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TERMS.

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Original.

A Sunday School in every Baptist Church.

A Sermon, preached by R. V. Basil Moody, Jr., of Richmond, before the General Association of Virginia, at their 23rd Annual Meeting, No. 185, June 4, 1852.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord upon God, and observe to do all the words of this law."—Deut. xvi: 12.

We have almost inevitably touched on the second part of our subject, to which we now proceed, viz:

II. THE PROFITS LIKELY TO FLOW FROM THE EXISTENCE OF A GOOD SUNDAY SCHOOL.

In estimating these, we have one important advantage. The Sunday school is no new thing. It has been variously and thoroughly tried; and it there is any one institution of human suggestion, to the benefits of which experience has given a uniform and excited testimony, it is the Sunday school. The effects, therefore, which we are about to enumerate, are not conjectural anticipations, but simple facts which have been realized in many instances heretofore.

1. *The intellects of many will be stimulated and developed.* Some of us, perhaps no other means could reach. The absolute amount of mental elevation obtainable at a Sunday school, is not unimportant. It includes those rudiments which open the way to every thing else, and which, without any additional aid from others, have enabled many strong minds to push themselves into eminence. But the actual quantity of information communicated is not the only point to be regarded. The insidious influence of association is great. If you gather the most educated and pious persons in a neighborhood, and engage them in the work of instruction, the intellectual, moral and redemptive results from a single day of association will be more than the results of a year of solitary study. In an intellectual point of view alone, the Sunday school is worth all that is to be gained by any other means with any aid for the enlightenment of the people.

There is probably no country, except Prussia, where education is more generally diffused than our own. But still how numerous and treacherous are the melancholy wastes! We are appalled by the fact that there are, in our own beloved State, 80,000 white persons over 20 years of age unable to read or write, shut out from all the increasing knowledge of this 19th century, so far as communicated by the press or the pen, as truly as if the arts of writing and printing had never been invented. Other States exhibit a still more lamentable proportion of ignorance.

It is worthy of observation, that so far as there is any religious instruction in these regions where this non-reading population is found, the Baptist and Methodist churches have had, for the most part, to give it. These are the pioneer churches, who seem to have taken the lead in this blessed work of preaching the gospel to the desolate and frontier settlements. The important place, therefore, of having a Sunday school in connection with every Baptist church is enhanced, when it is considered that thus many a light would be kindled in some of the darkest regions; that the bread of knowledge would then be borne into the midst of some of the deepest mental and moral famine in the land; for into these very spots have our church-brothers pushed their way, striving to make the wilderness and the desolate place glad because of them, and proving the identity of modern with primitive Christianity, by preaching the gospel to the poor.

It is necessary yet further to consider that the lack of education in this country is not merely the absence of a good; it is a positive evil and curse, and that not only to the individual himself, but to the society of which he forms a part.

Ignorance makes a man the piable tool of the demagogue. However stupid, however debased, he has as large a vote as you, however intellectual and refined you may be, or however large a stake you may have in the existence and security of the government. To protect yourself, you ought to be concerned to educate him, up to that point at least where he can read the laws and transactions of his country, and form some judgment concerning their meaning. But ignorance is yet more injurious; it makes him a prey to vice, and not unfrequently leads him, by its degrading influences, into the most fearful crime and violence. The only safety of this country is in the improvement of the masses in knowledge and honesty, and in true piety. Without these, the treasures of the rich and the luxuries of the secure are in the most imminent hazard; and the refinements of knowledge in the higher classes can no more avert the storm than the sails of a ship that is itself driving before the gale, can quell the wind that lashes ocean into a fury.

We have, therefore, by the very necessity of the case given pledges, to the full amount of all that we possess and all that we hope to enjoy here,—binding us to do our utmost for the moral elevation and instruction of the people of our own States. That this can only be done on a large scale by operating on the young, is too obvious to need proof. Now how shall you attempt it? In the South, the Northern common school system seems hardly applicable, on account of

the more scattered condition of the population, and for other reasons. But, if it were practicable, it is not adopted, nor likely to be. The Sunday school is practicable; whether it shall be a tested question for us, in part, to decide. I may add, that the conviction is deepened in my mind by every day's observation, as well as by every recurrence to the history of the past, that to the religious community alone we look to promote the sound, wholesome and thorough education of those who are furnished with the means of educating themselves.

The influence which might be exerted on the general literature of the country, both by diffusing the thirst and capacity for reading, and by using suitable books to be written and circulated, may be judged of by observing the past. In that large and curious portion of our literature which has reference especially to children, a striking, and in fact, a radical change occurred about the beginning of the present century, precisely coeval with the establishment of the Sunday school system.

