

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

W. CHAMBLISS, Editor, Publisher and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

R. C. BURLESON, Corresponding Editor.

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Religious Miscellany.

Inrequent Religious Meetings.

Let us glance at some of the evils growing out of the infrequency with which some of our congregations have preached.

1. A bad influence is exerted upon the intellectual habits of the preacher. He who has two sermons to prepare, in two or three weeks, should make very good ones. As a matter of fact, however, he does not make as many good ones as he who has the same task to perform every week. It is a fine thing for a preacher to give himself to the work before him from principle. All in the sacred office should do it. But these calls of principle are sometimes less stern than the regular calls of duty. A compromise is sometimes made with one's conscience, when it would be less easy to do it with one's congregation. The thought of meeting them every Sabbath nerves up a preacher to toil as nothing else will.

2. This state of things makes the piety of Christians periodical. We can hardly insist too much that a true piety is not for the sacramental meeting, nor for the Sabbath of preaching, nor for the ordinary Sabbath, but for every day of the week for every day of life. It is not fitful; it is regular, flowing out in prayer and its fruits every day. It is not an occasional happy frame of mind, but it is an unbroken train of holy feelings.

3. But let the piety of the members of a Church be fed by occasional supplies only, and that at long intervals, and it will be very strange, if it is not spasmodic, moving by fits and starts. Sabbaths of life and enjoyment, will be succeeded by weeks of apathy and coldness. Months of gloom will follow days of sunshine and joy.

4. Besides this, such a piety will be inefficient. If the Church sustains a Sabbath School and a Prayer Meeting, when they do not have preaching, it will surely be the best and the injury received will be much less than it otherwise would be. Still, the preaching of the Word is the great means, which God has appointed for the salvation of men, and to enjoy it only after long intervals is a great misfortune. How does the farmer succeed, who ploughs one day in one field, and then leaves it a week and ploughs a field somewhere else the next day, and some where else the third day, and so on till he should have gone over the circuit of his various fields? Or how long is he in harvesting his wheat, if he just cuts a swath through one piece, and goes around another, and cuts only that which is lodged in a third, and so spends the half of his time in going from field to field? And how can the spiritual ploughmen do any good, if he has not time to break up the fallow ground thoroughly in one field, without neglecting the other ones? Oh, that ministers and the private members of our churches, characterized by such good strong common sense, as well as intelligence and large views, would arise in one voice and remove the necessity as soon as possible, for so much shallow ploughing in the vineyard of the Lord. They ought not to require the harvestman to bring his slaves from so many, and such large fields of labor.

5. But evil does not here. The congregation supplied with preaching only at intervals, will suffer as to doctrinal knowledge. When they hear but twenty or thirty sermons during a year, and in these, duty is properly blended with doctrine, how rarely can they be favored with a thorough doctrinal discourse!—And do these half dozen contain all "the strong meat" they will have during the year? Why, that is hardly enough to make them outlive the effects of the poisoned milk of error, which they are made to drink at every "big meeting" they may chance to attend in the meantime! Now one of two things will be true in such a case. Christians will be of a weak, puny race, unable to bear good wholesome truth; or else they will be completely saturated with "strong meat," every time they have their spiritual meat, and as a consequence will have more orthodoxy than piety.

6. As a matter of fact, less good is accomplished by those preachers at such long intervals, than by the same amount of effort expended every Sabbath. It is the small repeated strokes, and not the great, heavy ones, that cleave the gnarly oak. The grand works of the age, and indeed all time, are the results of steady toil. The great river does not fill the ocean, but the ten thousand smaller ones. So the steady, patient toil of every Sabbath, makes the sacramental season a time of ingatherings; and that season is only the channel through which the issues of these various fountains flow.

7. In short, numerous evils affect many of the churches of our denomination because of the infrequency of opportunities for preaching. There is great emphasis then belonging to the words of our Saviour: "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." The state of things in our Synod demand that this command of our Saviour should be remembered at every

family altar, in every prayer meeting, and in every pulpit within our bounds.—*Presbyterian Witness.*

Questions for Somebody.

1. The building in which the church worships, of which you are a member, cost several thousands of dollars before it was fitted to accommodate a congregation. When would that church edifice have been built, if the other members of the church had taken no more interest in the matter, than you have ever taken, or had left the contributions necessary to meet the expense just where you left them?

2. In order to maintain public worship and secure the observance of the ordinances of the gospel, the church elected a pastor, and pledged themselves to support him. If all the members of the church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the pastor have received? 3. In carrying on the public worship of God, certain incidental expenses must necessarily be incurred, such as lighting, warming, and cleaning, sometimes repairing. If all the church had acted as you have done in these respects, how would the church have been lighted, warmed, cleaned, or repaired?

4. To keep up a high degree of spirituality, and promote brotherly love, the church, of which you are a member appointed a weekly prayer meeting. If all the members had attended as you have attended, how long would that prayer-meeting have been kept up?

5. To maintain the discipline of the church, and give prompt and honorable attention to all pecuniary claims against it, a monthly church meeting was established. If all the members had attended as you have attended, and manifested just the same interest in all of these matters that you have manifested, what would be the present condition of the church?

6. The denomination of Christians of which you are a member, are engaged in an active struggle with the powers of darkness, at home and in foreign lands, and to wage this war with any reasonable prospect of success, prayer must be offered, money contributed, men raised up and sent into the field of conflict. If all professing Christians were to pray for and contribute to this object, as you pray for and contribute to it—if the world is to be converted by human agency when would it be converted?

Trust in God Only.

Rely not upon the world. It flatters for its own ends. The popularity it can give is evanescent, and those whom it applauds to day, it will, when tired of its play things, ridicule, scourge, and be against to-morrow. If God makes you popular, receive the dispensation humbly, as giving opportunities of usefulness; but remember, it is a fearful gift, a most perilous elevation, presenting you a prey for base and cunning spirits to hawk at, liable, at any moment, to a painful reverse, and worst of all, except you be most wakefully on your guard, sapping your spiritual life, and infusing through all your best thoughts and duties a detestable self-idolatry. If your lot be more humble, it will be more quiet, and need not be unuseful. Murmur not against it but living for the best improvement of the influence you have, await your elevation as a faithful servant, on that day when the inequalities of time shall be more than compensated by the retributions of eternity.

Rely not upon the Church. It is composed of converted sinners, imperfectly sanctified, and you will find in it all the passions that agitate the world, though modified and restrained in a degree. Expect not gratitude—no, not even justice. When most disinterestedly you contend against prevailing error in doctrine and practice, or warn against encroaching dangers, you must not be surprised to find your enemies, your slanderers, your persecutors, even among the household of God. Yes, and when the delusion is past, and time has justified your fears and your warnings, the stains of that unjust dishonor will remain upon your ministerial character, while your devotion to the cause of truth is forgotten.

Rely not even upon those whom you have been the happy instrument in converting from death unto life, and of building upon the most holy faith. Well you love them, and sweet must be the delight taken in their dear company, yet never be unwelcome even against them; never allow your hearts so to lean upon them that your trust can not be recalled, and you stand without their support. Not a few of these venerable men who surround us will assent when I say, that the shafts which have drunk our heart's peace with the most venomous bitterness have been aimed and urged by those whose spiritual infancy we have nursed and watched over with the most yearning affection. Trust none but God. Live supremely for Christ. Rely only upon the Holy Ghost, and look for your reward above earth and beyond time.—*Dr. Beattie.*

Persecution Revived in France.

Foreign papers report a renewal of hostilities by Romanists against Protestant laborers in France. The civil authorities are lending their official power to aid the Papists in their nefarious work. The correspondent of the London Christian Times gives the following instance of hostility to the ministry of the pastor of Villevalade. This evangelical pastor was invited by the people of a neighboring village, to come among them; a room was hired;—and soon after it was re-let to a party of priests, who celebrated mass at the hour appointed for preaching. A barn was then taken and hastily fitted up, and crowds attended.

