has been witnessed such a literal fulfillment of the prophecy, 'Many shall run to and fro, and knowledge shall be increased.' Every branch of human science is progressing by new discoveries and applications beyond all precedent. Schools are multiplying on every hand, with enlarged courses and improved methods, and higher and higher demands are made by increasing numbers for more extensive and thorough instruction; but, most of all, the press, with the concomitant facilities for rapid and now almost instantaneous communication of intelligence from one side of the globe to the other, and through all the avenues of the social structure, has become a ubiquitous and controlling power in modern society.—So vast, and multifarious, and available is this power, in scattering over the earth every form of intelligence and instruction, that some have almost been inclined to think that it may ultimately swallow up all the old modes of oral instruction, and leave no place for the public speaker's vocation; or, at least, take away the demand for the exercise of the peculiar powers, aside from his matter and style, by which he impresses and influences his auditors. Everything worth preserving, it is said, is printed now, and people can read, discriminate, and be instructed by the speaker's matter and modes of conception and expression, without being unduly excited by his manner and rhetorical art. Public speaking is therefore coming to be held by many at a discount, as if not indispensable as a means to enlighten and direct, elevate and inspire the minds of this universal reading age. And this view may have had its influence, perhaps unconsciously, upon the preacher's manner, in inducing him to give his main attention to the arrangement of his thoughts and the modes of his expression, without any special regard to those elements of delivery adapted to arrest and fix the attention, and carry the convictions and sympathies of his hearers."

"The foolishness of God, as men count foolishness, is wiser than their highest wisdom. If other agencies available to the church in her appropriate work multiply, and be pressed into her service, let her welcome them, and use them thankfully; but let her beware lest she exalt them above the agency which God has appointed to the pre-eminence. This relative position must be preserved.—The ministry must be elevated to higher efficiency and consideration, as other agencies rise and press around it. If the general level of the church and society is lifted up by the mighty energies now at work in the universal enlightenment and progress of the race, the ministry must rise with them, yea, be fitted to act with tenfold power in its appropriate sphere."

NO COMPLIMENT IN PRAYER.—We have heard some prayers which were designed to affect the hearer, rather than to reach heaven. The following characteristic anecdote of John Randolph is a keen rebuke of the practice: "In one of his spells of repentance and sickness, he was visited by a minister, who, at his request, prayed for and with him. The minister began

"In one of his spells of repentance and sickness, he was visited by a minister, who, at his request, prayed for and with him. The minister began



this wise: "Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminent services he has rendered to the country, and how he is among the honored and great men of the earth."

"Stop, stop," said the impatient Randolph, "no more of such stuff, else the Lord will damn us both."

## The S. W. Baptist.

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

### "To the Afflicted."

Often do we see displayed advertisements and flaming posters addressed "to the afflicted," as though medicine men were the only men in the world that felt for the woes of mankind. The world is full of medicine for the body, but soul medicine is what many want—the "bread of heaven" and "the water of life." There is a remedy for all broken-hearted and contrite spirited people. It is advertised in the word of God, and can be obtained "without money and without price."

It is the love of God in Christ Jesus. "It pleased the Father that in Jesus should all fullness dwell." Christ, then, is the depository of all healing, comforting influences, and of spiritual nourishment. Christian, you must not only be satisfied with the fullness of Christ, but you should feed on the person of Christ. Hear what your Divine Physician says: "He that eateth of my flesh, and drinketh of my blood, dwelleth in me, and I in him." You must make him your personal friend, and live in constant contact with him, if you would have abiding peace. "Abide in me," is the affectionate language of one who has "loved you with an everlasting love." "Eat, O friends," is the continuous language of "that compassionate One who has 'spread a rich table for you in the presence of your enemies.' Never cease to adore the love of God that gave Christ—that elected you in Christ before the world began—and that bathed you in the blood of Christ. It is a sure remedy against the ills of the soul. Here on earth the remedy is needed. The covenant of Grace, afflict one, and the fullness in Christ are intended for earth and not for heaven.—The irrepressible and continuous conflict is on earth—in the militant state of the Church. The wounds you receive in the 'fight of faith' must be healed by the medicine of the covenant. The blood of the covenant both heals and cleanses. Is your heart faint?—your soul weary? and your spirit discouraged? The remedy is at hand—nigh thee. "Drink deeply of your Father's love—draw largely from Christ's fullness—confide implicitly in God's word—invoke believingly the Spirit's help. God is the God of the tried—Jesus is the Savior of the tried—the Spirit is the Comforter of the tried." Christian, remember there is but one Plant of Renown that can heal the afflicted. "His name," said the angel, "shall be called Jesus, for he shall save his people from their sins." For beauty he may be called the "Rose of Sharon," the "Lily of the Valley," the "Living Vine," the "Apple Tree among the trees of the wood," but in healing, he is the "Fountain opened for sin and uncleanness," and for perfection, "He is the Lord our Righteousness." "And ye are complete in Him who is the head of all principality and power."