Not the least of its glories is, that it has had the effect to leave to a greater or less degree the general mass of mind, and to elevate the taste and habits of thought of a whole people.

Among the volumes now common in our Sunday school libraries, are some which combine the results of the most profound research in biblical science and the varied learning of a number of eminent scholars; and these valuable information, which, a century ago, was confined to wealthy students, is brought freely within the reach of the children connected with a well furnished Sunday school.

2. *The union of moral with mental training would be happily exemplified.*—The Sunday school system, remarks a discerning writer, "is the only general system of education which recognizes man in his true character, as an intellectual and moral being, possessed of a never defunct spirit, whose capacities for enjoyment and misery must ever expand, and who must dwell forever with angels and the redeemed and the glories of heaven, or with devils and the damned in the woes of hell."

The minds of the young cannot remain blank a single day; nor can their minds receive impressions without their hearts also being added for good or evil. It is of the most insidious influence that the principles of religion should pervade and give life to all the instruction which a child receives.

It is said that where ordinary teachers cannot or will not, parents ought to give this kind of instruction; I grant it. Nothing can ever supersede parental teaching, nothing should ever usurp its place. But I. Many parents are incapable of usefully communicating instruction. 2. Many others are not disposed to take the trouble, and, from lack either of sympathy or ability, the duty is exclusively neglected. 3. Others commence the work, but fail steadily to adhere to it, or even temporarily in their methods of its imparting. 4. A conclusive answer to this objection is, that those who most deeply feel the obligation, and who are most competent to discharge the duty, will be materially aided; and it is found, in fact, that they are the very persons who legally appropriate, and warmly promote the Sunday school. 5. To all it is may be added, that the advantages of association are great.—The children like it better, and the same amount of work is more easily done. If the parent is incompetent to teach his older children, he gets better instruction for them; if he is a good teacher, other children besides his own may share the benefits of his superior knowledge and skill.

The effects of this moral training in Sunday schools may be looked for in this world, as well as in the next. Its influence, for example, in the prevention of crime, may be gathered in some measure from such facts as these:—Of 3,000 persons taught in Sunday schools during 20 years, after strict inquiry by Mr. Ratkes, but one had been traced to prison as a criminal. And, before a committee of the British House of Commons, it was stated, by persons long connected with Sunday schools, that not one of their pupils had ever, to their knowledge, become a common beggar. Of 500 convicts in one of our prisons recently examined, but three had ever been Sunday school scholars.

The necessity of such counteracting agencies may be exhibited most forcibly if we contemplate the vast increase of crime in our cities, and especially the astounding fact that so large a part of it is juvenile crime. The N. Y. Tribune states that of all the complaints brought before their grand jury recently for the higher grades of felony, four fifths were against persons between 14 and 21 years of age!

In comparison with other methods of moral reformation, it has the superiority of preventing what they attempt to cure. The Sunday school goes out into the highways and hedges of neglected existence, far in advance of the common school and of the pulpit, and in due time establishes both in places, where, without this beneficent agency, the crowd of neglected triffles are transformed into lemons, requiring the penitentiary and the jail.

Those considerations appeal to every lover of mankind. We pass, however, to a benefit immeasurably higher, and more important in the view of a Christian people, when we urge that

3. *The early conversion of the children is rendered more probable.* I am aware that there is a good deal of latent skepticism in many minds, when the conversion of children is spoken of. To me, however, there is nothing more desirable, nothing for which I am willing more ardently to labor, and which I will more eagerly expect, until it is accomplished, than the conversion of children, just as early as they can become subjects of correct moral impressions, and of a saving change. I speak of their early conversion, not of their being early associated with the church. That is quite another matter, and one which we must not now pause to discuss.

How early may children be truly and thoroughly converted? There is danger indeed of presuming that they are converted before they are; of crowding the church with the young and unformed, whose age is too tender, and whose minds are too plastic to be sure that any impression is genuine or permanent, and who are too little accustomed to self-cultivation to distinguish clearly the exercises of their hearts. This danger should be sedulously guarded against.