"The Mayor, in his official robes, presented himself, called on the pastor aloud, and only withdrew after having examined his papers, and recommended order and tranquility to be preserved. The service, most religiously joined in by the people, had not been long ended, when the Sub-Prefect of Ballac, accompanied by the gendarmes, arrived in the commune. He immediately called for the pastor. 'Who are you?' demanded he, Minister of the Gospel. That is not true; you are but a disguised Socialist. To what communion do you belong—to the Reformed or to the Lutherans? Neither to the one nor the other; I am an Independent pastor. In France there are neither Independent pastors nor Independent Churches! In virtue of what right do you come here? In virtue of the right given me by the liberty of worship.—Such liberty does not exist. But it is inscribed in the Constitution.—It is but a vain word! If you return here again, I shall have you incarcerated.' The furious functionary was not content with acting thus; he immediately wrote to the Maires of the communes of his arrondissement, a circular, in which he speaks of pretended ministers who are only Socialists, Biblical Methodists, and orders that they be not allowed to introduce themselves into localities, there to open political clubs under pretext of religion. To give effect to this circular, he accompanied it with a decree of the Prefect of the Haute Vienne, which interdicts all clubs and meetings in four cantons. Now, these are precisely the cantons in which evangelical pastors have been long established."

The following is an extract from a recent letter, from the Secretary of the Evangelical Society to a friend in London: "We have only to observe the hand of God in his gracious dispensations preparing the ground and sowing the seed. We do not doubt but that the preceding statements [in the Bulletin, from which this extract is taken] have carried home the conviction to your mind that our duty is to go on still further. Alas! the thought that affects us, is that we must adopt a contrary course. The solemn and grievous thought—that it is impossible to maintain the work we have already in hand—we are compelled to entertain! Is it weakness of faith in us to speak thus? We need faith; we feel it is weak, and pray God to increase it. But who knows but that an opposite reproach will be brought against us—that of temerity! It will not be the first time. At this time, the sole ground we have to stand upon is faith. The deficiency in our funds, at this moment, amounts to \$1,000,000, add to this our pledged engagements, viz., \$8,000,000, and by the 15th of April next—the day on which our accounts must close—our liabilities will amount to the enormous sum of 119,000,000! Such is our position—difficult, and we must own, painful. On the one hand, facts, blessings from the Master of the harvest, allure us forward; on the other, we are kept back by the scanty resources with which we are supplied. Our hearts are truly distressed, and our consciences are perplexed as to the course we ought to take."

Both in London and in Scotland, committees have been formed to aid the French church, especially with reference to the erection of a church in Paris, for the Rev. F. Monod. About \$800,000 has been raised chiefly in London and Glasgow toward this object.—*Ex.*

A LEAF IN THE WIND.—A young man of New Jersey about twenty was engaged in the labors of the farm during the early part of the summer of 18—. He was walking leisurely with cart and oxen along the public road, when his eye caught sight of a little piece of paper, which a breath of passing wind gently stirred up and set in motion. He walked on. Curiosity, however, was excited. He stopped, went back, picked up the paper to see what it might be. It was the fragment of a Bible leaf. He read it as he followed his team.

The summer had scarcely ended, when the farmer's son was suddenly seized with a fatal disease. During the intervals of agony, he was told his danger, and asked whether he was prepared to die. He assured his heart-broken parents his peace was made with God. On his bed of death he declared what the Lord had done for his soul. The Bible leaf in the wind was

guided by his hand who directs the sun. This flying scripture was an arrow out of Jehovah's quiver. From that soiled, tattered page, carelessly picked up by the way-side, spake the voice of the Lord to this slumbering soul. Conscience awoke. Sin unknown or forgotten revived. His guilty, burdened spirit cried to God in secret places. The Lord heard the suppliant, and with the Bible, now his companion, pointed him to the Lamb which taketh away sin. In Jesus, he had found redemption through his blood, and forgiveness of sins, according to the riches of his grace. And when death started up in his path and called him, with scarce a moment's notice, from the pursuit of the farm and the endearments of home away into eternity he was possessed of an anchor sure and steadfast. That flying Bible leaf had taken hold of his heart, and linked his soul safely to the throne of God.

Dr. Chalmers and the Bible.

Dr. Chalmers, as is generally known, had been some years in the ministry before he was truly converted to God; and one means of his conversion was a violent and long continued sickness, which gave him time for thought and serious reflection, and was thus blessed in leading him to the Saviour. And one of the first and most noticeable effects of his conversion, his biographer tells us, was his regular and earnest study of the Bible.

His nearest neighbor and most frequent visitor, it is added, was a pious old man by the name of John Bonthon, who was admitted to an easy and privileged familiarity, in the exercise of which, one day before the memorable illness, he said to Mr. Chalmers, "I find you always busy, sir, with one thing or another, but come when I may, I never find you at your studies for the Sabbath." "Oh," was the reply of Mr. Chalmers, "an hour or two on the evening of Saturday, is quite enough for that."

But now, after his conversion, a change had taken place; and John, on entering the manse, often found Mr. Chalmers poring over the pages of the Bible, with the diligence of a student, and the simple-hearted earnestness of a little child. And the difference was too great and striking to escape the notice of his humble but observing friend; and with the familiar freedom given him, and which he was ready enough to use, he said, "I never come in now, sir, but I find you always at your Bible." "All too little, John, all too little," was the significant reply, showing that the word of God now seemed, to the speaker, entirely a different book from what it did before.

It is a solemn thought, that our love to the Bible, or our neglect of the Bible, is a searching and sure test of our character in the sight of God. If we truly love it, and love to study it, to dwell upon its pages, then we love its great author. But if we neglect it, or read it only with a cold, heedless, formal spirit, then there is reason to fear we are strangers to Him who has, in its pages, revealed both his character and his will. By our *heart's* estimates of the Bible, we may know what is our character, and what our prospects for eternity.—*American Messenger.*

A Profitable Sabbath.

The following admirable rules by which to prepare for a profitable attendance on the public services of the Sabbath, are suggested by the excellent missionary Schauffler, and are worthy of being engraved on every Christian heart.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.

2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible; relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary; for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the Gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and do it, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the man on whom you feed in the wilderness of this world shall sustain you until you are permitted "to the tree of life, which is in the midst of the paradise of God," which may God, in his infinite mercy, grant through Jesus Christ, our Lord, to whom be glory in the Church forever! Amen.

Rock-Salt Wanted.

The true persevering virtue of a church or state, as well as its real wealth, does not lie so much in its bank-stock and bullion, as in the number of living Christians it contains, rich in faith and in good works. The rock-salt of a nation consists of those in it who obviously practise the heavenly wisdom of doing good; whose lives shine; whose conduct silently preaches; whose words and ways reprove sin, and put it to shame; whose example and conversation and Christian activity in the sphere of action, hidden it may be, which they fill, win souls to Christ.

"He that winneth souls is wise," and he it is whose genuine salt saves the church and the world. It is not so much the public talkers, but the private Christian workers, whose salt diffuses itself through the church and the community to which they belong. Theirs is the rock-salt. It is by no means he whose name is oftener on the lips of others, and who can speak the most powerfully with a talking eloquence, whose influence is always the most savory, or his wisdom the most successful in winning souls. But rather is it he who lives the most holy, who prays the most fervently, who walks closely with God, and labors the most humbly and zealously in his allotted sphere, low though it be, for the glory of his Saviour and the good of his fellow-men. Wisest, holiest, and most useful men, are often those of whom, while they are living, the noisy world hears least.—According to a familiar saying of Cowper,

"Sillest streams oft water fairest meadows, And the bird that flutters least is longest on the wing."