The word of God is a "Fountain sealed" which nothing but the divine Spirit can open, and exhibit "wondrous things" to your mind. Ask the aid of the blessed Spirit who loves you as affectionately as the Father or the Son, and he will open that fountain and will reveal to you a reconciled God in the person of Jesus Christ. Such is the love of the Holy Spirit that he is unwearied in his attentions—ever revealing new beauties, charms and glories in the Redeemer—sanctifying your heart and winning you from the love and vanities of the world, and convincing you of the great fact that "God is 'love,' by his sealing power. He makes the promises 'exceeding great and precious.'" With the enlightening and sealing power of the Holy Spirit, the Christian can say, all through life, "Behold the goodness and severity of God." Your heavenly Father kindly mingles goodness and severity. The arrangement is both wise and gracious. If all dispensations were bitter we should despair; if all were sweet, they would loath. Thus in life our joys and sorrows, conflicts and victories, blessings and scourges, are wisely blended and commingled—one set over against the other—that the equilibrium of enjoyment should be preserved in the cared-for soul. When John eat the Apocalyptic book it was in his "mouth sweet as honey; and as soon as he had eaten, was bitter." It is thus with the book of divine Providence towards all the chosen, and happy is the child of God who can eat this sweet and bitter book, and say like good Abraham, "Will not the Judge of the whole earth do right?"

Then, Christian, be diligent and wise in extracting comfort and support from every dispensation of God. Drink the cup freely which your Father gives you, Jesus did it. Set the Lord Jesus at God's right hand always before your face, and you will not be moved by fear and trepidation—you will be healed of all your sorrows and afflictions. If you look at self and its surroundings, your afflictions will increase. Nothing could heal the bitten Israelite but a sight of the brazen serpent; nothing will heal you, afflicted soul, but Christ on the cross—Christ at the right hand of God.

says, believe it and be happy: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. For thy Maker is thine husband; the Lord of hosts is his name. For a small moment have I forsaken thee; but with great mercies will I gather thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee. neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Photo

### "Mark Well."

We earnestly solicit our readers to remember, that Friday before the first Monday in November is the day appointed by several Associations in Ala., as a day of fasting, humiliation and prayer that God may avert the calamities that now threaten our beloved country. All true, thoughtful, conservative men are looking with deep concern upon the "blackness of darkness" that has overspread our political firmament, while fanatics in every section are rejoicing in hope of a speedy rending in twain the veil of our political Temple. Political and sectional aspirants, and unprincipled demagogues for selfish ends, have disturbed the peace and quietude of the country, and universal fear and distrust prevail. One section is in hostile array against another, until the evil spirit is in every hamlet, and unless the demon is cast out, he will rend the noblest political Temple that was ever reared by the blood, patriotism and wisdom of men. Let all, then, who have "power with God," turn away from those who have overcast our political heavens with these storm clouds, and look to Him who "rides upon the wings of the wind," that he may disperse by the "horns of his power" the threatening tempest.—We appeal not to fanatics and agitators, for they will not hear, but to sober, thoughtful men—men who have the good of mankind at heart. God alone can save us from the evils that now overshadow our country.

Cry no longer, "False alarmist!" for danger is at your doors. The Raven croaking voice of "Division!" is heard in every section, and come it must if sectionalism, the bane of Church and State, the foulest fiend of darkness, is not rebuked. We plead the cause of no party through the columns of this paper; we are for our country and our God. Could we get the ear of Freedom at this time, we would say:—"If you have any love for this Union—any concern for its perpetuation—any love for peace and quietude—take care how you thrust your avowed sectionalism upon the South. You have often tantalized us as 'blossoms' and 'sublimations,' but you should remember that 'cords' are to be broken to desperation, and to deeds of daring that have astonished and overwhelmed the brave. There are thousands of men at the South, as good men as tread its soil, who have borne with fanatical abolitionists until they regard forbearance as having ceased to be a virtue, and they are ready, any day, to withdraw from the Union. And the rest will follow if their rights are trespassed upon any further. We have never said this much before, and we say it not as a politician, but as a conservative man—a lover of the Union. As a watchman we see the sword coming, and thus give warning. We know Southern heart and patriotism—know what it can, and what it will not bear."

