

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor.

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

R. C. BURLISON, Corresponding Editor.

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TERMS.

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Religious Miscellany.

The Certainty of Divine Purposes and the Contingency of Second Causes.

A Sermon, by Rev. Thomas F. Curtis, Professor of Theology and Moral Science, in Howard College, Alabama.

III. To shew by yet another illustration, that certainty on the part of God does not interfere with the contingency of second causes, or on the part of man, we appeal further to the doctrine of personal election.

It is plainly asserted in scripture, that the people of God have been chosen to their high privilege from all eternity—"chosen in Christ before the foundation of the world." "Predestinated unto the adoption of children, according to the good pleasure of his will." "Chosen not on account of good works, or foreseen holiness, but 'created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Well, therefore, may Jesus say to his people, one and all, 'ye have not chosen me, but I have chosen you.' And yet the salvation of all these, though perfectly certain with Him, is ever represented in the scripture as just as contingent and conditional on their repentance and faith, as if there were no purpose at all. The Saviour declares to every man elect or not elect, 'Except ye believe that I am He, ye shall die in your sins.' 'Except a man be born again, he cannot see the kingdom of God.' And this you perceive, is all just as contingent on the one hand, and yet just as certain on the other, and yet no more contradictory, than when St. Paul said, 'except these abide in the ship, ye cannot be saved.'

We see this principle then running throughout all scripture—through all the government of God. We have not discussed the metaphysics of this question, but sought merely to establish and illustrate the fact, that the certainty of a thing in the sight of God, is inconsistent with the contingency of second causes, or freedom on the part of man, cannot blame us. He must conceive himself a better logician than St. Paul. His dispute is not with this or that denomination of Christians, but with Christianity itself—may more, as we will shew, with the most essential attributes of a Supreme Being, if not with His existence.

But it still has been objected, and doubts will be again and again, that a Divine decree by rendering an event certain before it takes place, must destroy all contingency in regard to it. This I deny. That an event cannot be contingent in the same sense that it is certain, or in regard to the same being, is most true. But an event may be perfectly certain with God, and yet contingent in regard to man. Certain in the sight of the first great cause, and yet contingent to us upon the operation of all the second causes by which it is brought about.

To set this in as clear a light as possible, let us suppose the Divine Being to create a man on purpose to make him perfectly a free agent in the sight of the objector, and all his actions contingent on his own will. There shall be no purpose whatever in regard to him. He shall be free to do, or not to do, without interference; to plant his fields and reap the reward of industry, or to be idle and suffer want; to be holy, and thus saved, or to be wicked, and finally lost. Let us even suppose the Divine Being not to know before hand, any of the decisions to which his mind will come. Such a being, every one, even the stoutest objector, will admit to be perfectly free—his actions all contingent. But now let us alter the supposition, and although God shall have formed no purpose or decree whatever in regard to this man, let us conceive that in the inscrutable recesses of his own mind, he suddenly and with perfect certainty, foresees all that he will do. If he now certainly knows what that man will do, what he will do must be perfectly certain in his sight, for otherwise, he could not certainly know it. But still, the mere fact of God's knowing what he will do, if he interfere or not, to alter any event, cannot make that individual less a free agent, or his actions less really contingent upon his own choice, than if those actions and purposes had remained unknown. If they were contingent before, they are contingent now, though foreknown to God, and therefore, perfectly

certain with him. The certainty of an event then in the sight of God, does not destroy its contingency so far as man is concerned. In order to escape this conclusion, the objector must plunge into the absurdities of fatalism on the one hand, or Atheism on the other. Common Deism would afford no refuge.

But this is not a merely supposititious case. The Divine Being perfectly knows every event that will take place, even every decision of the mind of man will make, otherwise, he were not omniscient. He knows, to illustrate our statement most clearly, how many bales of merchandise the merchant will dispose of, and how many bags of cotton and bushels of corn, each planter will make. It is with him, therefore, perfectly certain. And yet each merchant knows that his goods will never come, unless he orders them, or he sold, unless he sells them. And each planter knows that his success is contingent on his efforts; nor does he expect to reap a harvest where he sows no seed. And as in temporal things, so also it is in things spiritual. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the Spirit, shall of the Spirit reap life everlasting." The certainty with God does not interfere with human freedom in the one case, more than in the other. The planter who on account of the certainty of the matter with God, should neglect to plant or to tend his crop, would not be more sure to lose his harvest, than he who neglects to pray on account of the certainty of the Divine purposes, will be certain to lose his soul. But if it would be absurd for the diligent planter to fear that his prospect for success was no greater after all his toil than the idler's, equally foolish is it to suppose, that the certainty of the Divine purposes renders our efforts to obtain salvation unavailing and useless. Oh no, brethren, God's certain foreknowledge and decrees, interfere not with the contingency of second causes; but leave them as unfettered and free, as if there were no purposes—no certainty at all. They even establish the laws of cause and effect, so that the one shall legitimately and with certainty produce the other.

*Chance, as Dr. Campbell justly remarks, (Philosophy of Rhetoric, Book I, chap. 4, sec. 2, Part 3, § 4.) "does not imply the absence of a cause, but only our ignorance of the cause." So when we speak of an event as contingent, we do not mean to express any doubt that it will really happen, according to the laws of cause and effect, but simply that we are ignorant how those laws will operate in that case. No future event, therefore, can be otherwise than contingent with man, except as he knows what will be the operation of all the laws bearing upon it, while no event can be contingent with God.

Brother Doubtful.

I have a few words of counsel to offer to brother Doubtful and his brethren, which, I fear, will not prove acceptable, and which, judging from my past experience, is not likely to prove very useful.

1. *Think more of Christ and less of self.* You constantly dwell, in your meditations, on your own infirmities and shortcomings; your temptations and dangers—your poverty and unworthiness; and these can yield you naught but shame, distrust and sadness; but think of Christ—his love to you—the efficacy of his atonement—the prevalence of his intercession—the faithfulness of his promises—the pleasantness of his service—and the glory of his kingdom; and these subjects will exhilarate your spirits, invigorate your faith, inflame your love, and fit you for a life of usefulness.

2. *Labor more, and groan less.* Your infirmity is a spiritual dyspepsy; if not induced at least greatly aggravated by inactivity; and it can be cured only by an opposite regime. Groaning is but a symptom of the malady, and can never tend to mitigate its severity; but labor—laboring for salvation—for souls—for Christ, will to sooth, if it does not cure it. Rise then, brethren, and enter on your appropriate toils. The fields before you are white to harvest, and you are invited to share in the labors and rewards of the reapers.

3. *Pray more and complain less.* You complain of your want of faith, want of love and want of joy; of your evil thoughts, your sore temptations, and your disheartening gloom. We are tired of your complaints, they neither edify us, nor profit you.

"Were half the breath thus vainly spent, To heaven in supplication sent, Your cheerful songs, would oftener be, Hear what the Lord hath done for me."

4. *Seek a nutritious, spiritual aliment.* If a vicious taste should cause you to read novels, or even exciting religious books, in preference to Scriptures, no wonder you should be sickly and feeble. The unadulterated Word of God is the Christian's proper, spiritual nutriment; and if he reads, studies, and "inwardly digests" its sacred truths, he will be nourished, refreshed, and filled for usefulness. The Bible Christian is not likely to be a Doubting Christian; but strong in faith, fervent in spirit, and ready to every good word, every good work.

Anniversaries.

The month of May, in this country, is a sort of religious jubilee—being the season of most of the important denominational anniversaries. The New York Baptist Register, of the 15th inst., has pretty full accounts of several of these meetings in New York City, from which we gather the following items:

AMERICAN BAPTIST HOME MISSION SOCIETY.—The anniversary of this society was held in the Oliver street Baptist meeting house, on Thursday the 8th inst.—Rev Dr. Cone in the chair. The Secretary and Treasurer made full reports, after the usual manner.