But is there no danger on the other hand?—When have defined the age at which you suppose them to become accountable and responsible, is

it not possible that you may be mistaken, and that that solemn accountability comes on as early as you suppose? Or if you are correct in fixing the time, are you sure that they may not pass it and die unconvinced, while still quite young? O! if they live to maturity, are you able to estimate what influences of evil are perpetually operating on their minds, what weeds of wickedness are growing rank in the fertile soil of their hearts, what corrupting associations, what pernicious habits are formed, what bad learning they are acquiring, which must all be unlearned? Early in life the advantages for conversion are greater, the conscience is comparatively unburdened, the heart is tender, prejudices are few and feeble, and they readily yield to, and more permanently retain the impressions made on them during that period.

If they are not converted while young, they have lost all that time for self-improvement. It was a period in which there might have been growth in grace; instead of that, the opposite principle has been permitted to luxuriate. Let us not esteem lightly so many years of youth saved from the service of Satan, and spent in the service of God.

Their early conversion gives the cause of Christ earlier use of their powers for good.—How much has been accomplished by many who died young, and who, if they had not been early converted, and early intrusted into *secular* labor, would have had no reason for labor at all? Eternity alone will reveal the influence of such men as Pollock, Henry Martin, Boardman, Kirk White, and scores of others younger even than they.

Again; if we would seek the most lasting and efficient agents for any purpose, they must be sown in among the young, who have more capacity of endurance and of adaptation to varying circumstances, and who can stand more of wear and tear. They will be living when we are dead, increasing in vigor while we are declining, and working when wise and older heads have worn out. This principle men of this world understand. Politicians everywhere seek to interest and initiate the young in their views of government. It is said that "Cæsar, when plotting the overthrow of the Roman Republic, and the Grecian tyrant, when seeking his country's subjugation, sought among young men those who might be made the instruments of their designs. And, in modern times, it has been through the education of the young that the Jesuits have swayed the thrones of Europe, and that the Russian Church has extended her morbid despotism over the nations of the east world."

But why need I dwell on such arguments when we have the mind of an objective and most efficient testimony on the subject? We are told that on one occasion Jesus "spoke in spirit" when asked, "What occasioned thee thus?" Jesus' answer was, "I have seen almost a hundred of sinners." It was when he heard the praises of children; and he said, "I think thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—On another occasion we are informed that "he was much displeased." It was not when personal indignity was offered to him, nor when they mocked him, nor when they put upon him. It was when they forbade a child to come unto him, and he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

But it is asked, how do Sunday schools render probable the early conversion of children? I might leave the question to be answered by facts. The experience of a half century assures us that they do. If we could give no explanation of the mode or reason of it, this would be enough. But another answer is also at hand. Religion is knowledge; and knowledge is power. If it do not necessarily produce piety, any more than good seed produces wheat, whether it is sown, and cultivated, and watered by the rain, and warmed by the sun, or not; but there is no crop of wheat without seed, and there is no true religion without knowledge. This knowledge the Sunday school aims at imparting, and in doing so has two great advantages. (1) It begins at the beginning. It takes men in the formative period, and in the plastic state of his character. (2) It employs a method admirably adapted to efficacy upon persons of all ages, but especially with the young. The pulpit needs its aid in this primary work, for a large part of preaching is necessarily above the level of children's understanding, and would be very meagre and unworthy if it were not so. The advantages of a direct personal access, which the Sunday school affords, over the ordinary method of general public address, I have here illustrated in the only way I can. Two men have the same number of bottles to be filled with water. One ranges them all in rows, and then dashes at them bucket after bucket of water, till after a while they are filled. The other takes a little pitcher, and quietly pours the water into each bottle by itself. It is easy to see which would accomplish the work first, and with less trouble and waste.

[To be Continued.]

A HOLY LIFE.—The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures, but none so efficacious as leading a virtuous, upright, and well ordered life. There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best method for a parent can see each child to be a virtuous example, a legacy of holy remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend is more efficacious to strengthen such as do stand in virtue's ways, and to cause up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or promises of Christ, but to his own character. The beauty of that holiness which is enshrined in the few brief biographies of the Man of Nazareth, has done more to regenerate the world and bring in an everlasting righteousness than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

Religious Miscellany.

Webster on Evidences of Christianity.

Mr. Webster seldom introduces political topics, but generally such as are appropriately scientific, literary, or religious. He never seems more at home than when discoursing upon the holy themes which employed the thoughts of inspired prophets and anointed kings of old.—He quotes the sublime language of Job, Isaiah, and Solomon, and "gives the sense," too, with an emphasis and beauty seldom exhibited in the sacred desk. He admires the orators of Greece and Rome, but deems them

"Far beneath the prophets As men divinely taught, and better teaching The solid rules of civil government, In their majestic, unequalled style. Then all the oratory of Greece and Rome; Is them is plainer thought and earnest heart. What makes a nation happy and keeps it so."

