

commanded to forbear one another in love: 3. Are enjoined to receive one another, for God has received them; and 4th. To walk together in things in which they are agreed.

Is it objected, to act thus, is to dispense with the proper administration of an ordinance of Christ: we reply, no. We practise it according to conviction, we administer to all to whom the strictest Baptist can legitimately administer it, and meekly protest against the opposite practice, by forbearing—for surely to tolerate is not to sanction, to forbear is not to approve.

Is it objected we depart from primitive order—we reply, no; we overtake it into: primitive order is apostolic order: he halts in his step who proceeds half way in that order. Is to baptize on a profession of faith primitive order, this we do. Is to commune with all believers primitive order, this we do. Is to receive them, but not to doubtful disputations, whom God has received, primitive order? This we do: from this order you depart.

Is it objected, we render void the evidence of faith. We reply, No! Baptism is never mentioned as an evidence of faith, nor spoken of as a badge of discipleship. The Saviour says, *Love* is the badge, and Barnabas proved the discipleship of Paul by no such precarious evidence, Acts, 9: 27, and Simon Magus in spite of it, proves himself no disciple at all. Love of the brethren is the evidence of having passed from death to life. But by making it a necessary term of communion, 1st. You place submission to a title higher than moral excellency. 2nd. You exclude an *acknowledged* brother from the fellowship of saints, and reduce him to the level of a heathen man and a publican. Is not this unscriptural in practice? Does it not render church discipline odious and inefficient? and make the duty of independent judgment impracticable, Rom. 14: 5, You reel them from communion, who have the faith and devotedness which the rite expresses; and instead of taking the lowly place of a fellow servant, you assume the place of a judge, to become which, "Christ had to die, and rise and revive that he might be Lord:" and who art thou that judgest another man's servant? and inflictest on him the heaviest penalty of the law—viz: exclusion. But why dost thou judge thy brother? or why dost thou *set at naught* thy brother? for we shall all stand before the judgment seat of Christ:" 3rd. You make Baptism the basis of ecclesiastical union, whereas the New Testament makes Christ crucified the bond,—"one in Christ Jesus," Gal. 3: 28, and 6: 14-16. One in the rite of baptism overrides the oneness in the spiritual signification of the rite, as also oneness in Christ, in your church fellowship; such is the practical aspect of your procedure; personal godliness is ignored in your brother, because he mistakes a rite, and he is left in the world though he seeks a place among the saints.

PROTESTANTISM IN UPPER AUSTRIA.—From the accession of the Emperor Ferdinand II., the Protestants lived for two hundred years under the most rigid repression, their worship being wholly interdicted. And yet when the Edict of Toleration was published by Joseph II., in 1784, many Protestant communities arose, who reared chapels and called pastors. The political convulsions of 1818 procured them some ameliorations, and they are now permitted to have steeples and bells to their places of worship. A

Württemberg minister, who has lately visited the Archduchy, gives some details of interest. He found that the Protestant pastors received salaries of 1400 florins, and that the schools and chapels were neat and in good repair. Their new churches at Wallern and Wels are among the most beautiful in the country; and the Romanist, who at first laughed at these undertakings, now say with surprise, "That Protestants know how to sustain themselves!" These are erecting and enlarging other chapels. At Linz, there are members who go four leagues, let the weather be as it may, to attend worship; and even the poorest contribute toward its support. The Austrian Protestants receive no allowance from the State; and besides maintaining their own ministers, are obliged to pay tithes to the Romish clergy. At Gosan, the inhabitants have remained silently, but faithfully attached to Protestantism. In 1785, after the Edict of Toleration the agent employed in its promulgation at that place did not suppose that any one would claim the benefit of it. To his astonishment, a man came forward and avowed himself a Protestant, and nearly all the community joined him in the declaration. Of thirteen hundred people in the village, not more than one hundred are Romanists. In Upper Austria there are ten thousand Reformed Christians, forming twelve congregations. In Styria there are five thousand, forming three communities. In Carinthia, there are eighteen thousand Protestants; and in the city of Vienna and Lower Austria, there are twelve thousand. In Bohemia are fifty-four congregations exceedingly poor. Austrian Silesia contains seventy-six thousand Protestants.—*American and Foreign Christian Union.*

LORD BACON.

Francis Bacon, the "father of experimental philosophy," was born in London, in 1561, and educated at Cambridge, where he made great progress in all the sciences. He subsequently travelled in France, and gave to the world the results of his observations, in a work entitled, "Of the State of Europe." The sudden death of his father in 1579, obliged him to return to England, and pursue the study of the law. In 1590 he obtained the post of Counsel Extraordinary to Queen Elizabeth, and a seat in Parliament. Shortly afterwards the Earl of Essex presented him with an estate at Twickenham, worth £2000—a favor which Bacon returned with the basest ingratitude. On the accession of James he was knighted, and obtained successively the offices of King's Counsel, Solicitor General, Judge of the Marches Court and Attorney General. In 1619 he was created Lord High Chancellor of England and Baron Verulam: in the following year the latter title gave place to that of Viscount of St. Albans. He had now reached the summit of his ambition, but his arbitrary and unprincipled conduct exposed him to degradation and disgrace. He received bribes from suitors before the Court of Chancery, and allowed Villiers to interfere with his decisions as a judge. A parliamentary committee, appointed to inquire into his conduct, pronounced him guilty of the crimes and corruptions with which he was charged, and inflicted upon him a fine of £40,000, together with imprisonment in the Tower during the King's pleasure. They also declared him forever incapable of holding any office or emolument. Thus fell Bacon—"the brightest, meanest of mankind," but the nature and importance of his works have done much to redeem his name and memory from merited infamy. At the period of his death his debts amounted to £22,000, although he possessed an annual income of £2500.