It is so with individuals, it is so with churches. Those sometimes that are without noise or name, are found in the end to have most salt, and to be most successful. They make the influence of a church on the community like a bank of salt in the midst of the sea; and crystallizing all about it, as the natural reward of their labors and prayers, are rough diamonds of immortality, attracted there from the lanes and the alleys, the highways and the hedges of sin. This is the genuine rock salt which the church wants to season it, and the world to save it. A proper sign-board over every Christian meeting-place would be, *Rock Salt Wanted.*

THE GREAT DISCOVERIES OF THE AGE. God's Agents.—Quick and easy communication is a feature of these times of fraternity and humanity. The same power which has shortened the Hudson and Ohio, impatient of limits to its range, emboldened by success, has rushed forth upon the broad Atlantic, and reduced by more than half the long and perilous distance between the Old World and the New. Read the almost plaintive words of Richard Baxter: the scarcely-uttered hope cherished by him that the time might come when access could be had to the Orient, and say if God's hand is not in this unlooked for propinquity of the nations.—The passage from this port to Bombay by way of Liverpool, Trieste, and the Red sea, can now be made by steam in a shorter time than many a sailing vessel has consumed between London and Boston. Along the Bosphorus, this new agent is breaking down the rigidity and breaking up the apathy of the Turk. Doubling the Cape of Good Hope, it has startled the sleep of the Bengalee and Chinaman. By its unconscious working in the Mediterranean, the Black sea, and the Baltic, it has done more to diffuse intelligence, liberty, and life, than any other providential power whatever. It is a power which does not belong exclusively to commerce. Commerce! why, it is itself God's agent. The great sea was not intended to be a mere manufactory of whale-oil, or a road for the transportation of cotton and tobacco. It is a highway of emerald and sapphire for the footsteps of Christianity. Henceforth nothing is done in a corner. Nothing is too remote to escape attention. The steamers which crowd their way through stormy seas, the roads of iron which bind whole continents together, the clicking wires which run their electric network through the air, are the great nerves of human sympathy, and are destined to the high office of uniting the whole race of man in a loving brotherhood.—*Rev. Dr. Adams.*

NECESSITY OF FUTURE PUNISHMENT.—"If there is no hell there ought to be," exclaimed a wicked man, as the jury brot in the verdict of "not guilty," in the case of a wealthy and high born offender, who had transgressed the laws of the land, but been acquitted by the influence of his wealth and family connections. Who

that has lived long in the world, and observed the operations of human law, the violent perverting of justice and judgment, and the false estimates that society often places upon men, has not felt the same sentiment involuntarily rising up in his mind. God owes it to his own character as a righteous moral governor, and to the stability and consistency of his government, that he should have a day of judgment to reverse all these wrong decisions of earth's tribunals, to correct all these false estimates of character, and a place to reward virtue and punish vice. However much men may sneer at the idea of a hell for themselves, yet they all feel at times that there ought to be one for others. A universe without a hell, where sin has been introduced into it, would be as great an anomaly as a State without a penitentiary, or a county without a prison or a code of laws with no penalty annexed to them.

And if God commences to punish, and men hate him for it, to be consistent, he must continue to do it so long as they continue to sin. This they will do so long as he punishes them, for there is nothing in punishment itself that is calculated to make them begin to love him. If they will not love and obey him in this world, where he is so good and merciful to them who will dare to say that they will in the next, where he gives them strict justice without any admixture of mercy? We are thus brought by reason, aside from the teachings of the Bible, to believe that there is a hell, and that it is eternal.—*Presbyterian Herald.*

JESUS JUDGED BY JEWS.—Dr. Rhaael of Birmingham says: "While I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are, indeed, for the most part, the precepts of Moses and the Prophets. You have heard me style him 'the Great Teacher of Nazareth,' for that designation I and the Jews take to be his due." "I did not term Jesus of Nazareth an impostor," says M. M. Noah, the *American Jew*, "I have never considered him such! The impostor generally aims at temporal power, attempts to subvert the rich and weak believer, and 'draws around him followers of influence, whom he can control.' Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, he communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one; flattered no one; in his political denunciations he was pointed and severe; in his religion calm and subdued. These are not the characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150,000,000 believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

THE SWABIAN AND HIS DYING SON.—During a protracted meeting in Kentucky, a gentleman of some note called upon his minister. He wished to connect himself with the Church on the following Sabbath. He had been remarkably profane; but the Lord had been merciful to him, and he was now, as he hoped, converted man. The case was this: He once had a lovely boy, an only son; this beloved child gave evidence of early piety. When perhaps not more than nine years of age, he was laid upon a sick and dying bed. He talked sweetly about Jesus, and much about heaven. On one occasion, when near his end, he called his father to his bed-side, and with great respect and affection, said, "Papa, I wish to make one request of you before I die." "What is it my darling?" said the weeping father, bending over his beloved and now dying child. "O my dear son, your father is willing to do any thing, in the world for you; what do you wish me to do?"

"Papa," said the dying child, dear papa, if you please, don't swear any more." The father, as he narrated the affecting incident, wept—tears rolling down his cheeks. "O, sir," said he to the minister, "I never had anything come with such power to my soul before, as this language of my dying boy, 'Papa, dear papa, if you please, don't swear any more.' Sir, it was blessed to my soul."

The next day that man was seated at the table of the Lord; and may we not suppose that when he comes to die, his cherub boy will hover over his dying bed, and be the first to welcome his happy spirit home to glory and to God?

When slandered, instead of complaining, be thankful that you have not been left to commit the wrong ascribed to you. The reproaches of consciences are much harder to bear, than the reproaches of men.

TERMS.

The terms of our paper will be as follows:—
A single copy, \$2 50, if paid strictly in advance.
A single copy, \$3 00, if payment is delayed three months.
Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies.
Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance.

Advertising will be done at the following rates, strictly observed:
First insertion, fifty cents per square, of ten lines.
Each subsequent insertion, twenty-five cents, per square, of ten lines.
Reasonable discounts will be made on yearly advertisements.

All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

SOUL PROSPERITY.—Our readers have, doubtless, by this time begun to form a proper estimate of the series of articles progressing in our paper under this head, so that it is hardly needful for us to say a word to them on the subject. Nevertheless, we must be pardoned for expressing our own gratification on their personal thus far. No Christian it seems to us, no man who desires to be a Christian, can read them without pleasure and profit. We ask a special attention to the number in this week's paper. If we have ever read a better, more truthful, more just, or more graphic description of the nature and effects of evangelical faith, in the same space, we do not remember when or where it was done. May God bless the writer with wisdom and grace to complete this series in the manner commenced, and may He bless the words of his servant to the edification and "Soul-prosperity" of his people.

DAGUERRETYPE.—Mr. W. Watson is at present in our town, executing fine likenesses of fine faces, and those who have such which they would be pleased to look at in years to come, can be gratified at moderate charges. We have seen several Daguerreotypes of well known persons abroad, taken by Mr. Watson, which need only be seen to be recognized, and many others, taken by him, in this place, which could be easily distinguished at any distance within the survey of vision. Ask yourself what you would give for a facsimile of your son or daughter, your father or mother after they are dead, and then settle it in mind to have one for a less sum while you may.

There are several special notices in today's paper, to which we invite particular attention—the notice of brother Breaker, the call of the Board of the Mississippi Baptist College, the appeal of Bro. Crawford, &c. Bro. Crawford is known to many of our readers, and among such he is known never to solicit aid while his own resources are adequate to the end in view. In the present case, he is engaged in a good work, and it is hoped he will find those generous responses to his solicitation which its importance demands.

Bro. Ardis, at Mt. Lebanon, La., declining to accept of our Agent, on account of poor health, Rev. A. J. Rutherford is appointed in his stead. Hope he will have the kindness to attend to our interests.