This would be our speech but alas! we fear it will not be heard.

Last week there were some glaring errors in the typography of our Book Notices. We were absent and did not see the proof. When a man tries so hard to write sense, and, too, is playing critic, to be made speak such nonsense by the freaks of type, is enough to make the thickest skin on earth feel intensely. Publishers can only state the facts of typographical errors, while outsiders know but little of the various causes that occasion them. And while on the subject, we give below an article from the *Methodist Protestant* which gives much light on the subject, and which will prove to the reader that errors of the kind are an "inexorable necessity."

"PROOF-READING.—Few works are printed, few periodicals are issued, in which a close inspection will not detect typographical blunders; errors in grammar, errors in punctuation, errors in the construction of sentences. Yet, he who knows how hurriedly literary labor is performed, and the constant liability there is of deranging the exact preparations of a manuscript, when it is once passed into a printing office, must be surprised, if he pauses to reflect at all, at the comparative accuracy which our current literature presents in this respect. Thousands of newspapers are issued every day, in many of which will be found an almost marvelous approximation to correctness. Instead of scolding at occasional blunders, the reader should congratulate himself that so few are obtruded upon his critical sensitiveness. Instead of holding an author accountable for every violation of verbal propriety, he should charitably conclude, where a glaring error occurs, not in harmony with the whole performance, that it is the result of the accidents of what the printers call 'composition,' and 'revise.' Proof-readers in our large publishing houses are, we believe, expected to be highly educated men. It is not so, generally, in those establishments where newspapers are thrown off by the thousand, and job-work is executed with dispatch.—That word *dispatch* is suggestive of hours of mortification to many a thin-skinned wielder of the pen in his earlier experiences. The *dispatch* with which his half-corrected proofs are paraded before the critical world, would make literary life a prolonged torture, were it

not that he gradually becomes hardened to endurance, until despair makes him bold and reckless. Proof-readers are not all grammarians; though most of them are apt to think they are. A sentence strikes the ear inharmoniously;—the proof-reader thinks it is not exactly as it should be—he is regardless of the reputation of the author—he kindly ventures to supply a word which he supposes was omitted by accident; and the author is annoyed to find that he is made to violate the very elementary principles of syntax.

In most cases of book or pamphlet printing, and also of editorial contribution, the proof is submitted to the writer before it is put to press. But of all men, the writer of a piece of composition is likely to be the worst proof-reader. This is so because he is apt to read what *should* be, rather than what *is*. He is familiar with what he has written, and not infrequently reads the page of memory, when his eyes are looking upon the column of type in which his thoughts are intended to be represented. Many a time have we gone over a column of matter as we supposed with great care, and been quite surprised to find afterward that we had read what was not before us, and that we had utterly failed to discover we were made to talk very bad English. Formerly, such things troubled us amazingly, but we have become used to it as an inexorable necessity, and we beg our readers not to believe their eyes when they occasionally find us blending singulars and plurals in such confusion as would seem to imply a forgetfulness of twelve-year-old studies. We say the same in behalf of our correspondents."

### Columbus (Ga.) Association.

This body closed its Annual Session for 1860 with the Shiloh Church, Harris county, Ga., on Monday evening 15th inst. Rev. C. C. WILLIS was re-elected Moderator, and E. H. BEALE, Clerk.—All the letters indicated a healthy and prosperous state in the Churches, and quite a number baptized during the year. The cause of Missions was well sustained, and efforts were made to enlarge their operations. Stirring speeches were made, to increase the Missionary spirit, and one of the most effective speeches to which we have ever listened, was made by the Hon. M. J. WELLS of Columbus. It is truly a Missionary Association. It supports Rev. A. D. Phillips in Central Africa, a native missionary among the Indians, and a missionary in their own bounds. All these obligations were promptly met at their late session. They feel thankful to the Great Head of the Church for giving them such a faithful and godly missionary as A. D. PHILLIPS, and they are determined to sustain him, by their prayers and means. They feel that brother Phillips went to Africa to stay, and to labor for Christ, if need be die for him, and they are determined to sustain him.