The following abstract gives a summary view of the financial affairs, missionary labors and results, up to the 1st day of April 1851.

Balance from last year's account,	\$4,965.61
Cash receipts from all sources,	32,119.89
Total amount of cash received for the year ending March 31st,	37,085.50
Total amount of disbursements for the same period	33,985.95
Leaving a balance in the treasury of	3,099.55
Amount of liabilities of the Society, March 31st 1851,	\$25,323.50
Amount of available resources, March 31st 1851,	6,339.55

Balance against the Society, March 31st, 1851, \$18,983.98

Of the above amount of receipts, \$28,998.28 were in contributions, donations, legacies, &c., being an increase over the amount of similar receipts last year of \$3,707.19, independent of the amount received for the "Home Mission Record."

One hundred and forty ministers have labored as missionaries or agents of the Society during the past year.

The whole number of States, Territories and Provinces occupied, was 15.—The number of stations and out-stations supplied, 386, and the aggregate amount of time bestowed upon the field, equal to that of one man for 97 years and 11 months.

The missionaries report the baptism of 981 persons; the organization of 33 churches, and the ordination of 37 ministers.*

*In addition to the above, the missionaries report having preached 13,341 sermons, delivered 1,356 lectures, or public addresses on moral and benevolent subjects; made 28,378 pastoral visits; attended 8,248 prayer and other religious meetings; obtained 1,509 signatures to the temperance pledge; and traveled 95,337 miles in discharge of their duty. The monthly concert of prayer is observed at 68 stations. Connected with the Churches are 183 Sunday-schools and 94 Bible classes, having 1,127 teachers and 8,752 scholars, and furnished with 21,992 volumes in their libraries.

AMERICAN & FOREIGN BIBLE SOCIETY.

NEW YORK, May 9, 1851.

The anniversary of this Society was held at the Oliver street chapel on Friday the 8th inst., opening at 10 o'clock, A. M. Dr. B. T. Welch, President. The Treasurer presented his report in detail. The amount received was \$44,983, and the amount expended something over, leaving a balance of \$356.47 due the treasury. The aggregate of receipts were some \$1,000 more than that of the year preceding.

The sum appropriated to the Missionary Union, was about \$15,000, which was the amount asked of the Society.—The total of foreign appropriations was some \$23,000, and the receipts from sale of Bibles and Testaments, was \$8,330.

Br. Cutting, the Corresponding Secretary, presented an able report, in which the transactions of the Society for the last year were reviewed. The death of Dr. Judson was appropriately noticed; and on Lord's day evening, Dr. Babcock is to preach a discourse on the melancholy bereavement, in the Baptist Tabernacle. The foreign operations were spoken of as very encouraging in their results.

"The Society met with great success in Germany, where 25,000 Bibles had been distributed. To Edinburgh, 25,000 Bibles and Testaments had been sent, and in many other parts of Europe which the speaker named, a like progress has been made.

The Bible has been translated, printed and widely circulated in India, Orissa, Burmah, Siam, and China. What the Society had accomplished in all these countries, offered the most gratifying assurance of success.

The Way to Make a Poor Pastor.

1. Be very careless and irregular in attending church. Never go, except when you can manufacture no good excuse to stay at home.

2. When at church, be either asleep, or staring about. Do not listen to the sermon.

3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting.

5. Treat your pastor with a cold and uninviting civility, and then complain of him because he does not visit you.

6. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper.

7. Be always finding fault with your pastor, and yet regret that he is not more popular with the people.

8. Be very lukewarm and worldly-minded, and yet complain of him for want of zeal.

9. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.

Do all these things and you will never fail to have a poor pastor.

From the Recorder.

The Heavenly Panoply—an Exposition of Ephesians 6: 13-17.

Wherefore take unto you the whole armor of God, &c.—Heathen Mythology informs us that Vulcan, the god who presided over fire, the patron of all artists who worked in iron and metals, was cast out of heaven by his father and falling to the earth, he forged thunder-bolts for Jupiter and became the great armor-maker for the gods and the most celebrated heroes. This is all a fable; but what the apostle says of the armor of God is as true as it is important. The Saviour has provided for every soldier of the cross, a full, complete suit of armor both for fighting and for defence, which is invulnerable to every foe. The Christian must put on, assume the panoply of God prepared for him, and go forth to the field of conflict against the powers of darkness, with the assurance that he shall be able to withstand in the evil day—day of battle, the assaults of the enemy without discomfit, and finally triumph over every foe.

The Grecian armor consisted of several parts, the most important of which the sacred writer makes use of figuratively to represent the different graces, dispositions and tempers of mind by which believers were enabled to resist and conquer all their adversaries.

The following are the articles enumerated by St. Paul, as constituting a complete coat of arms for the heavenly warrior, which would fully qualify him for the field of strife:—

GIRDLE.

Having your loins girt about with truth.—The girdle (zona) was used to bind the armor close and firm to the body, and to sustain daggers, poniards, short swords, and such weapons as were used for stabbing, which were generally borne in it. This kind of girdle or belt is still in use among the oriental nations at the present day. It forms to the soldier's person great defence when he marches forth to battle. But the Christian soldier, instead of wearing the finely ornamented girdle such as ancient warriors wore, is to have the loins girded round about with truth. To have the "loins girt about with truth," undoubtedly means sincere and conscientious loyalty to Christ, the King of Zion. Unless the gospel—the truth, is known and conscientiously believed, in vain may any attempt to enlist under the banner of the great Captain of salvation.—The disciples of the Lord Jesus must be enireled with the girdle of truth, to strengthen and support their loins, that they may be able to stand firmly in the day of battle. We must know, love and practice the truth.

BREAST PLATE.

Having on the breast-plate of righteousness.—The breast-plate (thorax) covered the whole region of the breast, in which the most vital parts of man are contained. It was defended by scales and jointed by bands. The breast plate defended the heart and lungs, on which, in a great measure, depends man's existence.

"The breast-plate of righteousness" signifies that holy principle implanted in the heart by the Spirit of God, from which flows a sincere and habitual obedience to all the commands of Christ, and which will shield them from mortal wounds in the day of conflict. Righteousness (dikaiosune) is a word of extensive signification; but the above, I believe is the true sense of the term, as it stands in connection with this passage of Scripture. Purity of heart and rectitude of conduct, must be the breast-plate of all those who would enter this spiritual warfare with any hope or expectation of triumphing over the enemy.

GREAVES.

Your feet shod with the preparation of the gospel of peace.—The foot soldiers in ancient times wore greaves or brazen boots (knemides) as a part of their defensive harness, to prevent the feet from being wounded by stones, thorns, and similar impediments, which were often placed in their way. Some of them had spikes in their soles which gave to those who wore them a firm footing, even on slippery ground. The phrase "shod with the preparation of the gospel of peace," signifies a readiness to obey the gospel precepts. Our motives to obedience, amidst the snares and allurements of the world, the wiles and machinations of Satan, must be derived from clear views of

divine truth—a thorough knowledge of Jesus Christ. We, my Christian brethren are soldiers enlisted—drafted—drawn, for the spiritual conflict, let us be shod with the preparation of the gospel of peace, that we may be able to stand up against our numerous and powerful enemies.

SHIELD.