WANTED, WANTED.—We receive letters almost every week, either inquiring where a good school may be found, or where suitable teachers to fill a given place may be had. To such inquiries we take pleasure in responding, when we are ourselves in possession of the requisite information, and those who want schools or teachers would sometimes find it to their interest to leave their addresses with us, with such accompanying intelligence as may be necessary to attain their wishes. At this moment we want the names of a Gentleman and Lady to take charge of an important school in Eastern Texas, on a salary of \$1000 to \$1200, with prospects of still more from the school.

REV. PETER S. GAYLE, of Memphis, Tenn., arrived in Houston, Texas, about the last of March. His health was much injured in crossing the Gulf; but after his arrival, he enjoyed the unremitting attentions of Bro. McMahan and his kind family of that place, and at last achieved was so far convalescent as to be able to preach, which he did in the Baptist church of that city, to great acceptance. It is hoped he will remove to that State.

BAPTIST BOOK DEPOSITORY.—We notice that a variety of Denominational, Religious and Sunday School Books, purchased by the agent, Dr. W. P. Haughton, for the Aberdeen Baptist Book Depository, have been received and are offered for sale at publication prices. Depository at W. P. Haughton's Drug Store.

A NEW MISSIONARY PERIODICAL.—The last number of "The Commission" announces, that by an arrangement between the Boards of Domestic and Foreign Missions, of the S. B. C., they will issue a joint organ, after the 1st of July next, to be styled the "Home & Foreign Journal," and which will be devoted, equally, to the interests of the two Boards.

This is a most gratifying consummation. Hitherto the Domestic Board has labored under great disadvantage from want of a suitable, cheap method of communication with the friends of its missions. It must too, contribute much to enlighten the interest felt on the subject of missions generally, by making all readers equally familiar with the wants of the field at home and abroad, and by cultivating the true spirit of benevolence for men as such, without respect to localities, to blood, to color, or to kindred. We wish it success.

The "Home & Foreign Journal," as we said, will be issued about the 1st of July, at Richmond, Va. It will be one sixth larger than the "Commission," and published at the same price as the Commission—monthly, at 25 cts. a year. Pastors, Deacons and others are requested to exert special efforts to extend its circulation, indefinitely.

Pedo-baptist Logic.

We have often desired to have a spare column, in which, occasionally, to exhibit specimens of the mode of reasoning employed by Pedo-baptist Editors in support of their denominational tenets. We would not be uncharitable in our judgment of others; but it is honestly a matter of astonishment to us, frequently, that sensible men—as we are obliged to regard them—should fail to discover the glaring fallacy of most of the logic employed on such occasions, or that perceiving it, they should have the boldness to use it, as if they would stultify their readers with what is really no better than the most empty and rapid nonsense. Let us instance a few examples, taken almost at random. The Texas Wesleyan Banner, of March 20th proves infant baptism thus:

"If children are subjects of the Gospel kingdom, sustaining the same relation of innocence, or absence of actual guilt, thereto, that justified believers do, then they are equally entitled with believers to baptism."

This statement, which is very common in the parlance of pedoism, reduced to syllogistic form would read about thus: Believers are baptized on the ground of personal innocence; in this respect, however, infants sustain the same relation to the gospel kingdom that justified believers do; therefore infants are equally entitled with believers to baptism.

Now we ask how is it possible that a sane man can fail to see through this tissue, or that seeing through it, a good man can have the affrontery to attempt to pass it off as truth upon an unsophisticated people? (1) The Texas Wesleyan Banner cannot help knowing that adults are not baptized on the ground of innocence, in any sense of the term; but on the ground of believing in Christ. (2) He knows with equal certainty that if adult believers were made innocent by faith, infants would not, in this respect, be placed in the same relation to the gospel kingdom without faith. (3) He knows that the major and minor premises in his argument being false, his conclusion, that "infants are equally entitled with believers to baptism," cannot be true. But,

The T. W. Banner, though it furnishes many specimens of reasoning after this sort, is not the only paper that makes such shipwreck of common sense. Let us take an example from the Presbyterian Witness, published at Knoxville, Tennessee. The design of the writer is to show that when St. Paul says "we are buried with him by baptism into death," he means regeneration, and he proves it thus:

"If this passage be understood literally, there are several other passages that must be explained the same way. In Luke 13: 31, 32, we have an account of certain of the Pharisees saying unto Christ, 'Get thee out and depart hence: for Herod will kill thee.' And he said unto them, 'Go ye and tell that fox, Behold, I cast out devils, &c. Now, if 'buried with him in baptism,' &c. means immersion, then 'go tell that fox,' &c. means that Herod was a fox."

That is to say, if one passage of Scripture is taken literally, another cannot be taken metaphorically! Is not this astounding? Must not the men be hard pressed who can resort to such subterfuges, such perversion of language and common sense to support a tottering theory? Let us adopt the principle of interpretation laid down by this tyro in Biblical criticism—let us suppose that all passages of Scripture must be taken in the same sense—either literally or metaphorically: then when St. Paul says "we are crucified with Christ," it must not be understood that Christ was literally crucified, because we have not been so; and when he says, "We are buried with him in baptism," "are planted in the likeness of his death," we must not understand that he was literally buried, because for sooth, we have not been regenerated! Is not this wonderful—that an intelligent and pious Editor of a religious journal should adopt such an absurdity, in order to mislead an unsuspecting people! We would claim nothing unreasonable for Baptists, but if there is a Baptist in this round world, who can read at all, that can be gulled by such nonsense, we confess we have not been so unfortunate as to find him out; and when pedo-baptists show that they are capable of receiving such trash, they afford us a satisfactory explanation of the mystery of their holding on to this relic of popery—infant sprinkling.

HEAVEN BLESS THAT CHILD.—Rev. Eli Ball communicates the following touching incident of a little boy in Georgia:—"A very worthy, and highly esteemed minister in the Washington Association, Elder Asa Duggan, subscribed for the Commission last fall. As soon as it came to hand, he gave it to his little son. The boy read it, and his warm heart was so touched with what he read about the poor benighted heathen, that he resolved to contribute something to send the Bible to them. As he had, by his dear Father's permission, cultivated a small patch of cotton, he took a part of the avails of his industry, and brought it to his father a few weeks ago, and said: 'Father, I wish you to take this half a dollar, for which I have sold my cotton, and give it to purchase Bibles for the poor heathen!'"

Who of our brethren will henceforth say, that they cannot give as much as one dime for each of the following objects—Domestic Missions, Foreign Missions, Indian Missions, Bible Distribution, and their State Convention? Take our word for it, "where there is a will, there is a way."

SABBATH SCHOOLS IN NEW YORK.—The Evangelist thinks it probable that there are not less than 120,000 children of a suitable age to attend the Sabbath school; while not more than 50,000 do attend, all told—leaving 70,000 children out of school entirely. It is further probable that all the Sabbath school rooms in the city are not able to accommodate more than 75,000 children, which would leave about 45,000 still to be provided for.

The Plans of the Board.

In another column the Board of Trustees of the Mississippi Baptist College, publicly call for a suitable Agent to traverse the State and lay before the denomination the necessity of the enterprise in which they are engaged, and to solicit the co-operation of all in the good work. This call was accompanied to us by the following letter from Dr. G. W. Stokes, Secretary of the Board, which, though not designed for the press, we regard of too much value to our Mississippi readers to be suppressed. We hope brother Stokes will pardon the liberty we have thus taken with his private communication, when he understands that our deep interest in the enterprise before him and others prompts us to publish every item that may serve in the least to develop the plans and purposes of the Board, and to awaken universal sympathy in those plans and purposes.