The Report on Sabbath Schools elicited a happy discussion, warm speeches were delivered which must result in the advancement of the enterprise. Missions and Sabbath Schools appeared, mainly, to engross the attention of the body. In these they are a unit; no discordant elements. They do not stop to debate unprofitable questions—too much to be done. They are ardent friends of the Southern Baptist Convention and its Boards.

Among the many good brethren whom we meet, mention is made of our contemporary Index SAM. BOYKIN, who was industriously engaged in promoting the interests of the old State organ. The Index and South Western were several days together, none the worse, we hope, for their proximity.

For four years we have visited this Association, and if the Lord spares us, it shall not be the last.

### Columbus, Hamilton, Talbotton, Georgia.

City and town Baptist Churches exert a great influence for good or evil upon their surroundings. The Churches in Columbus, Hamilton and Talbotton, are members of the Columbus Association, and exert a most happy influence upon that body. These Churches are in a prosperous state, and their pastors DeVotie, Johnson, and ATKINSON have been greatly blessed in their labors.—They have neat houses of worship.—The new Baptist Church in Columbus will soon be completed, and then they will have the most comfortable house of worship in Georgia.

By the way, elder C. C. WILLIS is pastor of one of the most liberal Churches for its ability in Georgia, near Steam Factory. We forget its name.

### To Convention Delegates.

The Proprietors of the Regular Line of Steamboats on the Alabama river, the Montgomery and West Point Rail Road Company, and the President and Directors of the Ala. & Tenn. R. Rail Road, have cheerfully granted delegates to and from the Baptist State Convention at Tuskegee, to pass for half fare. Other Roads are not heard from.

We have received the manuscript of the sermon preached by Rev. B. T. SURR, before the Central Association. It shall appear as soon as we can afford space.

### The Sun's Tabernacle.

It may be said of every believer, "In them hath he set a tabernacle for the Sun." In the heart, then, of every child of God, "the Sun of righteousness" has risen with healing in his beams," to shine on endlessly. That Sun is the inner light and life of the soul, and will roll on in his glorious orbit till the whole man is permeated with his rays and warmed with his heat. With such a Dweller in the tabernacle of the renewed man, "the path of the Just is as the shining light, that shineth more and more unto the perfect day."

Editor JOSEPH WALKER will use his pen occasionally. One of his best articles may be found on the first page.

For the South Western Baptist.

The next Annual Session of the Alabama Baptist State Convention, will be held with the Baptist Church at Tuskegee, commencing on Friday the 9th of November next.

Introductory Sermon by Rev. W. HOWARD; alternate, Rev. N. L. DeVotie. Reports will be expected from standing Committees, on the following subjects, viz: On Education, T. W. Tobey, Chairman. Domestic Missions, W. N. Reeves, Chairman. On Foreign Missions, N. L. DeVotie, Chairman. On Southern Baptist Publication Society, C. Manly, Chairman. On Sabbath Schools, W. Howard, Chairman. Temperance, S. Henderson, Chairman.

A. G. McCRAW,  
Ala. Bapt. State Con.,  
Selma, Oct. 10, 1860.

N. B.—The Committee on the Holcomb monument, S. Henderson and W. Wyatt, will be expected to report.

A. G. McC.

For the South Western Baptist.

MESSRS. EDITORS: The Bethel Association closed its 40th anniversary with the Shiloh Church a few days ago. We had a pleasant session, notwithstanding it rained the whole time until the last day. The number received by baptism during the last year, is not quite 400. The next session will meet with the Nanafalia church, Marengo county, on Saturday before the 1st Lord's day in Oct., 1861. Truly yours,

R. D. MARSHALL,  
Sweet Water, Ala., Oct. 16, 1860.

For the South Western Baptist.

ABBEVILLE, ALA., Oct. 10, 1860. MESSRS. EDITORS: On the 6th inst., the Judson Baptist Association met with the Baptist Church at Newton in Dale county. The Introductory Sermon was preached by bro. Daniel Cumbie.

Elder Edmund Cook was elected Moderator, and bro. Esom Burks Clerk. The session was harmonious and the reports from the churches truly encouraging to the friends of Zion. The majority of the churches represented (34 in number) reported refreshing seasons from the Lord; the accessions over four hundred, of which about two hundred and fifty were by baptism. The total membership of the churches in connection with the Association is now over twenty-two hundred, our bounds being the counties of Henry and Dale.