A few evenings since, sitting by his own fireside, after a day of severe labor in the Supreme Court, Mr. Webster introduced the last Sabbath's sermon and discoursed in animated and glowing eloquence for an hour on the great truths of the gospel. I cannot but regard the opinions of such a man in some sense as public property. This is my apology for attempting to reveal some of those remarks which were uttered in the privacy of the domestic circle.

Said Mr. Webster: Last Sabbath I listened to an able and learned discourse upon the evidences of Christianity. The arguments were drawn from prophecy, history, with internal evidence. They were stated with logical accuracy and force, but, as it seemed to me, the clergyman failed to draw from them the right conclusion. He came so near the truth that I was astonished he missed it. In summing up his arguments, he said the only alternative presented by these evidences is this: either Christianity is true, or it is a delusion produced by an excited imagination. Such is not the alternative, said the critic; but it is this, the gospel is either true history, or it is a consummate fraud; it is either a reality, or an imposture. Christ was what he professed to be, or he was an impostor. There is no other alternative. His spotless life, his earnest endeavor in the truth, his suffering in its defence, forbids us to suppose that he was following in the illusion of a heated brain. Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life and the sublimity of his death, is it possible that he would have died for an illusion? In all his preaching the Saviour made no popular appeals. His discourses were all directed to the individual.

Christ and his apostles sought to impress upon every man the conviction that he must stand or fall alone, he must live for himself and die for himself, and give up his account to the omniscient God as though he were the only dependent creature in the Universe. The gospel addressed the individual alone with himself and his God. To his own master he stands or falls. He has nothing to hope from the aid and sympathy of associates. The debilitated advocates of new doctrines do not so preach. Christ and his apostles, had they been deists, would not have so preached. If clergyman in our day would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying: "You are mortal; your probation is brief; your work must be done speedily, you are immortal too. You are hastening to the bar of God, the Judge stands before the door. When I am thus admonished, I have no disposition to muse or to sleep. These topics, said Mr. Webster, have often occupied my thoughts; and if I had time I would write up to them myself.

The above remarks are but a meagre and imperfect abstract, from memory, of one of the most eloquent sermons to which I ever listened.—*Congregational Journal.*

Visions of Eternity.

Time is short, and eternity is long; yet in this short time I must prepare for a long eternity. O! what a duration is before me! But what an illumination is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly, when I compare eternity with time, I am at a loss to find eternity does not swallow up time in my concerns and meditations. With what night visions, deceptive fantasies, and delusive dreams, are we entertained here, in comparison of that divine understanding, intuitive knowledge, noontide discoveries, vigor and activity of soul, we shall be possessed of when we awake in immortality from all the slumbers of a transitory life! And yet (woe is me!) and I am not more anxious to grow in earth than to grow for heaven! Will not the fear of temporal losses a time to balance the joy I should have in believing? While God and glory have a passing meditation in my heart, have not the vanities of the world a permanent mansion? Does not worldly sorrow take deeper root in my soul than spiritual joy? And when my thoughts are carried out by me, while vanities reap the whole harvest, sacred things are scarce the tithes! Is this, alas! the behavior of a candidate for bliss, the practice of an expectant of glory? One thinks least of what he loves least. On momentary conclusion that I love God least, since he is least in my thoughts! But let me rise in my contemplation, and see the goodly hosts of the ransomed nations, dwelling in the noontide displays of his glory, possessed of pleasures free as the fountain whence they flow, and full as their unimpaired desire. Their souls are repaid with the most refined satisfaction, sacred delight, and substantial joy. What an august assembly are the inhabitants of the better country! wearing crowns, holding sceptres, reigning on thrones, walking in white, exalted in their nature, their conceptions bright, their visions cloudless, their thoughts elevated, their songs transporting, their happiness concentered, their love burning, and all their powers entranced forever!

Faith without works is dead.

The Mysteries of Divine Providence.

To perceive an act it is necessary to understand the aim of the actor. Ignorance on this point not unfrequently involves observers in perplexity or misapprehension. The old lady who lived congenially to the great philosopher Newton, took him to be a silly man sunk into the thoughtlessness of an idiot and a sensual child, because she frequently saw him solemnly watching the soap bubbles, which he created from a bowl of suds and a pipe. But when she learned that by means of these very bubbles, he was intensely studying the laws of light, she readily changed her mind and viewed him in his true character.