Above all taking the shield of faith.—It is not meant that the shield of faith in point of value is "above all," or more properly rendered, before all; but of situation; as the soldier holds his shield before him for protection. The kind of (thureos) to which the apostle here alludes is the largest kind, sufficiently so to cover the whole body. It was made of wood and covered with hides, of an oblong shape, and curved so as to embrace the whole fore part of the body; it was worn on the left arm, and was generally used by heavy armed troops. "The shield of faith," here means that faith which is the substance of things hoped for, the evidence of things not seen.

Faith is presented to us under the emblem of a shield, as it served the soldier in protecting his body, warding off danger, and receiving the darts of the enemy; so faith in Christ will enable the believer to ward off the temptations of the world, and quench all the fiery darts of Satan. It is that appropriating faith which recognizes God to be our Father, and that he for his Son's sake has forgiven all our sins. It takes hold of the promises of the gospel and enables the believer to feel that Jesus is not only the Saviour of sinners, but that he is my Saviour, that he died for me, and that his blood cleanses me from sin. In the hands of the precious Redeemer he is willing to trust his soul, his interests and his all.

HELMET.

Take the helmet of salvation.—The word rendered helmet is compounded of peri, around, and kephale, the head—around the head.

The helmet was a kind of military cap to cover and defend the head—it was of various forms and frequently embossed with a great variety of emblematic figures. By the helmet of salvation the apostles intends that well grounded hope which the Christian enjoys of finally thro' grace triumphing over every foe, of reaching the promised rest, and of being happy forever at God's right hand in heaven. O what believer has not felt the sustaining, exhilarating and comforting influences of hope? O sacred hope—O blissful hope!

SPUR.

The sword of the spirit which is the word of God.—The original word machairan translated sword was the short sword with two edges, which were generally used by gladiators, or in single combat. It is the only offensive weapon mentioned in this enumeration of the various articles of the Christian's armor. It is the most ancient instrument of offence mentioned in the Bible, and seems to have been worn on the left side in the girdle. The inspired writer would direct our minds to the contemplation of a more glorious weapon than our made-of-brass sword, with which thousands and tens of thousands have been slain on the field of battle; it is the sword of the spirit—the Bible, the revelation which God made to man and which is able to make him wise unto salvation. The Christian warrior must take the word of God for his sword, the only weapon of offence. With this weapon we can withstand the powers of hell.

We have briefly noticed the Christian's panoply in its several parts, consisting of the girdle, the breast-plate, the greaves, or boots, the shield the helmet and sword.

He who has all these is fully equipped, and is ready for the bloody contest. We are exhorted to put on the whole armor of God. We shall need it through all the campaign. Soldier of the cross fight on and you will be able to realize with St. Paul, when he viewed the closing scene, the termination of the warfare. "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me, at that day; and not to me only, but unto all them also that love his appearing."

R. I. D.

Prayerless Ministers.

In spite of all that we have enumerated; in spite of personal ability, official order, pulpit accomplishments, grave and decorous public devotion, force of utterance, animated feeling, Scriptural topics, moral worth; in spite of these and of other excellencies, there is one evil in the habits of these men, which, hidden as it is from the human eye, is real and deadly, and eats, "as doth a canker," into all they utter and all they do. They "do not prosper," and their flocks are "scattered" for they have become "brutish," and "have not sought the Lord." This, then, is the defect that poisons everything; they are not men of frequent, earnest, private devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order, but they do not pray. They are good, and, perhaps, even great preachers, but they

do not pray. They are fervent, pungent, persuasive, convincing, but they do not pray. They may be zealous and enterprising, leaders in the movements of public activity, the first and foremost in popular excitement, frequent in their appeals, abundant in their labors, working zealously in various modes and in divers places, but they do not pray. They are men of integrity, purity, benevolence, but they do not pray. And this one thing—their "restraining prayer," their not "calling upon God," their not "seeking after" nor "stirring up themselves to take hold of" Him, this like the want of love in the Christian character, "stains the glory" of every thing else; it renders worthless their genius, talents, and acquisitions; obstructs their own spiritual prosperity; impedes their usefulness and blasts their success; Though a minister were an apostle, and did not pray, his 'speech and his preaching' would not be 'with the demonstration of the Spirit and of power.' 'Though he had the gift of prophecy, and understood all mysteries, and all knowledge; and though he had faith that could remove mountains,' and did not pray, 'he would be nothing.' 'Though he gave all his goods to feed the poor, and his body to be burnt,' and did not pray, 'it would profit him nothing.' 'Though he spoke with the tongues of men and of angels,' and did not pray, he would be but a 'tinkling cymbal,' or a tinkling cymbal.' He might be 'like unto one that hath a pleasant voice and a lovely song, and that plays well upon an instrument,' but the music of the lip and the hand only, will never charm away the evil spirit from Saul; nor can it have in it that Divine and life-giving harmony which 'of stones can raise up children unto Abraham.'—The Closet and the Church by Rev. T. Binney.

Dogmatism of Superficial Religion.

J. RICHER.

Fidelity to truth prompts the further remark, that superficial religion is extremely prone to be dogmatic. It is apt to be self-sufficient and positive. It is impatient of any attempt to instruct its ignorance. Indeed, ignorance is something to which it does not confess. In its very cradle, it is wiser than all its teachers. Destitute of true self-knowledge, humility is, of course, out of the question. As in the case of a certain king of Israel, thrown by a violent revolutionary convulsion from the lowest regions of society, upon the giddy heights of power, the cry which rises above, and drowns every other, is, "Come and see my zeal for the Lord!"

Deep rivers move silently, while the brooklet that owes its very being to the passing shower, brawls along its noisy bed, as if to proclaim, first its existence, and afterwards its importance, to the whole surrounding region. Just so it is in religion. The man who has the deep waters of piety in his soul, is commonly slow to speak. He thinks little of himself, and much of his profession and his Master's service. There is abundance, in his heart, though he is more prone to withhold it when it is needed, than to make an ostentatious display of it to the world. But in the man whose religion is chiefly external, all this is reversed. His Christianity is mainly objective—something to be looked at and talked about, rather than felt as an inner and spiritual being, a well of water springing up into everlasting life. Hence his dogmatism, his over-confidence in himself, and the censorious bearing with which he often treats others. He has some how become possessed with the idea that he is the man, and that wisdom will die with him; when, truth to tell, spiritual ignorance is the most marked feature in his character. Remove it, and you deprive him in fact of his very religion—or what he has cherished as such—and reduce him to the wholesome extremity in which Job found himself, when forced to exclaim, "I have heard of thee by the hearing of the ear, but now mine eyes see thee; therefore, I abhor myself, and repent in dust and ashes!"

Kind Words—Use Them.

Because they fall pleasantly on the ears of all to whom they are addressed, and it is therefore one of the ways of promoting human happiness.

Because they give an impression in your favor, and thus prepare the way for your greater influence over others for good.

Because kind words powerfully contribute to soothe and quiet your own spirit, when ruffled by the unkindness of others.

Because they show the difference between you and the rude, malicious, or revengeful, and are suited to show them their wrong.

Because they are suited to stir up the kind affections your own heart. There is sweet music in such a voice rightly to affect the soul.

Because they are so uncommon, use them; that there may be more of such bright stars in our dark firmament.

Because they aid in carrying out the divine injunction, "Be courteous." "Be kindly affectioned one to another."

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JUNE 4, 1851.

CHANGE OF ADDRESS.—The correspondents of Rev. Michael Ross will remark that instead of Blackwater, as heretofore, his Post Office address is Centre Ridge, Kemper county, Miss. (This notice was prepared several weeks ago, as requested, but overlooked by our printer.)

Rev. Thomas Chilton having removed to Newbern, Ala. requests his correspondents to address him at that place.

This notice, forwarded to us more than a month ago, has but just reached us, although brother Chilton resides within twenty miles of this place. This shows the way our faithful Post Masters do things.