The Board are clearly correct in aiming at great things—things commensurate with the wealth, intelligence, and numerical strength of the denomination in the State; and in moving to their consummation with prudent care. To aim at little things were an evidence of littleness, and to pursue great things precipitately, were also an evidence of littleness. It were unworthy of the ability of Mississippi Baptists to think of being perpetually satisfied without a College, or to think of being satisfied with one of inferior grade; and it were equally unworthy of their intelligence to move towards the accomplishment of so great a work, as though they were seeking to establish a neighborhood school. They have the capacity of doing all that is requisite in the demands of the age in which they live; yet public sentiment must be brought to approve the enterprise, to feel its necessity, to sympathize in it, and this requires effort, time, expenditures of money and of men. "Hasten slowly," brethren; be energetic, yet prudent. Establish public confidence, and awaken public sympathy, and success will be inevitable. But to the letter:

Bro. Chambliss.—The Board of Trustees had an interesting meeting on last Monday. Amongst other things done, I was ordered, as Secretary, to advertise for an Agent to canvass the State of Mississippi, Alabama and Louisiana, in behalf of the College. The Trustees feel convinced that all that is required is to lay the facts of the case fairly before the denomination, and an endowment can be secured of sufficient respectability to start the College on a firm basis. In the mean time we will commence the Preparatory Department on as respectable a footing as any in the South or West. "Hasten Slowly" has been the motto of the Trustees. They preferred, enduring the complainings of some, than precipitately selecting a Principal, without taking sufficient time and trouble, to secure the services of the best the entire South afforded. We are determined it shall be no catch penny affair—but worthy the patronage of the community, and the fostering regards of our denomination.

We now need a judicious Agent. Our much esteemed brother, Keeney cannot be had, and our active, and pious brother Farrar is in another field, and cannot serve us.

We are anxious, first of all, to endow a Theological chair, and keep our men at home—whom we now send to Georgia, Kentucky and elsewhere, with scarcely a prospect of their ever returning. The State Education Society has now about a dozen young men at several Colleges preparing for the ministry. We are thus deprived of our money and, what is of infinitely more importance, of our men.

Wishing to say more on this, to me an important subject, but fearing to trespass on your time, I subscribe myself,

Your friend and brother,

GEO. STOKES.

A MINISTER'S RETROSPECT.—Our excellent brother, Rev. R. H. Taliaferro, of North Alabama, writes to the Tenn. Baptist:—"I am this morning fifty years old—I thought it would not be uninteresting to my brethren to know my age, and the success that has attended my ministry, up to the present date. From the journal of my life, I find that I have traveled fifty-one thousand four hundred and thirty-eight miles; preached four thousand six hundred and eighty sermons; baptized about fifteen hundred persons. Had I not kept a journal, I should have thought that I had baptized four or five thousand, but figures will not lie. I was baptized thirty years ago last Sabbath; I have been trying to preach the gospel about twenty-five years. Many a time I have thought as Paul expressed himself, after I have preached to others, I myself may be a cast away. I am still in the field, thank God my race will soon be run. Dear brethren, pray for me that my faith fail not. Farewell."

Notice This.

Bro. Chambliss.—Please publish the following notice:—
Having, sometime since, resigned the pastoral charge of the Selma Baptist church, and also my agency for the collection of funds for said church, I respectfully request all who have subscribed to me, towards the payment for, and completion of their house of worship, and have not paid, to remit the amount of their subscriptions direct to Mr. R. Furman, the Clerk of the church, as my connection with the church and agency has been dissolved.

C. M. BREAKER.

Selma, April, 1851.

BISHOP CAPERS' LETTER.—The Charleston Mercury has published a letter of Bishop Capers of the Methodist Episcopal Church, addressed to his fellow citizens of South Carolina, in which he strongly dissuades from secession on the part of any one State alone, without concurrent action on the part of the other Southern States.

Mississippi Baptist College.

Dear Bro. Chambliss.—The rapid advance of our denomination in Texas, by conversions and emigration, is a matter of the greatest joy to the writer. A worthy, and most excellent brother in Texas, writes of it in a private letter in such glowing terms, that it makes one feel like giving up his old home in Mississippi, and searching a new habitation in that lone star State. And yet, when looking at home, and seeing so much to do, it would seem hard to desert this State, good in so much, to hunt up the pearls in another.

Is there no way to stir up the Baptist of Mississippi, to more vigorous efforts? Will not Bro. Crane, what say you Bro. Latimore, and Bro. Owens, and you Bro. Taylor—who does not like to see an Editor praise the bridge which carries him safe over, according to all custom, since the "oldest inhabitant" knew what was—will ye not, and all others do something?

The University of Texas—think on it—a University in Texas, with 75 to 100 scholars,—and where are the Baptists of Mississippi?—with 40 schools, talked of, from the Tennessee line to any where. Why not conclude upon one? One good College with 6 or 8 Professors can educate cheaper to the mass, than can several. And then we can have a Theological Department, where to educate our own young men. Texas ahead of us! And is it so! If our denomination will for a little while let go sitting up with cotton fields and bales of cotton,—(they are now convalescent,)—and nurse our Convention, and Education cause—especially our Ministerial Education Society, we will see such a flocking to the banks of our streams, that our good people will think the Jordan is all about here.

I am serious about it. I believe that it is the solemn duty of every educated Baptist minister at least, to present the claims of the three above mentioned objects, but especially the last, to their churches and congregations. I think, for I hope so, that the denomination would in a very short time, give enough to endow a Theological Department, and to assist our young men to get educations at home.

There is much wealth in our denomination, and we are expected to do something. Other denominations and the people at large, expect it. We see by the published doings of the Convention in Jackson, that some 6 or 800 dollars were contributed in aid of Ministerial Education, that several \$25 contributions were made.—Are there not 1000 Baptists in Mississippi, who would give \$25? The writer will be one of 500 to give \$50, or even one of 250, to give \$100. Come brethren let us hear of your 100's and 500's and so on. You have been greatly blessed, don't watch the pile any longer, you have far more than you need for all comfort and luxury. Many give of their pittance. Bestir yourselves whilst it is to day, and let us in our day and time do something for posterity. True, posterity has done nothing for us yet,—but it will, if we will do our duty.

Yours in fellowship,

A FRIEND OF THE CONVENTION.

Domestic Missions of the Miss. Convention.

Bro. Chambliss.—In haste, I scratch off some matters that require public notice, and beg you will early refer to this and give the notice necessary. At the meeting of the Board of the Convention on the last Friday in March, information was given, that a number of citizens residing in the Parishes of Louisiana, on the west bank of the Mississippi River, with Madison and Carroll counties of this State, had requested that our Board would send a Missionary into that field. The Board were also informed that several persons had offered to contribute to the support of the Mission, and that it was highly probable sufficient contributions would be made by the citizens, to relieve the Convention of the entire expense of the Mission. The Board, after due and full advisement, appointed a committee to make all due inquiry, and if not disapproved by the Louisiana and Arkansas Convention Boards, and if a reasonable prospect of success could be seen, they would endeavor to procure a Missionary for the field. The committee are,

M. W. PHILIPS, Chairman.

REV. D. L. RUSSELL,

REV. E. C. EAGER.

It was also advised that a call be made upon our Reverend brethren, for a suitable Pastor. You will please do this, and inform me at Edward's Depot, Miss.

I have made what inquiry I could for my opportunity and time, and I am inclined to think reasonable payment will be made, and that the field is ample and rich in excellent material.—There is but one preacher of any denomination in a large scope of country. The Missionary will have to labor much and undergo hardship and difficulty in travel, but it is believed the field is worthy all the labor.

I know it is the wish of every member of the Board present, that we should do our utmost, yet not to infringe upon any disputed territory, if such there be. We, as a Board, need assistance, pecuniary as well as ministerial, in supplying the destitution. Could we control means, we could probably control all the Pastoral aid required. And it is trusted that our brethren every where, especially those "blest with the word, will come to the work, and give us substantial testimony that they are for giving the word to our neighbors. God speed the work, and your efforts, is the prayer of

Yours, M. W. PHILIPS.

April 5, 1851.

77 The Jews are said to be suffering dreadful persecution again in the East.

77 The Legislature of California, having failed to elect a Senator, have postponed the election, so that it will be held by the next Legislature.

The Baptist Meeting House at Crawfordsville, Mississippi.