Many of our perplexities concerning the *mysteries of divine Providence*, as we term those acts of God which we cannot understand, grow out of our failure to keep in view the great aim of his government. We view solitary facts in their own light and wonder what they mean and why they are permitted. Providence appears to us as strange, as inexplicable, and as inconsistent as the act of the philosopher to his non-reflecting and ignorant observer. Examined by the light of the Divine aim, they would wear the aspect of beautiful and loving consistency.

Can we know what that aim is? Is it revealed? May it be understood? We think so. For it appears that the object of the atonement and of the providential government of the world is one of the same. In the former, God aims to restore a fallen race to purity; to "present every man perfect in Christ Jesus"—in the latter he directs the affairs of men so as to place them in circumstances most conducive to their salvation. This is distinctly asserted by the great apostle, in his celebrated discourse on Mars' hill, where he expressly teaches that God governs the affairs of men so "that if they should seek the Lord, if happily they might find him and find him," and this delightful truth has the highest possible confirmation in the fact that the government of the world is in the hands of Christ. From his mediatorial throne goes forth the power which upholds the physical universe, governs the nation of the earth, and protects the birds which grow upon a disciple's head.

What a beautiful thought is this! What light and lustre it sheds upon the common places of life! What many it imports to millions of seemingly distant events! Looking on the nations and on individual history, we see what appears to be a strange medley of mysteries, and wonders and contradictions. We look again; we regard not these facts as God's means of making man sick of sin and desirous of piety, and the contradictions disappear, the mysteries vanish, and all things stand as consistent parts of a great and beautiful whole. Everywhere we see God reaching the people how bitter a thing it is to stray from unsatisfactory, and even wretched, life as he has in view; how beautiful and blissful is virtue. Everywhere we see him maintaining the glory of his own character, astonished by a single violation of the great principles of righteousness. Every fact is like a line of light leading to a common focus. And though in reaching its focal point it passes through a medium too dense for us to trace its passage distinctly, yet we may feel assured it will not fail of doing so; for the Lord is King, and he governs all things and all men in strict accordance with the ends of the Saviour's death.—*Zion's Herald.*

THE CHURCHES OF ITALY.—The churches in Italy have no pews, but are supplied with richly carved chairs, which are piled up in a corner of the nave, and hired out to the public at the lowest possible remuneration. This placing of chairs, together with their removal the moment they are left unoccupied, causes a continual movement in the church, for the worshippers come and go just as they please. This plan also causes a sort of separation of rank among the worshippers, between those who can afford to hire seats and those who kneel upon the ground. But it is not this alone which strikes a Protestant, who is accustomed only to gaze upon a Sunday, in his holiday clothes, to devote a couple of hours to his religious duties, and then to feel that, so far as the outward worship of Almighty God is concerned, he has nothing more to do until the succeeding week. Here, on the contrary, laboring men may be seen coming in, dressed in their working jackets, and with their instruments of labor to their hands, to offer up in haste a passing prayer.—Women, also, on their return from market, enter the church and setting down their baskets by their side, kneel upon the ground, and cross themselves devoutly.—*Leander's Italian Sketch Book.*

A TOUCHING INCIDENT.—A passenger who was on board the ill-fated steamer Henry Clay, tells the following most affecting incident connected with that awful tragedy:—

He had been on the bow of the vessel, and was one of the first to escape. Upon reaching the shore, he counted twenty-three persons who sunk to rise no more. He sickened at the sight, and was just turning to leave the spot, when he saw a little boy, only seven years of age, emerge from the smoke and flame on the after part of the promenade deck, kneel down and clasp his hands, as if in prayer. He remained in this attitude for a moment, and then leaped into the water. A moment watched the little fellow as he went under the water, expecting not to see him again. Presently the young hero rose to the surface, brushed aside his shaven ringlets, and struck out manfully for the shore, which he reached in a short time. Upon landing, he sat down upon the bank, exclaiming—"O, these poor people! I wish I could save them!" and then burst into a flood of tears, at the awful scene of suffering and death before him. What a noble heart was in that boy, who, so young, could not only ask deliverance of his Heavenly Father, but feel for the sufferings of others.—Does it not also speak volumes in praise of the mother of that boy?

A NATURAL EFFECT.—A Baptist from Georgia went into another State to place his daughter at a Peder-baptist sectarian school. He had made all necessary arrangements for her stay, when it occurred to him on taking leave to mention his wish that she should attend the Baptist church. "O, no," said the teacher, "that is a matter of no consequence; after she has been here a few weeks, she will most prefer to attend our church." "If that is the case," said the parent, "my daughter cannot remain here!"—And he took her away.—*Biblical Recorder.*

The Bible is the Word of God.