Rev. William Taliaferro having accepted an invitation to the Pastorate of the Baptist church at Matagorda, Texas, requests his correspondents to address him at that place.

This position was formerly occupied by our excellent brother, Rev. Noah Hill, who resigned it with a view to devote his services to the colored people. It will be gratifying to our Texas brethren to learn that the vacancy is so soon filled by one so well adapted to usefulness as the present incumbent. Brother Taliaferro is an educated, talented and pious minister. May he prove a great blessing.

THE BAPTIST STATE CONVENTION OF TEXAS.—This body will commence its third annual session at Independence, on the 14th of June.—The Convention never presented so encouraging an aspect as at present—its success during this Convention year exceeds the expectations of its most sanguine friends.

Our indefatigable Agent, brother Creath, has done a noble work for the cause in Texas. As Agent of the Convention, he has visited every prominent portion of the State; and the claims of the Convention are regarded favorably by our brethren from the Sabine to the Rio Grande.

We expect the next Convention to be one of unusual interest. We hope to see a larger assembly of Baptists at Independence than were ever before assembled in Texas.

ANNIVERSARY OF BATLOR UNIVERSITY.—The annual examination of this flourishing institution will commence on the 10th of June.—A literary address will be delivered at the close of the University exercises by the Rev. Rufus C. Burleson of Houston.

Origin of the Baptists—The Discussion—Our Attack.

At the request of Prof. Curtis, we consented last week to open our columns to the Rev. Mr. Stickney and himself for a discussion on the "Origin of the Baptist church." This discussion was called forth by Mr. Stickney's own proposition, to prove that the Baptist church was founded by John the Baptist, a polygamist, in the year 1534; that it has no authorized ministry, and no sacraments, except as a "clumsy counterfeit on the real;"—and in making which, it will be observed how greatly the Rev. gentleman has dodged the issues to which we challenged him in the onset—to "prove or retract" certain slanderous allegations respecting the Baptists, circulated in a Tract put out by his means in this community. Be it so: we waive that demand for the present, that he may display the measure of his ability in doing one thing at a time.

In our present week's issue will be found the first number of Mr. Stickney's series. Considering its length and the grandiloquent flourish about what he would do, one might expect a desperate slaughter of the "sect every where spoken against;" but we have studied his words to small purpose, if they do not have the same effect as the fires of Nebuchadnezzar's furnace—consuming most fiercely those that kindled them. As to the point in hand, Mr. Stickney has missed the whole world; and we pity Prof. Curtis most of all, that instead of having something to refute, he will be compelled to conduct the entire argument alone, from stem to stern. This he is quite able to do, and Mr. Stickney will have to manage his affairs with extraordinary skill; for he will conclude in the sequel he has sprung the wrong question and in the wrong place. But, perhaps, it is indelicate in us to express our opinion so freely at this time, and we desist.

There is one thing we desire to do, before we have done—to correct a mis-statement of Mr. Stickney at the beginning of his letter. He notifies the public that he is defending himself against an attack made upon him by the Editor of the South Western Baptist. Now, verily, this is a pretty story! We attacked him, after that he had clandestinely circulated in this community, against the whole Baptist family, the most wanton and barefaced slanders for three years!! Attacked him with a vengeance, when unprovoked and untrained he had covertly taught for years, that the whole Baptist denomination sprang from a sedition, pestilent polygamist, who had eleven wives, and justified his abandonment by reference to Scripture!! Yes, we attacked him, and challenged the proof of the entire batch of his calumnies, or in case of failure, an unequivocal retraction of the charge; and in this we have made ourselves vile, then we hope ever to be vile under like circumstances. No, we never opened our mouth, nor moved our pen with respect to Mr. Stickney, until long after he had commenced his unbecoming work of distributing this absurd and slanderous Tract to the prejudice of the Baptists; only when this was done, we as a Baptist and the conductor of a Baptist Organ, felt it our province to call him to account. This is the sum total of our attack, and we shall hold him to it, until it is manifest that he has quite atoned, for the attack he has here made on the Baptists.

We have thought it necessary to say this much in relation to the whole subject of the discussion as it now opens, on account of the continual change taking place in our circulation. Since our first notice of Mr. Stickney and the Tract less than a month ago, we have perhaps entered more than one hundred new names on our books, and about thirty within the last week. That all our readers may be apprised of the full merits of the case, we must explain occasionally; and we hope moreover, that all who read Mr. Stickney's letters will be certain to read those of Prof. Curtis also. Brethren, make a vigorous effort to circulate these letters.

Apostolic Succession.

The Episcopal Convention of Texas has just closed its second session in Galveston. We are happy to learn that the meeting was interesting and exceedingly harmonious. Bishop Freeman is now in Houston on his way to the interior of the State, to complete his present Episcopal visitation of this Diocese. Dr. Freeman's sound practical sense, great experience and christian courtesy, render him very popular,—hence, his visits to Texas, are anticipated with great pleasure, especially by his Episcopal brethren.

And on these occasions the "Dissenters" are sometimes reminded, that they have no ordinations and no churches, because they have no regular succession from the Apostles. Baptists have sometimes been advised to come and join the church which can prove an unbroken succession back to the Apostles!

As such vast importance is attached to "Apostolic Succession," it were well to examine the subject fully. But as many persons have not the books nor the time for a thorough investigation, I will give the testimony of two authors, both of whom were Episcopalians and had the means of examining the subject in its fullest extent.

Our first witness is Dr. Whately, Archbishop of Dublin, and the Prince of Logicians. He says: "Successors in the Apostolic office, the Apostles had none." "There is not a minister in all Christendom, who is able to trace up with any approach to certainty, his own spiritual pedigree." (See Kingdom of Christ, p. 182.) Bishops and Rectors may tell you that they can trace their succession back to Paul, or Peter or John, but this is what the Archbishop says.

Perhaps it will be said that as this is a historical question, Dr. Whately is not so competent a witness, as he is a Logician than a Historian. I am than willing to refer it to the profoundest Historian of the age—therefore, our second witness is Macauley, the great Historian. Of "Apostolic Succession," he says: "Whether we consider the palpable absurdity of this doctrine, its utter destitution of historical evidence, or the outrage it implies on christian charity, it is equally revolting. The arguments against it are infinite; the evidence for it, is absolutely nothing. It rests not upon one doubtful assumption, but fifty; and when these are compounded together according to Whately's receipt for gauging the force of arguments, it defies the power of any calculus ever invented by man to determine the ratio of improbability." The above is the disinterested testimony of one of the profoundest Historians of the age, an Episcopalian, by the way.

The above quotations and several works which I have examined on both sides of the Episcopal controversy, have brought me irresistibly to this conclusion—that if all the apostolic grace, or ordaining power which has flowed through an unbroken succession from the Apostles down to all the Bishops of the United States, could be collected together, the amount would be so small as to require the largest spiritual microscope to perceive it; and then it is so small it would be almost impossible to determine whether it were now flowing towards Jerusalem and the Bible, or towards Rome.

I have a profound regard for the talents and fervent piety of many of the Episcopal Clergy and Bishops, but I regard their pretensions to "Apostolic Succession" and exclusive ordaining power as without foundation in history or the Bible—nay, an absurdity.

REV. J. B. STITELER'S SAD AFFLICTION.—Death has visited the family of our beloved brother Stiteler. His little son, Jacob Beverly, is no more. He died, a few days since, near Montgomery, Texas, of Whooping Cough.

Bro. Stiteler and family passed through Houston, three weeks since, to visit a sister of Mrs. S.'s near Montgomery. All were then in as good health as usual, but how fleeting and uncertain are all earthly prospects! Soon after, our brother's return to Galveston, he received a letter from Mrs. Stiteler with the mournful intelligence that their beloved son was a corpse. Brother Stiteler arrived here last night on the steamer Galveston, and left this morning for Montgomery.