But few brethren from sister Associations present; the Enfauia, Zion and West Florida being the only ones whom messengers were in attendance. Even father Mercer failed to be there,—the first time for many years. Large congregations, however, were there on Sabbath, and the hospitality of Newton was put to a severe test.

Yours truly,

T.

### Revivals.

For the South Western Baptist.

MESSRS. EDITORS: The church at Grant's Creek agreed to hold a meeting of days, to begin Saturday Sept. 8th. On Wednesday evening previous, the members began to hold a series of prayer-meetings at private houses, which were kept up every evening until Saturday. Then began the meeting, which continued 9 days, night and day. During this time the church was very much revived; many sinners and several backsliders presented themselves for prayer, and a few professed to find Christ in the forgiveness of their sins. On Sabbath evening, Sept. 16th, 3 followed their Savior by being buried with Him beneath the yielding wave. The rain prevented the meeting being continued longer.—We had several meetings occasionally, from this time to the first Sabbath in October. On Sabbath the 30th Sept., three more were baptized, and on Sabbath the 7th Oct., 4 others were led down into the water and followed the Savior in baptism. Among this latter number was a little daughter of the pastor. The pastor was alone as regards ministerial assistance the first two days and nights of the meeting.—On the third day Rev. Dr. Jas. Toole came to his assistance, and continued with him through the meeting, and our esteemed young bro. Rev. C. Manly, preached for us one sermon, which was well-timed and appropriate. The meeting was well attended; the attention good. Solemnity seemed to rest on the countenances of nearly all who attended, and we trust the good seed were sown which will bring forth much fruit. Two were added by letter and two by restoration, making 14 in all. The Lord hath done great things for us, whereof we are glad.

Yours in Christian love,  
JOHN C. FOSTER,  
Foster's, Ala., Oct. 15, 1860.

For the South Western Baptist.

MESSRS. EDITORS: Bethel Church, Tallapoosa county, Ala., commenced a protracted meeting on Friday before the 3rd Sunday in September, which continued 10 days and nights, during which time God was pleased to make one in our midst, and a more general outpouring of the Spirit I have never witnessed. The church was much revived, sinners were cut to the heart, and many, like the trembling jailor, came inquiring, "What shall we do to be saved?"—Thus the good work went on until nine precious souls were enabled to give the reasons for their hope, and in obedience to the great command, submitted to the ordinance of baptism. Received by letter 5, restored 1, took one under watch-care. Several professed to have found the Savior precious, that have not yet joined. The Lord has done great things for us. Brethren C. Gregory, G. Foster and C. Ingram labored with us in word and doctrine. We feel to thank the Lord that those servants of the Most High God were much blessed in their labors. May the good Lord still bless and reward them! J. H. NORRIS.

September 24, 1860.

### Philadelphia Bap't Association.

The one hundred and fifty-third anniversary of this important Association, was held with the church in Sansom street, Philadelphia, on the 2nd, 3rd and 4th of this month. Large congregations were present at the different sessions. The introductory sermon was preached by the Rev. John A. McKean, after which the body was organized by choosing Rev. Dr. W. T. Brantly, Moderator, and Mr. H. G. Jones, Clerk. The remainder of the first day was occupied in listening to letters from the churches, and to an urgent and eloquent presentation by Dr. Kennard and Rev. J. W. Smith, of Philadelphia, and Dr. Gillette of New York, of the claims of the Home Missionary work, as prosecuted by the Pennsylvania State Convention. A liberal collection of \$900 for this cause was taken up at the close of the evening session. The reading of letters was continued on the second day. The reports from the churches indicated a healthy condition of things among them. Forty churches reported an aggregate membership of 7423. The annual Circular Letter was read by Rev. G. W. Anderson. Its subject was "The Denominational Training of Children."—The Letter stated that there were 400,000 children under fifteen years of age connected with the families of Baptists in the United States, and took strong ground on the importance of training children in the primitive doctrines and practices of religion. In brief, the author of the Letter advanced denominational training and zeal, rather than such a union with other churches as would cause the Baptist Church to merge in a general mass. The discussion excited by the reading of the letter was one of great interest. The prevalent feeling was strongly favorable to its views. Revs. J. Newton Brown, W. Randolph, Dr. Winter, A. Jeffrey, J. Wheaton Smith, Mr. Condrum, and others spoke fully and ably in its favor.—But Rev. Wm. Watkinson thought it sectarian and opposed to wide Christianity. The Letter was unanimously adopted and ordered to be printed.