We select the following from the lecture of the Rev. N. L. Rice, D. D., delivered during the last year, as one of a series, at the University of Virginia:

The Bible is the Word of God. Is not this conclusion both legitimate and inevitable? Do you say, No! Then take a bold stand and maintain the following positions:

First, That a succession of vile impostors and deceivers (for such were the writers of the books which compose the Bible, if they were not inspired) through a period of fifteen hundred years, when universal corruption prevailed amongst all nations, became the authors of the purest code of morals the world ever saw. A code condemning most severely vice in all its form and shades, commending most strongly every virtue that can adorn the human character, and enforcing its requirements by every possible motive.—It proclaims the mind with its passions to be true by every avenue! A code of morals which has been cherished by the good and hated by the evil in every age, and which, wherever it has been received as divine, has done up the fountains of pollution and misery, and opened those of purity and joy! A code which has proved alike an inestimable blessing to individuals, to families, to communities, and to nations! Come forward and hold it fast! maintain that false principles produce purer morals and more elevated virtue than the truth, and therefore, that falsehood is a greater blessing to men than truth!

Secondly, Then proclaim to the world that a succession of ignorant, unprincipled men, in the darkest ages of the world's history, wrote a book, embracing in its vast range, not only theology, but several of the most important branches of science, as history, chronology, geography, law, mental and moral sciences; which book has successfully asserted its claims as a divine revelation, over the most enlightened nations, and over many of the most gigantic intellects, richly stored with human learning; nay, which gave to the greatest philosophers the true clue to their discoveries, and is the most successful patron of learning in all its branches. Proclaim it, that ignorance is wiser than wisdom—that darkness shines more brightly than the light.

Go further, and affirm that those degraded, ignorant men did better understand, and more clearly teach, the great principles of liberty, civil and religious; did more fully define the duties and guard the rights of individuals, in all the relations of life, than any other men who have lived; and through their writings have broken, and are breaking, the yoke of tyranny, and proclaiming liberty to the nations.

Tell it to all, that the greatest impostures the world ever saw has been the greatest blessing the world ever enjoyed; has done more than all other causes to dry up the fountains of human crime and wretchedness,—to make every man a blessing to his fellow-men, and every a blooming paradise; to meet and satisfy the noblest aspirations of the human mind, inspire it with glorious hopes, smooth the rough pathway of life, and make the dying hour an hour of peace, and triumph, and joy.

(Who is not prepared to assert absurdities so glaring, must acknowledge the conclusiveness of the argument, and admit that "all Scripture is given by inspiration of God.")

Bunyan's One Book.

The Bible have been called Bunyan's one book; and his case corroborates the common notion, beware of the man of one book; of one who by frequent perusal has drunk so deeply into a book's spirit, has got so much into its thought and feeling,—travels, in short, so easily and naturally in its track, that without any conscious imitation his works become duplicates of the original. This is true of the other books, but much more of the Bible. It is a Proteus, and he who bathes in it comes out dipped in gold; nay, it resembles that other fabled stream which made the bathers invulnerable and immortal.

Bunyan had read little else; he had read it too in circumstances which nurtured and branded its language upon his soul; he had read it as its blessed words swam on his eyesight through tears; he had read it amid the Slough of Despond; by the red lightnings of Sinai; and he gazed upwards from the Delectable hills to the far streaming glory of the city; even in the Valley of the Shadow of Death, he had continued to clasp words unable to see it; every chapter in it was a chapter in his history, and every verse touched and thrilled some chord in his being. Like the poor man's lamb, "it lay in his bosom, and was to him as a daughter." Many millions have loved the Bible, but few question if any one surpassed or equalled Bunyan in the depth and fervor of his love. Many have framed abridgements, and made entire transcriptions of it, but Bunyan's concordance was his memory, and it lay all transcribed, every word and syllable of it, in his heart.—*Eclectic Review.*

THE HUMAN FRAME.—The body is constantly undergoing change in all its parts. It is supposed that no person at the age of twenty has one particle in any part of his body which he had at ten, and that still less does any portion of the body he was born with, continue to exist in or with him. All that he before had has entered into combinations, forming parts of other things and animals—vegetable or mineral substances, and the body he now has will be resolved into new combinations after his death.—*Farmer and Mechanic.*

STORM.—A very severe storm passed over Panama, Miss., on the night of the 10th. It blew down trees, fences, etc. It lasted but a few minutes, and we believe it was but a hundred or two yards wide in its course. No houses were blown down, and so far as we know, there was no damage done by it, more than blowing down a great deal of corn.