We sympathize deeply with the bereaved parents. May they remember that not even a sparrow can fall to the ground without the Providence of our heavenly Father—"that the hairs of our heads are all numbered;" that the "Lord gave and the Lord hath taken" to his own bosom their sweet babe.

BEAUTIFUL ENGRAVING.—We are specially indebted to the gentlemanly publishers of the Baptist Memorial for one of the handsomest steel engravings that we have seen any where. It represents the birth of Christ and his adoration by the Shepherds; and was prepared expressly for the Memorial, at an expense of one thousand dollars. It is of a large size, containing one hundred and ninety square inches, and, in a handsome frame, will make a most beautiful parlor ornament. This engraving the publisher offers as a premium to all the patrons of the Memorial who shall pay their subscription in advance for 1851, and of course a copy will be furnished to every new subscriber, who will pay in advance. The memorial is an interesting and valuable monthly periodical, 32 pages octavo, Edited by Rev. Enoch Hutchinson, and published by Z. P. Hatch, New York, at \$1.00 in advance. See advertisements.

SUNDAY SCHOOLS.—A friend has placed us in receipt of the Constitution of the Alabama Central Sunday-School Union, with an "address on the value of Sunday School instruction, by B. Manly, H. W. Collier, and C. F. Sturges"—names that well recommend it to the prayers and co-operation of the good. The Union was organized at Big Creek church, Tuscaloosa county, April 11th, 1851.

Distressing Accident.

Bro. Chambliss.—Our city has this day been the scene of a most heart rending casualty.—Peter Bayliss, second son of our highly estimable brother and fellow-citizen, Maj. John Y. Bayliss, was killed at 1 o'clock, P. M. by the accidental discharge of an old shot gun. The contents entered his right temple, and ranging obliquely across the lower part of his forehead, shattered the skull and dashed out a portion of his brains. He gasped but a few minutes and was gone! A father's heart is crushed and a mother's grief quite inconsolable.

Yours, fraternally,
L. H. MILLIKEN.
Aberdeen, Miss. May 24, 1851.

CHANGE OF RELATIONS.—By a private letter from Rev. A. T. M. Handy of Macon county, we learn that the Rev. Mr. Shanks, for many years a minister in the Methodist connection was baptized by Brother Robertson, at the Reheboth church, Montgomery county, Ala. on the 18th ult.

The New York Chronicle mentions that the Rev. Dr. Lillie, late pastor of the Presbyterian church of Mansfield, N. J. preached for Dr. Cone, in the First Baptist church of that city, on Lord's day, 25th at 10 1/2 o'clock, A. M. giving his reasons for becoming a Baptist.

REV. WM. R. MEADOR.—Our readers will be glad to hear from this long afflicted brother at Tampa, Florida. By a letter recently received, we are informed that his health, which confined him to his room almost entirely during the winter, has slightly improved on the opening of spring. His excellent frame of mind continues amid his protracted illness, and he only waits the further development of the divine will with respect to life or death. His temporal condition, though little hinted at, we fear is not so comfortable as it should be, and we suggest that the benevolent brethren who so generously contributed to the relief of his wants last year, would do well to consider them again.—Let those who would share the approval of the divine Lord—"I was hungry and ye gave me meat, sick and ye visited me"—bear the case of our dear brother in mind. Any contributions forwarded to us or to brother Holman, for his benefit, will be transmitted immediately.

SOUL PROSPERITY.—The admirable series of articles appearing in our paper under this head, cannot fail to be appreciated by the lovers of good truths told in a good way. An intelligent and pious minister in the West, says:—"I do not know that any thing could have appeared in our midst more timely than brother Mallory's series on 'Soul Prosperity.' I have been highly interested, and I trust profited, in their perusal. With that precious brother I have not had the pleasure of a personal acquaintance, but I thank God that such men live among us, and I would that we had many more such fathers in Israel." This we doubt not is the feeling of all who have carefully read his numbers.

A BAPTIST PREACHER FOR SANTA FE.—We are very happy to see the Home Mission Society have a minister to this city. It is an important point, the center of great influence. We are anxious to see every strong position near the eastern frontier of Mexico well fortified with evangelical ministers, that these strong positions may become so many light-houses to illumine and elevate our sister Republic. We clip the following from the New York Recorder:—"An interesting public meeting was held on Wednesday evening, 2d inst., in the Eleventh church, Philadelphia, Rev. Mr. Gillett's, as a public designation and farewell meeting to Rev. Lewis Smith, who, under appointment from the "Home Mission Society," is about to leave for Santa Fe, New Mexico. Brother Smith is well known and highly esteemed among the churches of this region, and all feel sorry and some sore at the idea of his leaving the State. The meeting was opened by the Rev. J. H. Kennard by prayer. Rev. Mr. Magoon of New York, then delivered an interesting and fervid address, on the general subject of the "Western world."—He thought that in the westward progress of empire, Santa Fe would in the course of time be about the centre of our confederacy." B.

FORT BEND COUNTY, TEXAS.—It is desirable that we should have a Baptist Preacher located in this county—there is not a Baptist Preacher or church in Fort Bend county, though it has been settled for more than twenty years. I have made two visits to this portion of country recently, and found several Baptists; and others exceedingly anxious to be baptized. Richmond is the county site of Fort Bend—it is located on the west side of Brazos River, 30 miles west of Houston.

I sincerely hope that some pious and energetic minister may be induced to remove to this point, and preach for two or three other important neighborhoods in the adjoining country.

B.

Caution.

Dear Bro. Chambliss.—You will please give the following preamble and resolutions two insertions in your excellent paper, and send one No. to the church, (care of Clerk,) Liberty, Miss., and forward your account to the same. Viz:

Whereas, Y. F. Griffing, a member of this church, holding a letter of dismission from this church in full fellowship, has been guilty of gross, immoral conduct, and whereas knowledge of the same has come to the ears of the church well authenticated, and a letter from the Clerk of the Vernon Baptist church, La.—signed officially—is in the possession of this church, giving testimony to the facts and also stating, (he, said Griffing,) had absconded from justice and gone he knew not where: Therefore,

Resolved unanimously by this church, That Y. F. Griffing be and he is hereby excommunicated from the fellowship of this church,

Resolved further, That these proceedings be published twice in the South Western Baptist, and the account be forwarded to the Clerk of the church who is authorized to settle the same. Done in Conference at a regular meeting of the New Providence Baptist church, Amite county, Miss., at the April term, 1851.

A. McKENZIE, Moderator.

A. W. CAIN, Ch. Clk.
(Matters of interest to the churches are always published in our paper free of charge.—Ed.)

New Female Seminary.

For Boarders and Day-Scholars; corner of Jackson and Prytania streets, Lafayette.

The subscriber would hereby inform Parents and Guardians of New Orleans and Lafayette, that he has leased for a term of years, a commodious edifice, just erected, on the corner of Jackson and Prytania streets, Lafayette, in which he purposes establishing a Seminary for Young Ladies, of the highest order; one that will be inferior in no respect to the best institutions, of a similar kind, in the city of New Orleans.

It is thought that a FEMALE SCHOOL, in which the course of instruction shall be thorough and complete, is much needed in the neighborhood mentioned. The subscriber's long and successful experience as Superintendent of Female Education will ensure a faithful and intelligent discharge of his duties as Principal of the new Institute. He will be assisted by competent and experienced Instructors, who are favorably known by the community.