Dear Bro. Chambliss.—As this is the first time I have ever asked the use of your paper, as a medium of any communication, I hope you will cheerfully insert this, for the information of all your readers who take an interest in the cause of Temperance, and in the subject of Religion; and particularly for the information of such as are, especially, interested in the prosperity of the Baptist denomination.

About three years ago, I purchased Lowndes Academy with its appurtenances, and a tract of land adjoining. In a short time, I sold four acres of this land, to a gentleman, then living in this village. This gentleman, soon after purchasing this land, informed me that he had had an offer for it, and that he intended to sell it. It was generally understood in this community that the individual who proposed to purchase this land, intended to erect upon it, a drinking establishment, and, perhaps, a Nine-Pin-Alley. With these facts before me, in a few months after selling this land, I re-purchased it, giving nearly half as much again for it, as I had received for it.

The land having reverted to me, and being in the very centre of our village, the thought occurred to me, that it would be very desirable to erect, upon it, a Baptist Meeting House, instead of a drinking establishment and a nine-pin-alley. Accordingly, I commenced soliciting funds for the erection of this building. But I must be allowed to say, that I am not situated here, as I was at Marion, when I solicited funds for the erection of the Baptist Meeting House and the Judson Female Institute, both in that village. I miss King, and Brame, and Tarrant, and Barron, and Griffin, and Wyatt, and Hornbuckle, and Nave, and Lockhart, and Massey, and Blassegame, and Lea, and Cocke, and Fletcher, and Eiland, and Goree, and Billingsley, and Holly, and Cole, and Trigg, and Parish, and Joice, and Steadman, and Heard, and Ford, and Curry, and Watson, and McKinney, and others, who stood shoulder to shoulder with me, and encouraged and sustained me, by their smiles and their liberal donations. However, I am not alone in my efforts to erect a Baptist Meeting House at Crawfordsville. There is a brother here who agrees to share with me the expenses that shall be incurred, in the erection of this House of Worship; and there are many brethren and friends, some living in this immediate vicinity, and others living in other neighborhoods, who have contributed, liberally, to this object.

The house is in progress of erection. Its dimensions are 60 feet in length, and 40 feet in width, with a gallery in the rear end, for the blacks; and with a tall Cupola. We have taken the old Baptist Meeting House at Marion, as our model.

Now, my dear brother, as I profess to be a plain, honest man, I must tell you, that my principal object in making this communication, is to say, that we need aid in completing this building, and to inform some of my brethren and friends, that having thus laid before them the facts in the case of the Baptist Meeting House at this place, I shall soon appeal to them privately and individually, to aid in this good cause.—Will they refuse? Can they refuse? I think not. And nothing short of a refusal, on their part, will change my opinion on this subject.

Is the writer of this piece, who appeals to his brethren to assist him, in his efforts in the cause of Temperance, and in the cause of Religion, like a sign-board that points, but does not go! I point to the old Baptist Meeting House, the Judson Institute, and the Marion Female Seminary, at Marion, Alabama, for an answer. Give to each of these a tongue, and let it speak for me, and I fear not the answer.

Is there any Baptist Meeting House at Crawfordsville? None. The nearest is about two miles distant.

Will the interest of the community, and particularly of the Baptist denomination, be promoted by the erection of this house of worship? I will answer this question, by asking another. Has the erection of the Baptist Meeting House, of the Judson Female Institute, and the Howard College, now extending their united influence not only over Perry county, but over the whole State of Alabama, and over other portions of the United States, promoted the interest of the community at large, and of the Baptist denomination in particular? Both questions must receive the same answer: Yes, yes. I trust that the blessings of Heaven may rest upon this effort to do good; and that He, in whose hands are the hearts of all, and who can turn them whithersoever it seemeth good in his sight, will incline his people to respond, to his glory.

Yours in Christian bonds,

PETER CRAWFORD.

Crawfordsville, Miss.

An Agent Wanted.

The Board of Mississippi Baptist College, Hinds county, are anxious to secure the services of an Agent to canvass the State of Mississippi, adjoining Parishes of Louisiana and border counties of Alabama, for the purpose of laying the claims of the College before the people of those States, and securing the co-operation of all who wish well to the enterprise.

Letters (post paid) addressed to Rev. Benj. Whitfield, Meridian Springs, Hinds county, Miss., President of the Board of Trustees, or the subscriber at Clinton, will be attended to.

N. B. Southern Baptist papers and all others friendly to the cause of education will please copy.

By order of the Board.

GEO. STOKES, Sec.

April 12, 1851.

ORDINATION.—Brother W. S. Webb was ordained to the gospel ministry, at Enon church, Rutherford county, Tenn., on the 2d Sabbath in February.

"Got de Mettoidist Bad."

On the road leading from Jackson, Miss.—there lives a worthy Dutchman just like the "Fadder Land."

In the spring of 1849, when the Cholera, raging in many places in the South, a traveler returning from New Orleans, stopped near the Dutchman's for the night. During the night the stranger was attacked violently by the Cholera and died next morning just at sunrise. The whole neighborhood was alarmed about Cholera, and the tavern-keepers cordially resolved to quit "taking in" strangers.

But a few days afterwards, a tall man with "strait breasted" coat and a big pair of spectacles, stopped for the night with our Dutchman. About twilight, the stranger commenced wailing the four while his groans and sad countenance indicated suffering. "Vot is de matter, vid you my friend?" said the Dutchman, listening to him a few minutes. "Nothing," was the mournful reply of the traveller, who continued walking and occasionally heaving deep groans, until the afflicted Dutchman exclaimed, "Man, what is de matter vid you? You got de Cholera too?" "No, I'm a Mettoidist. The bewildered foreigner gazed at him a few minutes, and then—

The next evening another traveller called and asked to stay all night. The Dutchman met him at the gate. "Me be very glad to hab you stay, if you no hab de Cholera. Vell den, you got de Mettoidist? One man come here last night and took de Mettoidist so bad, I made him leave quick."

"A man vid de Cholera is no worse dan one got de Mettoidist right bad."

Mr. Richardson, Editor of the Wesleyan Banner, proves this honest Dutchman was right. In nearly every paper he teems with abuse against the Baptist, and "half venom, half spit he spits himself abroad." In his last number he tries to ridicule the ministers engaged in the Ordination of a Deacon, in Houston. In 184 this Rev. gentleman "took de Mettoidist bad," but Mosely Baker, a Texas warrior, took his lance and bled him freely, and for two years he was a sound man. But he has evidently "lapsed," (are relapses always dangerous?) I fear Thompsonian and Homeopathic remedies will not reach his case—he will have to be bled and bled freely or he will soon be in a "state of collapse." Will no one bleed him?

BROUGHAM.

Emerald Isle, April 3, 1851.

P. S. I make no insinuations against Methodism—I love true Methodism, it is "Christianity in earnest," but there is a bigoted, sectarian Methodism, such as Mr. R.'s, which is as bad as the Cholera.

Rev. G. B. Davis and his Mission.

This excellent brother, as Agent of the Board of Indian Missions, has just left us after spending a few days in our midst. During his short journey with us, he labored day and night for a good cause in which he is engaged, and I am happy to say, his labors of love were not as water spilt upon the ground, but were highly blessed. At Talladega church he received from the good sisters, some one hundred or more dollars for the support of Miss Eliza McCoy, one of the Teachers of the Mission; and sixty odd dollars for general purposes, besides some other contributions, the amount of which I do not know. Brother Davis is admirably fitted for the duties of his Mission. And I hope, notwithstanding his feeble health and hoary head, he may live long in the land, and enjoy enough of health to advocate in his own peculiar and able manner, the claims of the neglected Red Man upon the White Man, for civilization and for the Bible.