A GREAT FEAT.—A great feat of pedestrianism was to commence at Hoboken, N. J., on the 17th inst., and is to continue ten weeks, two days and six even hours. The feat is to be performed by F. H. Gibson, the great pedestrian, for a wager of \$3000 aside. He is to walk in the first place 1250 miles in 1000 hours, and then 1250 half miles in 1000 half hours, and lastly 1250 quarter miles in 1000 quarter hours.

He who clips away the truth and puts in a patch of falsehood to make measure, is likely to become a skillful manufacturer of lies.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, SEPTEMBER 22, 1852

J. B. STEELE, Corresponding Editor.

REVIVALS.—Our hearts are cheered by revival intelligence from all parts of the south-west. Especially do we rejoice in the gracious manifestations of divine power in various portions of Alabama.

CONVERTS FROM POPERY.—Nine persons publicly renounced Popery on Sunday evening June 20th, in the church of St. James, Litchford, near Warrington, and were received into communion with the church of England, by the Rev. James Wright.

Several candidates were recently baptized in Hamilton, N. Y., by Elder A. Perkins—two of the number were Adoniram and Elsiebeth Johnson, the two eldest sons of that apostolic missionary, the late A. Johnson.

RELIGION AMONG THE INDIANS.—The Chickasaw Presbytery reports that the most of its churches have received accessions during the year, and in seven or eight instances the additions have been considerable and highly encouraging.

FINE EXAMPLE.—Our foreign papers state that a gentleman in Leicestershire, England, who has been engaged in Sabbath school work forty years, has just built a new school for three hundred and fifty scholars in a populous part of the town, defraying himself the whole expense of the ground building and all. A worthy example.

The U. S. Frigate Independence, which recently arrived at New York, during her absence was the scene of a glorious revival of religion and returned with over a hundred converts.—This great work took place at a foreign station, and is without a parallel in the history of our navy.

ADDITIONS BY BAPTISM.—The Western Recorder reports the following additions in Kentucky: To Reed's Creek church 40; to Knox's Creek church 30, and to Hanging Rock 16. The Christian Index reports the following in Georgia: To Sardis church 21; to Black Spring 26; to Baird's 20; to Providence 45; to Sardis, Henry county, 54; to Bethel 29, and to Hepzibah 12.

The Biblical Recorder reports in North Carolina: Cashie church, Bertie county, 26; Sharon church 37; and Garay Creek church 33 or 34 converted.

The Western Watchman contains a notice of the death of Dr. William Jewell, to whose munificence the Baptists of Missouri are principally indebted for their educational institution, the "William Jewell College." Dr. J. was a native of Loudon county, in this State. When 8 or 9 years of age he removed with his father to Kentucky; but for the last twenty years has been a resident of Columbia, Missouri. He was a warm friend of education, and a truly benevolent and philanthropic man.

The Methodist propose to erect a Methodist Episcopal Church in Paris, to be occupied by an American minister, to preach in the English language, for the benefit of the resident and visiting Americans in that city.

Kossuth was living in great privacy in London, at the last accounts, and attracted no public observation or attention whatever. He is said to express great horror of, and aversion to, the Derby government, who, he fancies, would, if possible, betray him to the Austrian government.

The cause in Texas is gradually moving forward. The Lord is raising up some promising young brethren in the ministry. The Baylor University is more flourishing than at any former period.

CHANGE OF ADDRESS.—Rev. J. B. Hanson, having removed from Lincoln to Clinton, Hinds county, Miss., requests his correspondents to address him at that place.

Rev. Hanson Lee has changed his location from Brooklyn, Ala., to Mossy Creek, Jefferson county, Tenn., where he goes to take charge of a Baptist Seminary, and therefore wishes his friends to address him there for the future.

The Mississippi River Association meets with the Fort Adams Church, Wilkinson county, Miss., on Saturday before the third Lord's day in October next.

PROSPERITY OF THE BAPTIST CAUSE IN TEXAS.—Brother J. W. D. Creath, writing from Huntsville, (Texas,) says:

"Our brethren and sisters are making noble efforts in this place to build a good Baptist house of worship. It is to be ready for our State Convention, which meets here next June, if the Lord will.

Dedication.