The course of instruction will include—besides the ordinary English Branches, French and Music—the Physical Sciences, (Natural Philosophy, Chemistry, etc.), Rhetoric, Logic, English Literature, Composition, etc.; and German, Spanish, Latin, or Greek, if desired. The whole course will be superintended by the PRINCIPAL, who will also instruct some of the classes in person, and will pay special attention to the department of Music.

French will be superintended by a Professor of experience and reputation. Instruction in the higher branches of English—Rhetoric, Logic, etc.—as also in Latin, Greek, and German, will be given by the Rev. WM. C. DUNCAN, M. A., of Louisiana University. Spanish will be taught by a competent instructor.

PRICES OF INSTRUCTION:—English Course, per month, \$3 00; Girls under eight years, in English, \$6 00; French Language, \$3 00; Music, (Piano, Harp, or Guitar, etc.), \$10 00; Latin, Greek, German, or Spanish; \$6 00; Drawing, \$4 00.

N. B. The School will open on Monday, 19th inst., and will continue throughout the summer.

WM. DUNCAN, Principal.

Lafayette, May 1, 1851.

Southern Baptist Convention.

Dear Bro. Chambliss:—As the continuation of the proceedings of the Convention, I send you the following from the Tennessee Baptist. I have not in possession any notes of the last two days proceedings, I had made out a statement from recollection; but the account given below is much more full and definite. I therefore submit it to you. It is proper to state one or two things which have not been noticed. Dr. Reynolds, of Kentucky, resigned his office as Vice President of the Convention, on the ground that Kentucky had two Vice Presidents. His resignation was accepted, and Dr. B. Manly, of Alabama, was elected to fill the vacancy.

Dr. Reynolds preached the Domestic Mission Sermon, on Saturday night, to a full and attentive house. It was an able discourse. I took no notes, and cannot at this time give a correct analysis of it.

All the Southern States, except Louisiana and Florida, were represented in Convention. The precise number of delegates in attendance, I do not know, but presume there were about 125 or 130.

R. H.

MONDAY MORNING, MAY 12.

The Convention met at 9 o'clock, and opened with prayer by Rev. Mr. Taliaferro, of Alabama.

The Secretary read the minutes, and the Convention approved of them.

Mr. Baker asked leave for the Bible Committee to sit during the morning session of the Convention—granted.

The President announced the first business in order to be the report of the committee on election and delegations.

Mr. Lewis, Chairman of said committee, read his report.

During the reading, the question was by the Secretary, whether the names of members of the Convention, not present, should be printed in the minutes, and the Secretary made a motion, which he supported, that only the names of those attending be printed.

Mr. Buck opposed the motion, and some talk ensued on both sides of the question, when the motion of the Secretary prevailed.

The report of the committee on delegations was adopted.

Dr. Maclay, of New York, was admitted as a member of the Convention, he having paid \$100.

The President called up the report of the committee on preachers at the next meeting of the Convention.

The Secretary read the report, and moved it be amended so as to read as follows:

Foreign Mission Sermon. Rev. Dr. R. B. C. Howell, principal. J. L. Reynolds, of Kentucky, alternate.

Domestic Mission Sermon. Rev. J. E. Dawson, Ga., principal. Rev. Samuel Baker, Tenn., alternate.

The amendment was received, and the report as above adopted.

The President here called for several reports of different committees, but many were absent.

Prof. Mell presented a report from the committee on Organs of Publication, presented his report, which contained the following resolutions at its close:

Resolved, That the proposal of the Missionary

Board to discontinue the "Journal" and the "Commission" and to issue in their stead a cheap monthly paper, to be entitled "The Home and Foreign Missionary Journal," meets our cordial approval.

Resolved, That the members of this Convention do pledge themselves to endeavor, as far as they may be able, to place this paper in every Baptist family in the Southern States.

Rev. Dr. Lynd, of Kentucky, opposed the report. He was in favor of continuing the Commission.

Prof. Mell supported his report at some length, and Dr. Lynd rejoined.

After remarks from Messrs. Mell, Crane, Holman and others, the question on the adoption of the report prevailed.

Mr. Wm. Crane, chairman of the committee on Central and South America, presented a report. He had added the West Indies to the other places named in the resolution raising the committee, of which he was chairman. He read a very interesting report of the facts in the case, which he closed with the following resolution:

Resolved, That our Board of Foreign Missions be recommended to establish Missions so soon as suitable Missions and funds may justify it, in any or all the cities of Havana, Mexico, Rio Janiero, Valparaiso, and Panama, or in any other port of South America, which in their judgment may call for it.

The report was adopted.

The President read a note from Rev. Dr. Fuller, excusing himself for being absent from the Convention on the plea of sickness. He was at the time of writing confined to his bed, but would preach to-night, (Monday night), if possible.

The committee on New Fields of labor made a long and interesting report, through Dr. Lynd, chairman, which was adopted.

The committee on instruction of the colored population made an interesting report through their chairman, Rev. Mr. Buck, in which he spoke of the extraordinary success of the efforts which had attended their exertions in this field, and the great encouragement to increase these efforts. Report received and adopted.

Dr. Reynolds from the committee on the importance of Domestic Missions made a brief report, not because he would shrink from his duty in the premises, but because the subject had been elaborately treated in the report of the Board.—He closed his report with the following resolution.

Resolved, That in view of the urgent demand for Missionaries at Home, the magnitude of the interest involved in the successful prosecution of their work, and the blessings of God which has so constantly attended their labors, we most earnestly entreat the churches of the South to co-operate with the Domestic Mission Board by their liberal contributions and ardent prayers.

The committee on the Bible cause made a report, through Dr. Jeter, their chairman, which contained the following recommendations:

1st. The organization of a Board whose seat of operations shall be in the city of—, to be styled "The Bible Board of the Southern Baptist Convention."

2d. That the Bible Board shall consist of a President, Vice presidents, a Recording and Corresponding Secretary, and—other members to be appointed by this convention, in like manner, as the Foreign and Domestic Mission Board are appointed,—of whom shall be a quorum for the transaction of business. The Bible Board, when constituted, shall sustain to the Southern Baptist Convention the same relations and be subject to the same regulations, as the Boards for Foreign and Domestic Missions.

3d. That we earnestly request the Baptists, and the friends of the Bible in the South who are willing to contribute to its circulation thro' this channel, to rally to a united and generous support of the Bible Board of this convention.

4th. That a committee to prepare and publish an Address to the Baptists of the South, in behalf of the plan, be appointed, and that periodicals friendly to the object be respectfully requested to give it circulation.

Rev. Mr. Buck moved that the report be accepted and adopted, the committee discharged, and arrangements entered into to carry out the recommendation therein contained.

Mr. Dawson moved that the Convention first fill up the blanks, which being agreed to;

Dr. Jeter moved Baltimore be inserted in the first blank left as the place for locating the proposed Bible Board, which motion he supported at some length.

Dr. C. K. Winston arose to speak in favor of Nashville, and Mr. Dawson, of Ga., proposed Nashville.

Dr. Winston made a somewhat lengthy and very eloquent speech, detailing reasons why the Board should be located at Nashville, and

Dr. Dawson followed in support of the same place.

Rev. Mr. Carey Crane spoke in favor of Baltimore, and was followed by Messrs. Talbird, DeVotie Henderson, and Gayle, when

Mr. Jeter made a motion to adjourn, which was lost, afterwards reconsidered, and prevailed, and the Convention adjourned, with prayer by Rev. Mr. King, Dr. Jeter having the floor.

EVENING SESSION.

The Convention opened with prayer by Rev. Mr. High, and

Mr. High spoke in regard to the location of the Bible Board, in favor of Nashville.

The President read a "speech" of a few lines in favor of Nashville, from Rev. Dr. Fuller, of Baltimore.