In the evening the claims of the Publication Society were presented by John P. Crozier, Esq., of Philadelphia, and Rev. Mr. Randolph. The third day was occupied in the transaction of miscellaneous business. Resolutions commending the *Christian Chronicle*, the Missionary Union and one speaking favorably of union prayer meetings, but deprecating "the occasional violations of the Union principle by unseasonably allusions to our views." A superb quarto volume was shown, containing the portraits of the Moderators and Clerks of the Philadelphia Association since its organization; the first being that of Rev. John Gano, who was Moderator in 1775. It had been collected by Horatio Gates Jones, Esq., and is soon to be published in Philadelphia. A spirited free Conference occupied the evening.—*N. Y. Chronicle.*

SLAVERY.—The "Report on the Religious Instruction of Colored People," adopted by the Albermarle Baptist Association, at its last session, says: "On comparing the indolent and naked savage that left his torrid home one hundred and fifty years ago, with his descendant in this country, who cheerfully labors to furnish the material which clothes himself and half the world, we are struck by the most wonderful intellectual and religious improvement which any race has undergone since the dawn of history. The fair-haired Saxon, though permitted to draw upon the rich treasures of Greece and Rome, scarcely labored out in a thousand years so much civilization as the negro has almost passively secured in less than two hundred. In our sinful world, all national advancements have cost tears and blood. The demons of ignorance and superstition have not been cast out till they have thrown and torn their unhappy subjects. Never has a people been trained into so high a civilization by so mild a discipline, as that to which the North American son of Ham has been subjected. To reduce the savage to obedience cost, at first, considerable severity. But within the last thirty years, the discipline of the Virginia slave has been less rigid than was that of the apprentice, the pupil, or even the son, in the most enlightened nations two centuries ago."

INFANT JUSTIFICATION.—The Western Advocate answers, editorially, the question, "Is infant justification the doctrine of the Bible?"

"A direct answer to this question must depend on the definition of the word justification. Infants are represented in Scripture as in a state of safety, and, consequently, not under condemnation. Having inherited, without their own personal fault, a depraved nature, they are made the passive takers of such benefits of Christ's death as infallibly secure their salvation, so long as they are incapable of rejecting the provisions of the gospel. They have such an interest in the kingdom of heaven as to make it certain they cannot be lost. Being thus mercifully embraced in the provisions of the gospel, and partakers of the free gift that came upon all to justification of life, they cannot be under personal condemnation.—And, in this sense, we have no hesitancy in saying they are in a state of justification—that is, they are free from condemnation. But, in the sense in which the word justification is usually employed in the Scriptures—that is, the forgiveness of personal and actual sin, conditioned upon personal faith in Jesus Christ—infants cannot be said to be in a justified state, for they have no personal actual sin to be forgiven, know nothing of Jesus Christ, and are incapable, consequently, of exercising faith in him."

Many thanks are due to Mrs. JAMES B. DUGAN, of Toombsboro, Ga., for her efforts in our behalf. She has sent us, through a stranger, several new subscribers.

### From the Baptist Messenger.

#### Important News.

SHANGHAI, CHINA, July 15th, 1860.

DEAR BRO. LYON:—Important events are taking place in these ends of the earth. The English and French have large fleets and some twenty or thirty thousand men in these waters, ready to force the "Dragon Throne" into terms. Canton, the Island of *Chu-sau*, and Shanghai are already in their hands. The main body of the army have gone North, and we expect to hear, in a few days or weeks, of the fall of the celebrated *To koo forts*, at the mouth of the "Pi ho" river; and of the utter confusion of the Imperial army. The Tartar dynasty cannot survive this stroke.—But this is not all. The Rebels are again in the ascendant. They gained a great victory over the Imperial army at Nankin about two months ago, and then they came down like an avalanche upon all the cities and towns in the plain between Nankin and this place. Destruction followed in their train.—Temples were demolished and the gods broken to pieces, and cast to the moles and the bats. Soon after they had taken *Suchau*, a very large city 90 miles from Shanghai, brethren Hartwell, Homes, and myself went up there to see them, and make inquiries about their religious belief. They received us cordially, and treated us with marked respect. We gave them christian books, and talked and prayed with them. They are firm believers in the Bible, and many of its most important doctrines. There has been an impression among foreigners for some years, that "*Ta Ping wong*," the original leader was dead, and that they had cast away their christian faith and doctrines, we found this impression to be wholly without foundation. The "Old Chief" is still alive and well, and they hold to their christian books and doctrines with more tenacity than ever. They observe our Sabbath and not Saturday as was once believed. The individual washes his breast over the heart as baptism. But I will not detail; we remained among them two days and one night, we were highly pleased with them. They have men of mark among them. They feel that their cause is just, and that they are under the protection of heaven. They will succeed. In reality the kingdom is already theirs. They have an Emperor and seven Kings; and a large portion of China is in their hands. They hold several large cities in 30 and 40 miles of Shanghai, and I hear this morning, that there is a party of them within 12 miles. They are anxious to be in terms of friendship with their "foreign brethren," as they call us. The missionaries here have a meeting this evening to discuss our present duties in regard to them. They are very anxious to take Shanghai, but they wish first to have an understanding with foreign authorities. The natives are terribly alarmed, and most of them have fled from the city. We were the first foreigners to go among them after their arrival at *Suchau*; but three English missionaries went up soon after our return. These are eventful times; our trust is in God. The Rebels hold many errors, but then they hold many fundamental christian truths.