The Indian Missionary cause is emphatically one of love, having for its object the civilization and evangelization of the long neglected and down-trodden Red Man of the far West. And it calls loudly to every philanthropist, patriot and christian for support. And where there is a heart to commiserate want, ignorance, superstition and savage life, when it is properly aroused it will ever respond to the claims of this unfortunate race of people.

The claims of the poor Indians are particularly great upon us, the citizens of Alabama. For this was once their hunting ground, their peaceful and quiet home. Here the noble "Warrior reared his wigwam, and woe and won his dusky mate;" and this the theatre of many bloody and unglorious tragedies, enacted between the Red and the White Man.

That many of our churches are particularly alive to this cause, I doubt not. But, that they are fully alive to its importance and to their duty, I have no thought. Then brethren let us awake to our duty, let us dispel the lethargy which has long characterized our efforts to do good. Let us invite the advocates of Missions to our churches and our homes, and have them preach and talk to us about their good cause. Let all this be done and we may then confidently look for the happy period to roll round, when that now benighted region will resound with the songs and hallelujahs of praise to God; and the streams of salvation will flow abundantly into every nook and corner of that dark and savage world.

In Christian bonds,

I. M. R.

A LIBERAL CHURCH.—The New York Chronicle, says the First Baptist church in that city, under the pastoral care of Dr. Cone, has made the following benevolent contribution within the past year; (from April 1, 1850, to April 1, 1851;) to the Am. Bible Union, \$3700; Am. Baptist Missionary Union, \$1500; American Baptist Home Mission Society, \$500; together with cash and available subscriptions, for education, feeble churches, Sunday school tracts, to the amount of over \$5000; all this in addition to a liberal support of the gospel in various departments of labor among themselves. It is a noble example of Christian benevolence.

Soul-Prosperity.—No. V.

BY C. D. MALLARY, D. D.

Active and vigorous faith another element of Soul-Prosperity.

as thy soul prospereth." 2 John 2.

Rightly perceived, and heartily embraced, the vigorous FAITH in Christ and his blessed promises is another important element of Soul-Prosperity.

Faith is the belief of the truth—the reception of the truth in the love of it. It is the reception of the divine testimony in which the soul rests to its seal that God is true. "With the heart man believeth unto righteousness." It is, as I conceive, a rational perception of the truth, and a hearty acceptance of it. There must be a perception of truth, else how can it be believed? There must be a hearty acceptance of truth, else how can it be believed? There must be a perception of truth, else how can it be believed? There must be a hearty acceptance of truth, else how can it be believed?

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fadeth not away. Faith gives reality, brightness, sweetness, a present constraining energy to all this. It is the substance of things hoped for, and the evidence of things not seen." By faith we soar above the dimness and sorrows of earth, enter the celestial city, walk its golden streets, breathe its atmosphere, survey its palaces, listen to the everlasting harpers, drink from the fount that gushes from the eternal throne, and hide ourselves away, for a season, from sin and care and grief, in the midst of its overpowering and ineffable glories.

Faith as we have said has a sacred regard to the entire testimony of God. It leaves behind the cavilling of the flesh, and the vain demonstrations of unbelief. Is the saying rough to our ears, difficult to our pride, incomprehensible to our understanding? Faith staggers not; it is the voice of God and must therefore be received and honored. Hard things and wonderful things were proclaimed to Noah; yet did he believe the future unseen things proclaimed, and moved with fear, prepared an ark to the saving of his house. Hard things and wonderful things were proclaimed to Abraham; and yet he sublimely did his faith master the difficulty: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. 4: 20. To asail the everlasting rampart of heathenism in India, was deemed some sixty years ago an enterprise of stupendous folly; but by faith Carey and his associates went down into the dark well of pagan wretchedness with the torch of salvation; by faith Fuller and his associates held the rope at the mouth, it was enough for their guidance that Christ had commanded, "go ye into all the world;" enough for their solace that he had promised, "I am with you always."

In bright and sunny days a healthful faith is well at work, keeping constantly before us the glories that out-dazzle the charms and flatteries of earth; but it is in perilous and wondrous days that it achieves its mightiest victories. It labors at midnight, it triumphs in the tempest. Let us go to one of the mountains of Moriah and see what faith can achieve. Lo, there is the altar, and the wood laid in due order upon the altar, and Isaac, the beloved Isaac, the darling son of promise, bound and stretched upon the wood.—Ah, Abraham, can thy faith go any further than this? He staggers not—mighty in faith, invincible in obedience, he "stretched forth his hand and took the knife to slay his son." And now let us search out that bereft and smitten man of Uz, and hear what his faith will enable him to say: "Though he slay me, yet will I trust in him—when he hath tried me, I shall come forth as gold—I know that my Redeemer liveth." And now we will listen to the harp of David and learn the triumphs which faith has taught it to resound. "God is our refuge and strength, a very present help in trouble; therefore will not we fear though the earth remove, and though the mountains be carried into the midst of the sea." Ps. 46: 1, 2. Habakkuk lived in a dark day, and deeper darkness did he still look for. And what now, thou mournful prophet, is the boasting of thy faith? "Although the fig-tree shall not blossom, neither shall fruit be in the vine; if the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18. And Paul, thou persecuted afflicted man of God, whither does thy journey lead thee? "Behold I go bound in the spirit to Jerusalem."—And what are the hopeful indications that cheer thee on? "Not knowing the things that shall befall me; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." But canst thou, Paul, calmly move forward in the face of such perils as these? "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 22-24.

From all these things, how easy is it to perceive that a healthful faith is essential to a healthful soul. In its prosperity the soul prospers; in its feebleness and wavering and stumbling, joy and hope declines with faith; and watchfulness, of obedience and prayer. The snares of the world entrap the feet, the temptations of the devil rise in their potency; the glories of the celestial city recede, and the little things of earth hover round the soul with augmented glare, and a dense and smothering influence. That was a feeble faith which could not keep Peter above the dashing billows, sadly feeble that which could not arm him with courage to brave the question of a timid maiden, and hold him back from the cruel denial of his Lord; sad moments these to sinking, wavering Peter! But when upon the day of Pentecost he stood up amidst the murderers of Christ, and fearlessly vindicated his cause, and charged home upon the people the guilt of his cruel death, we now behold a faith sublime and conquering, and under its influence, a soul divinely prosperous. Various were the degrees of faith that brought the afflicted to Christ for succor; the feeblest faith he did not despise; yet it was the bold and humbly adventurous and daring faith that he crowned with peculiar honors. "If thou canst do any thing have compassion on us and help us." Matt. 9: 22. What a feeble glimmering of faith! "Lord if thou wilt thou canst make me clean." Matt. 8: 2; this was something better; but better than all was the faith of the meek Centurion: "Speak the word only, and my servant shall be healed." v. 8. Here was faith in its noblest exercise, fair index of a prosperous soul, and pledge of more ample blessings still for the enriching of that soul. "Verily I say unto you," says the admiring Saviour, "I have not found so great faith, no not in Israel." v. 10. How beautiful, how fruitful and how strong are the men of consistent and well established faith. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and shall spread out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall she cease from yielding fruit." Jer. 17: 7, 8.

And now, O my soul, what is thy true position with reference to these weighty concerns? What is thy faith, what is thy confidence in God? Is it firm or flickering, delicate or vigorous? Is it a faith that lives in the sunshine, and triumphs still amid the storm and the billows? Does it constantly lean upon God's eternal word, daily bring Christ to my bosom, daily commune with the unseen realities of heaven? Is it a faith that can readily see a glowing lion in the path of duty, and yet can but dimly discern the Lion of the tribe of Judah? Is it the faith of sinking Peter—the faith that can but feebly cry, "If thou canst do any thing;" or the faith that has been trained up by grace to emulate the noble Centurion, and in the midst of my deepest sorrows to say, "speak the word only" and all shall be well.

"Lord I believe, help thou mine unbelief." Grant to my poor faith a great and gracious increase; then shall I bring to thee daily the tribute of brightening holiness and abounding peace; of improved obedience and exulting praise.