Mr. Jeter spoke at some length in favor of Baltimore, and was followed by Rev. R. Jones of Va., in favor of Baltimore, and Rev. Mr. Campbell, of Covington, Kentucky, in favor of Nashville.

Bro. Buck said he hoped the discussion would not be protracted.

The Convention called for the question, and the vote in favor of locating the Bible Board at Nashville, was almost unanimous.

The question then came up on the adoption of the report of the committee on the distribution of the Bible, and

The Secretary Mr. Crane spoke at some length in opposition to its adoption. He was opposed to the proposed Board altogether. He spoke at great length, and sentiments of eastern secession strongly marked his address.

Mr. Buck said if the Convention would consent to vote upon the question without further debate, he would give the opponents of the report the benefit of the speech just made, if not he claimed the floor to make a speech in answer to it.

The Convention agreed to vote, and the report was adopted almost unanimously.

Mr. Buck moved that the President appoint a committee of five to nominate officers for the Bible Board, which was carried, and

The President appointed Rev. Mr. Buck, of Ky., Taylor, of Virginia, DeVotie, of Ala., Culpepper, of S. C., and Dawson, of Ga.

The President said he would announce at the close of the Convention, the committee to prepare an Address upon the subject of the Bible Board.

Mr. Waller, from the committee on Representation, reported that it was inexpedient to make any change at present.

Mr. Lundy made some inquiry in regard to what the basis of representation was, and by order of the President.

The Secretary read the Constitution on the subject.

Mr. Dawson, from the committee on Life Memberships, reported that they had nothing to report, and were discharged.

The committee on Agencies reported, recommending an increase of the number of travelling agencies.

Mr. Furman, from the committee on the China Mission, reported that they had nothing special to recommend—expressing their conviction of the importance of prosecuting the commission with enlarged energy and zeal.

Mr. Lundy offered the following resolution.

Resolved, That a committee be appointed to consider the expediency of so amending the third article of the Constitution, so that the members of the Convention shall be members of a regular Baptist Church, and not connected with other bodies opposed to the principles by which we are governed.

Mr. DeVotie opposed the resolution on the ground that it would decrease the revenue of the Convention, and they wanted money.

The mover supported it briefly, and on taking the question, it was negatived.

Prof. Mell offered the following resolution: **Resolved,** That the course of the Board of Foreign Missions in respectfully declining the sum of money tendered them by the Bible Union of New York meets our approbation.

Some discussion ensued, and a motion to lay on the table with a view to avoid discussion, was carried *via voce*.

The President explained the result of the vote which had just been taken, in which explanation others joined. It was reconsidered; and the motion to lay the resolution on the table was negatived—yeas 33, nays 56.

The resolution was again read by Prof. Mell, and

Dr. Jeter said he was in favor of discussion.—He had long known the men who composed that Board, and he knew their actions would bear scrutiny.

After some discussion, Mr. DeVotie called for the previous question, which was seconded and voted, and the main question on the adoption of the resolution came up, when the resolution was adopted—61 to 21.

Mr. Eager explained why he had voted against the resolution. He came to the Convention, principally, to get information on this subject, and he desired to hear it discussed. He wanted to know why the donation of \$1,000 from the Bible Union had been refused.

The President who was President of the Board, explained, that in order that brethren might understand why that course had been pursued, that they had written and printed a circular, which had been copied in most of the newspapers, explanatory of the reasons, etc. If the brother would obtain a copy of that circular and read it to his church he would much oblige the President.

The resolution of Rev. Mr. Dargan, to make the meetings of the Convention triennial, was called up, and

The Secretary said he would move that they make the meetings annual, but he did not desire to hear the question debated, and would withdraw the motion if anyone intended to make a speech on the subject.

The President said he certainly should make a speech on the subject.

The Secretary withdrew his motion. It was, however, subsequently renewed, and The President opposed it in a short speech, and was followed by

The Secretary, who spoke in favor of annual meetings, when

BY C. D. MALLARY, D. D.

7. A settled spirit of obedience essential to Soul-Prosperity.

"Ecce as thy soul prospereth." 3 John 2.

In several of my previous numbers, I have had occasion to speak of obedience, and the principles that nourish it. Perhaps what we may call the spirit of obedience deserves a more distinct and prominent notice. A settled, solid, uniform spirit of obedience marks the prosperous Christian; nay, it is an integral and vital part of Soul-Prosperity. Gaius walked in the truth; this showed the prevailing bent of his spirit; and the truth dwelt in him in living power, giving a steady and permanent direction to his affections and his aims. "Lord what wilt thou have me to do?" is the habitual inquiry of the man in spiritual health: "my hands will I lift up to thy commands," is his habitual resolve; "O that my ways were directed to keep thy statutes," is his fervent breathing of his soul; "I made haste and delayed not to keep thy commandments," is his happy experience. The soul's improvement is the fruit of God's working: when the soul prospers, this divine working is energetic and powerful, and a part of its gracious fruit is heartily and fervently to will the good pleasure of heaven. Now the will makes a low and reverential obedience to its rightful sovereign, it takes upon it cheerfully the yoke of the Redeemer, mourns that it does so little, seeks to do more, and struggles to manifest its cordial friendship by having respect to all God's commands. It was the meat of the glorious Redeemer to do the will of his Father; this showed the firm and settled subordination of his heart to the will of God, as well as the great delight he took in doing that blessed will. Thus it is with his prosperous disciples. A willing mind to-day, a watering mind to-morrow, a wayward mind the day following, marks a sickly state of the soul. Doubt, misapprehension and fickle-mindedness, in things of duty, reveal a gnawing worm at the root of our spiritual strength—a blight upon the loveliness and glory of the inner man. We may put forth the green husks of many hopeful undertakings, as a stalk of corn in rainy days may send out many promising shoots, but the sap of settled principle, of stable affections, and a well trained will is wanting, and but little fruit is brought forth to perfection. A professor of religion without this fixedness of soul, is like a slender building without pins and braces; every wind shakes him, like a ship with a broken rudder; every gust throws him out of his right direction. He has forever some little vexatious account to adjust between God and mammon, between flesh and duty; and ten to one, flesh and mammon will get the advantage in the settlement. In interpreting the will of God, it is easy for him now and then to subtract wrongfully a little from unwelcome duty, and add a little which he ought not to what he is pleased to call gospel privilege, and thus make the ways of God more equal in his carnal apprehension, and more easy to his carnal wishes. And the small balance of duty that now stands charged against him in this unfulfilled computation—often with a grudging heart is even this poor tribute paid to the Lord of glory! "This right eye, perhaps I may spare it; this right hand, it sometimes seems to offend, and yet not perhaps so grossly as to render its destruction indispensable; this cross, it seems to stand in my pathway and sometimes I hear, or seem to hear the Saviour say, 'grapple with it, shoulder it, bear it along,' but after all may I not go round it, and peradventure get safely to heaven." Thus he wraps it up. Oh sickly one, thy wound has been too slightly healed!

Oleu did the Psalmist say, "my heart is fixed;" a humble, fixed heart in things of duty is more indicative of spiritual health than the highest raptures. A superficial saint may do marvels when the sudden breeze of comfort is on him; but he that wills and works on in times of peril and desertion has a healthful soul; and such we sometimes find. God, to test the spirit of their obedience, may now and then withdraw his sensible consolations; misfortunes may press upon them, and Satan hurl his fiery darts. Still with their eye fixed on the great Author and Finisher of their faith, they maintain an abiding reverence for God's authority, their hearts cleave steadily to his commands in all the perilous way; they are even ready to say to the flatterers that would seduce, and the frowns that would intimidate, "hinder me not—hinder me not." Here are hearts sound in the statutes of the Lord, and in this soundness there is spiritual prosperity. To such, weeping may sometimes endure for a night, but joy, calm refreshing joy, cometh in the morning.