My health has not been first rate since my return to Shanghai; Mrs. Crawford, however, is quite well. Our missionary work goes steadily on. Another candidate for baptism has been received, and the ordinance is to be performed next Sabbath morning.

Yours, as ever, T. P. CRAWFORD.

### The History of our Churches.

This matter was the subject of much discussion at the meeting of the Union Baptist Association, Ala. By resolution adopted at the meeting of 1859, the churches were requested to furnish the Association with a brief history of their organization, progress and present condition. This struck us as an admirable idea. I think the churches of the Rappahannock Association, in Virginia, published something of this sort a few years since. Several of the churches of the Union complied with the request, and all were much pleased with the documents prepared and read before the body. At the next meeting it is expected and greatly desired, that all the churches will be ready to furnish these brief sketches, which are to be published in a book form.

Would it not be well for all our Associations to get up something of this kind. The history of our churches should be more carefully prepared and preserved. The material for a general history of the denomination would then be at hand, and prove a valuable legacy to our children.

Let each church secure the services of some competent brother to undertake this work. And it would facilitate his labors and render them much more accurate and perfect if the aged members would furnish him any incidents they may remember.

Brethren, go at this thing with earnestness, and determine to do in *none*—*Home and Foreign Journal.*

### American Bible Union

The Anniversary of the Union was held October 3rd and 4th, in the First Baptist church, N. Y. The former officers were re-elected; President, Rev. T. Armitage, D. D.; Corresponding Secretary, Wm. H. Wyckoff; Recording Secretary, Charles A. Buckbee; Treasurer, Eleazar Parmly. Addresses were delivered by Rev. Drs. Eaton, Armitage, Hodge, Bliss, Crawford and others. The expenditures of the past year were \$40,459.94 cts.—a sum exceeding the receipts by \$249.10 cts.; and this deficiency was more than met by a public collection, the first ever taken at an Anniversary. The Eleventh Annual Report of the Board shows that the Union since its formation, has distributed 1,050,121 publications, of 100,262,944 pages. We find the following abstract of the Report in the *N. Y. World*.

There is perfect harmony among the members of the board, the revisers, and the Union; laboring for a common object, the perfection of all translations of the sacred Scriptures, and their circulation among the nations.

English Scriptures.—The publication of the Revision of Matthew has been unavoidably delayed, chiefly by the reviser's thorough investigation of the meaning and use of the Greek word *BAPTIZO*. The results of this investigation are embodied in an appendix of one hundred and seven quarto pages. For the first time every accessible example of baptizmo, as quoted by various writers, has been traced up to its professed source; and the investigation has been most thorough and complete. In this appendix no controversy is admitted. The reviser submits the word *baptizo*, with so much of the connection in which it is found in the original example as will convey the author's meaning. Each passage is rendered as literally as possible into English. The masses who are only the English are thus put in possession of all the facts, and can form a judgment of the meaning of baptizmo as correctly as the learned. This work, by Dr. Conant, with the entire gospel of Matthew, is just this day issued in a quarto volume of about three hundred pages. The Epistles of Titus, First and Second Timothy, Philemon, James, and Galatians, have been revised during the year. Some of them are already printed and published for criticism, and the rest will be issued as soon as possible. The revision of Philemon has been extensively criticised, and numerous favorable expressions, from various sources, are presented in the report. Mark is so far advanced that it will soon follow Matthew, with the full indorsement of the Final committee.