A Methodist Editor in Trouble.

A correspondent to the Texas Wesleyan Banner discourses with the editor, after the following manner. The severity of his interrogatories must have been remarked by all who read the reply made to them.

"It has been an earnest desire of my heart, to fully understand all the peculiarities of our Methodism, and to accomplish which, I have read most of the authors that have come within my reach, with some attention. Upon many of these peculiarities I have bestowed some little reflection. None of the works have I thought more on than the little work called 'Discipline.' I frankly acknowledge, that many portions of it are difficult of comprehension to my mind. I have exchanged views with many brethren, and yet my mind is a little muddled on some points or portions. Do not be alarmed; I am not going to 'inveigh against our doctrines.' My only object is to elicit older and wiser heads to give me some explanation or light upon a few expressions, or rather phrases, found in our Book of Discipline. These portions have been subjects of reflection for several years.

In our 'Discipline,' second 24, page 107, we find the instructions given to the minister, previous to baptizing infants: 'Coming to the font, he is to use the following exhortation: 'Dearly beloved, etc.; I beseech you, etc.; grant this child that thing which, by nature, it cannot have, etc.' Baptized with water and the Holy Ghost."

Now, I wish to know, if this phrase 'baptized with water and the Holy Ghost,' conveys the idea that the "baptism of the Holy Ghost" is to be understood at the time of the application of the water, or at some future time?

We find similar language used in the consecration prayer. The following: "That thou wilt look upon this child, wash and sanctify him with the Holy Ghost. Here we find that the washing and sanctifying of the spirit are prayed for. The word sanctify may mean to set apart, and is often used in this sense in the Old and New Testaments; but then what is designed to be conveyed and taught in the word, "washed by the Holy Ghost"? Again, the prayer is continued—"That the old Adam in this child may be buried, &c." Here, again, I want light. "The old Adam" means, I suppose, the carnal mind, which is to "be buried." If the carnal mind is meant, is it designed to convey the idea that it is to be done at the time of baptism, or at some distant day or period?

Again, in the conclusion of the prayer, we find another idea, or one not dissimilar to the above; the phraseology is a little different. Thus: "Grant that this child, now to be baptized, may receive the fullness of thy grace." Does this "reception and fullness" prayed for, in connection with the preceding part of the prayer convey the idea to the mind, that this "receiving fullness" accompany the application of the water in baptism? Now, Mr. Editor, do the baptism of the Holy Ghost, the burying of the "old Adam" and the receiving of the fullness of grace, all teach us that they are to be looked for in the baptism of children?

HOME INDUSTRY.—We are glad to observe new enterprises springing up, calculated to encourage home industry and independence; and in this spirit we notice that a Manufacturing Company in Selma have erected an establishment for manufacturing all kinds of Iron Work, from a steam engine down to a horse shoe nail. They have a capital of \$22,000 to begin with, about one third of which is invested in machinery, tools, &c.

Also, that a Chair Factory has just gone into full operation at Cross Keys, Macon county, under the proprietorship of our old friend and neighbor, Maj. W. J. Howard. The Maj., we think, contemplates using the "Magnolia" wood mainly, of which large quantities may be had near at hand. This establishment is about 25 miles East of Montgomery, near the Rail Road.

Also, that a "Cotton Factory" is going to be erected in the immediate vicinity of Auburn, Macon county, on the Lochapaka Creek.—Nearly a sufficient amount of capital has been subscribed to carry on the business extensively; and as the location is peculiarly favorable, it is confidently expected that handsome dividends will result from the enterprise.

COLORED CHURCHES.—There are three colored Baptist churches in the city of Savannah, Ga., with as many colored pastors. These, in contradistinction to those nominally colored churches which are under the control of their white brethren, are, we believe, independent bodies, conducting all their ecclesiastical matters in their own way.

Argue not with a man whom you know to be of an obstinate temper; for when he is once contradicted, his mind is barred up against all information; arguments, though never so well grounded, do but provoke him, and make even him afraid to be convinced of the truth.

TO THOSE YET IN ARREARS TO THE LATE ALABAMA BAPTIST.

Dear Brethren and Friends:—Circumstances will not justify us in keeping open our office longer. Our accounts have been due two years—some portions of them a much longer time. We very much need the money due us from you; and this is to urgently request you, dear friends, to satisfy our claims without farther delay. It is high time they were settled, if they are ever to be paid. Please forward by mail, to the undersigned, and much oblige, affectionately,

J. J. BRADFORD, Marion Ala.

In behalf of the concern.

be well. "Lord I believe, help thou mine unbelief." Grant to my poor faith a great and gracious increase; then shall I bring to thee daily the tribute of brightening holiness and abounding peace; of improved obedience and exulting praise.

A Methodist Editor in Trouble.

A correspondent to the Texas Wesleyan Banner discourses with the editor, after the following manner. The severity of his interrogatories must have been remarked by all who read the reply made to them.

"It has been an earnest desire of my heart, to fully understand all the peculiarities of our Methodism, and to accomplish which, I have read most of the authors that have come within my reach, with some attention. Upon many of these peculiarities I have bestowed some little reflection. None of the works have I thought more on than the little work called 'Discipline.' I frankly acknowledge, that many portions of it are difficult of comprehension to my mind. I have exchanged views with many brethren, and yet my mind is a little muddled on some points or portions. Do not be alarmed; I am not going to 'inveigh against our doctrines.' My only object is to elicit older and wiser heads to give me some explanation or light upon a few expressions, or rather phrases, found in our Book of Discipline. These portions have been subjects of reflection for several years.

In our 'Discipline,' second 24, page 107, we find the instructions given to the minister, previous to baptizing infants: 'Coming to the font, he is to use the following exhortation: 'Dearly beloved, etc.; I beseech you, etc.; grant this child that thing which, by nature, it cannot have, etc.' Baptized with water and the Holy Ghost."

Now, I wish to know, if this phrase 'baptized with water and the Holy Ghost,' conveys the idea that the "baptism of the Holy Ghost" is to be understood at the time of the application of the water, or at some future time?

We find similar language used in the consecration prayer. The following: "That thou wilt look upon this child, wash and sanctify him with the Holy Ghost. Here we find that the washing and sanctifying of the spirit are prayed for. The word sanctify may mean to set apart, and is often used in this sense in the Old and New Testaments; but then what is designed to be conveyed and taught in the word, "washed by the Holy Ghost"? Again, the prayer is continued—"That the old Adam in this child may be buried, &c." Here, again, I want light. "The old Adam" means, I suppose, the carnal mind, which is to "be buried." If the carnal mind is meant, is it designed to convey the idea that it is to be done at the time of baptism, or at some distant day or period?

Again, in the conclusion of the prayer, we find another idea, or one not dissimilar to the above; the phraseology is a little different. Thus: "Grant that this child, now to be baptized, may receive the fullness of thy grace." Does this "reception and fullness" prayed for, in connection with the preceding part of the prayer convey the idea to the mind, that this "receiving fullness" accompany the application of the water in baptism? Now, Mr. Editor, do the baptism of the Holy Ghost, the burying of the "old Adam" and the receiving of the fullness of grace, all teach us that they are to be looked for in the baptism of children?

HOME INDUSTRY.—We are glad to observe new enterprises springing up, calculated to encourage home industry and independence; and in this spirit we notice that a Manufacturing Company in Selma have erected an establishment for manufacturing all kinds of Iron Work, from a steam engine down to a horse shoe nail. They have a capital of \$22,000 to begin with, about one third of which is invested in machinery, tools, &c.

Also, that a Chair Factory has just gone into full operation at Cross Keys, Macon county, under the proprietorship of our old friend and neighbor, Maj. W. J. Howard. The Maj., we think, contemplates using the "Magnolia" wood mainly, of which large quantities may be had near at hand. This establishment is about 25 miles East of Montgomery, near the Rail Road