And now let me take a walk around the chambers of my soul, and see what is their true condition. Are the pins and braces and girders all in their proper places? This steadiness of mind, this fixed temper of obedience, does it stay up my spirit, and give beauty, and proportion and stability to my external deportment? Or do little things shake my will; and in trying times am I disposed to ask counsel of flesh and blood, of the clouds and the rain, of my convenience and my interest, rather than of the precious oracles of God? When God is about to break silence do I promptly say, "Speak Lord for thy servant heareth;" and when the message comes do I say, "I will consider the thing till to-morrow," or like Abraham, is my spirit up and girded for unflinching obedience? O Lord, let not my soul be afraid to look out of its windows, lest it should see something to be done; let not my ears be afraid to listen, lest they should encounter heavenly precepts. May my ears render a cheerful hearkening to thy voice; and as the eyes of servants look unto the hand of the masters, and as the eyes of a maiden unto the hand of her mistress, so may my eyes wait upon the Lord my God. Then shall I know that it is well with my soul!

"O happy servant be!"

In such a posture found!

He shall his Lord with rapture see,

And bow with honor crowned.

Origin of the Baptists.

[The Baptist sect was not founded by our blessed Saviour Christ, but by John the Baptist and John the Evangelist, A. D. 1534—that the "Bride of Christ," His Church, reared her stately, immutable walls, fifteen hundred years before. Consequently, it is no part of the Church of Christ which he founded—a mere religious society of man's making, having no valid mission, and consequently having no sacraments, except in "form" without the power—at best, a clumsy counterfeit on the real.]

To Prof. T. F. Curtis.

DEAR SIR.—You have my thanks for calling me to certain proofs, which I offered to make, in consequence of a strange enough attack made upon me by the "Editor of the Baptist" of this place. In the first place, I am happy to see one come forth who wears the reputation of a champion in his own ranks—filling the most learned station (in what is called "Theology") among them. Then I am pleased to deal with one, whose past acquaintance has made a future desirable—whose seniority and deportment justified elicit from me, while yet a College boy in the University of Alabama, the respect and esteem due a gentleman,—to say no more.

Perhaps I ought hardly to mention, in so public a manner, how often it has been more than a fond wish, that such a person could see the full resplendent blaze of Truth—could break in under the cords of error that have held captive many an earnest soul seeking the truth.—And as candid sincere reasoning has led some deep minds, while opposing the Church, to see beyond the little waves of objections they were urging, that she only was the ark in which Christ's faithful people could repose their weary souls, and have them refreshed with the "true manna that came down from heaven;" so may grace from on high, like the morning sun, dispel from your vision the mists, that must vanish before the light of research and holy anxiety.

I am sorry you lay yourself open to animadversion, by the use of an epithet ("Puseyism") at whose use the well informed churchman smiles. The meaning you seem to attach to it, asserting it to be a "modern infusion" in the church, is strictly the old teaching of the church in her every standard, nor ever altered by authority—viz: that "no person shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, except he hath had Episcopal Consecration or Ordination." (Preface to the Ordinal)—meaning plainly and emphatically, that lawful Ordination must be had at the hands of a Bishop, who has his authority from the Apostles. I am aware that such teaching is not relished by many even in the church, who have been warped by the "modern infusion" of Puritanism, or ill-conceived notions of charity and liberality. But so generally is such old fashioned stringent teaching acknowledged to be the true positive teaching of the church, that attempts are contemplated of altering the old severe (but primitive and godly) standards. To destroy the high and awful dignity attached to the Priesthood, by those old standards, would be to destroy this branch of Christ's Holy Vine—utterly annihilate its power of dispensing grace,—and place it on a level with the numerous bodies of religionists throughout the world at this time—which heaven forbid.

I suppose I am equally with you, "averse to controversy." But it does not seem that an honest, kind, truth-hunting sort of discussion must needs be the unpleasant thing called "controversy." I do not see how any result but a good one could be produced, where each is wholly bent on truth, only trying to make it appear as it is,—not seeking mere victory, or how to still parry a death blow, and make his own side appear plausible by evasions, subterfuges, &c., which an honest man shrinks from; as he must render an account of the same hereafter.

I shall not reason with you otherwise than in "meekness and love," although I dare not use the "address" (suggested by you,) to one, "who causes (or lives in) divisions contrary to the doctrines I have learned" from Apostolic days, just it be "bidding him God speed."

Did I not know that the high and frightful truths which I have been proclaiming in this place for three years, came from God,—are taught impliedly or directly in His holy word,—and universally so received by the early Christians, my lips should never have been opened on this subject. And if then, there had been some other species of proof sufficient to have convinced me of the divine origin of Christianity (for both of these truths—Christianity and the church—stand on the same testimony,) I would have scorned any thing like clinging to one denomination of Christians above another. Building separate places of worship, I should have regarded as savoring of party spirit, unless those already built could not actually hold the people. I could not but have regarded it as sin for any one to argue superiority in his sect; and unpardonable sin, for one denomination not to hold communion with another. Such must have been my course, had I embraced the religion of Christ any where else besides in the way of the church. But adored be God, He has not left things in this confused, imperfect, uncertain state. That this sect, or that one, or some other one, or all of them may be right. The longings and cravings of the immortal soul after truth were never left thus to be satisfied by only an increased hungering, or final despair to ascertain the truth, or utter disbelief that any such thing as the truth exists. Definiteness and certainty mark the actions of God—vagueness and imperfection characterize all of man's institutions. And the person honors Him most, whose belief and actions most nearly demonstrate such perfection and consistency in His works, however uncharitable and wrong this course may be considered by a short sighted and ill-informed generation so far removed from the Apostles' day.

Chap. I. I would now attempt to show somewhat the wisdom of God, and lead men to adore Him for His perfect work, by proving what it was our Saviour Christ founded called his church, and when; so that it may then be seen more naturally that the Baptist denomination was not founded by our blessed Saviour Christ, but by John the Baptist and John the Evangelist, A. D. 1534. In other words we will show that the "Bride of Christ," His church, reared her stately immutable walls 1500 years before. This point I prefer first to establish as both making the argument that is to follow shorter, and as being the natural order in which the several points stand. They are obviously no more than a tissue of sequences—and not "four distinct charges."

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* Some sect of late days, in printing a copy of the Bible, inserted "twice," instead of "time," to make it appear that ordination was not confined to Bishops or Apostles.

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Sec. 2. We have seen that an organization was made by our Lord himself for continuing the work of his ministry until the end of the world. Let it should seem that we have done it but partially, by wresting holy language from its legitimate import, we will draw a few other Scriptures in further corroboration. This we must first do of course, from the very doings of the Apostles.—Accordingly, (Acts 1,) we find them appointing a certain one (Matthias) to fill the place of Judas. The particular form of this ordination does not incidentally appear. But a more explicit case is in hand when "seven deacons" were ordained. The Apostles expressly tell the people, to "look out among them seven men, &c.; whom we may appoint unto this work." (Acts 6: 3). They alone could ordain, as having the authority from Christ to "send" others "even as" they were sent. The people, observe, were only to "look out" or "choose"—not to appoint or ordain. Accordingly the apostles prayed and "laid their hands" on the seven persons—which act duly commissioned them to minister with authority in sacred things. This form of "laying on hands" in ordaining has been the one used ever since in the Christian church. A written letter or command has never been permitted in any age of the church. A council once decided an ordination invalid that was performed by a blind Bishop, who "laid on hands," but had a Presbyter

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