Italian Scriptures.—Five hundred copies of the New Testament were forwarded early in the year for distribution in Italy. Events, which became known to the Board, have cut off further intercourse, however, with Dr. Achilli, and direct labors in the Peninsula have been temporarily postponed.

German Scriptures.—Rev. J. G. Ocken, aided by about forty colporters and Bible distributors, has prosecuted the work of Scripture circulation in Central Europe with untiring zeal. Fifteen thousand Bibles and Testaments have been issued at the expense of the Bible Union during the year. The principal field of labor have been Bremen, Denmark; Frankfurt, Hamburg, Hesse, Hungary, Lobek, Mecklenburg, Oldenburg, Poland, Prussia, Scharzburg, Switzerland, Wirttemberg. Mr. Ocken entrusts the Union to aid him in publishing an edition of the Danish Testament. His stock of Scriptures is nearly exhausted.

Korean Scriptures.—Recent letters from Dr. Mason and Rev. L. Brayton, show the necessity of enlarged and immediate aid for the Korean field. Many of the preachers cannot be supplied with Testaments; and the missionaries are distressed that, for want of funds, this lack cannot be supplied. They implore the Union's immediate aid for meeting the wants of editors of Korean Scriptures, now in progress.

Siamese Scriptures.—Hon. J. H. Chandler, now United States consul at Bangkok, and formerly missionary there, has lately visited this country, and furnished valuable information in respect to the openings for scripture distribution in Siam. Rev. Dr. Smith's letters acknowledge the receipt of former remittances, and he urges that the generous friends of the Bible in America will do something toward supplying the want of the Siamese people with the precious word of eternal life.

Prof. George R. Bliss, D. D., of the Lewisburg University, has been engaged to assist in the revision work, chiefly in connection with Dr. Conant, on the Old Testament.

The following plan was adopted for the eventual circulation of the Revised Scriptures among the poor:

Whereas, It was announced by our beloved Saviour, as a characteristic of his dispensation, that "the Gospel is preached to the poor," and this gospel is contained in the sacred Scriptures, which ought to be communicated in their entirety; therefore,

Resolved, That this Union approves an effort to make permanent provision for circulating the revised English version of the Scriptures, and that for this purpose we endeavor to raise a fund of \$100,000 to be permanently invested the interest only to be used, and this interest is to be employed solely in the gratuitous circulation of the English Scriptures among the poor, after they have passed the final committee. That the following conditions respecting the fund be strictly observed:

1. That the ordinary proceedings and receipts of the American Bible Union be not interfered with in raising the fund.
  2. That a special account be opened for it and it be kept separate from all other funds.
  3. That all expenses connected with its collection be charged to it.
  4. That a special report of its condition be made to the board quarterly, and an annual report to the Union at each anniversary.
  5. That the plans for procuring subscription be referred to the officers at the rooms in connection with a special agent, who may be employed by the Board to raise the fund; or, fourth, if not one-half of this fund to be presented to the people on the basis of one dollar shares.
- Resolved, That the subscriptions to the fund for the free distribution of the revised Scriptures be made in such a way that subscribers may pay the interest annually or semi-annually for five years, the principal to be receivable credited to the subscriber, for the purpose of said subscription, at any time short of five years, as the ability or convenience of the subscriber may require, with security that the full amount of subscription will be paid within five years.

### Items of News.

A Southern Baptist paper gives the following comparative statistics of our denomination in the South and in the North:

"There are 302,000 more Baptists in the South than in the North. There are more religious papers. There are more moral colleges. There is a yearly increase in the number received by baptism. There are perhaps ten times as many received from the Pedobaptist into our churches."

THRILLING INCIDENT.—A theological student from Greenville, fell from a cliff one hundred fifty feet high, lit in the water, was carried down over a considerable rapid, came out unscathed, and preached, an excellent sermon the next day.—*Southern Baptist.*

MISSIONARY CHURCH IN GERMANY.—The most remarkable instance of missionary activity in Germany is the parish of Hermsdorf, in the kingdom of Hanover, of which the Rev. J. B. Parham, of Fanning, county, Ga., is pastor. They have a number of missionaries in the foreign field, have a ship of their own to take others there, and keep up a correspondence with 34,000. During the last year they raised \$30,000, and sent \$24,000.

REV. J. B. PARHAM, of Fanning, county, Ga., last week, sent us precious news from the mountains of Georgia. The Lord has done great things in that section. We shall be glad to





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