The new house of worship belonging to the Baptists at Dayton, was dedicated on Sunday, the 12th of September, by an appropriate prayer and sermon, delivered by the Rev. Dr. Maule. The Church takes this method of offering their cordial thanks to our beloved brother for his very able and effective address, which will be long remembered by them and the large assembly present; also to our esteemed brother, L. L. Fox, for his impressive discourse in the afternoon.—We would likewise tender to the citizens of Dayton and vicinity, our acknowledgments for their liberal contributions, which enabled us to build a house so commodious for the worship of God.

ED. BAPTIST.

Notice.

The Central (Miss.) Association, will convene with Mt. Zion church, instead of Mt. Auburn, as heretofore published.

Justification.

In our last issue we presented the scriptural doctrine upon this important subject. We endeavored to show forth the great doctrine of justification by faith—that God has determined to treat every believer in Christ as if he were righteous, or had never sinned—that this was the unmerited gift of God, solely on the ground of Christ's perfect righteousness imputed to the believer—that this was received through the grace of faith—that this faith was not itself meritorious, inasmuch as God bestowed it upon the sinner, who without such a gift must remain forever unjustified—and that good works could have no manner of influence so as to secure justification before God. Thus much for the doctrine: it remains for us to show what relation our good works can have with our justification, and to reconcile if possible the apparent discrepancies in the teachings of Paul and James upon this subject.

What relation then have good works to the believer's justification? We have seen that they can have no influence in procuring us salvation, for the procuring cause of our justification is the righteousness of Christ; nor can they have any influence as means or instrumentalities for the attaining of this grace, inasmuch as faith is the instrumental cause of our justification before God. Good works then can neither procure salvation for us, nor become a means by which we can attain unto it. The former proposition would deny the work of Christ, the latter would destroy the work of the Spirit upon the soul.

Are good works necessary? We reply unquestionably, they are. But in what respect are they necessary? We reply, necessary to salvation, inasmuch as we cannot be saved without them. But not necessary in the sense of condition, unless the effect is a condition of the cause, or the consequent a condition of the antecedent.

Good works then are evidences of our justification. They are the necessary proofs of the genuineness of our faith. Faith is the hand that receives the blessings, but it is only a faith that is evidence by good works. Any other faith is vain, being alone, and hence is a dead faith, and of course could have no possible bearing upon our justification. Not so with a living faith. That unites to Christ; that apprehends the blessing; that grasps the promise; that receives the righteousness of Christ: the proof, the evidences of all this are good works. Such is the connection they have with the believer's justification, and no further.

The Apostle Paul presents this question in the same light. He plainly declares that by the deeds of the law, no flesh shall be justified, but he does by no means deny the importance of obedience. For immediately upon affirming that "a man is justified by faith without the deeds of the law," (Rom. 2: 28) he asks the question, "Do we then make void the law through faith? God forbid: yea, we establish the law." That is, we establish the law by affirming it as a rule of life to ourselves and all others who believe in the Lord Jesus Christ. Paul gloried in the cross of Christ, regarding it as sufficient for his salvation. The doctrine of justification by faith, was insisted on by him, in the strongest terms, and yet no one could contend more earnestly for holy living. With him the Christian creed in Christ Jesus, was to "walk in newness of life," and to be "led by the spirit of the Lord." The disciples with Paul were regarded as a "peculiar people, zealous of good works."

Nor does James in his epistle contradict the Apostle Paul in reference to this doctrine, but in every respect most plainly harmonizes with him. Still it must be confessed there is considerable difficulty connected with the subject. Infidels, especially Voltaire, have seized upon these apparent contradictions, to sneer at the sacred Scriptures. Luther felt this difficulty to such an extent as to lead him at one time to deny the inspiration of James, although afterwards all his doubts were fully removed. It is important to pay proper regard to these seeming discrepancies, and if possible, reconcile them. We propose to devote a little attention to this difficulty.

Now it is of paramount importance that the nature of the difficulty be clearly understood, before the statements of the two writers can be reconciled. The chief point of difficulty is this; that these two writers seem to contradict each other in plain terms. Paul declares "By the deeds of the law shall no flesh be justified in his sight." "We conclude that a man is justified by faith without the deeds of the law." Rom. 3: 20, 28. See also Rom. 5: 1—Gal. 2: 16; 3: 11; Titus, 3: 5, 6. James, on the other hand, says, "Was not Abraham our father, justified by works," ver. 21, and "Ye see then how that by works a man is justified, and not by faith only," ver. 24, seeming to regard our works as having considerable to do with our justification. The difficulty becomes greater when it is remembered that both Paul and James refer to the same illustration—the case of Abraham. Paul uses it to prove that justification is wholly by faith: Rom. 4: 1, 3, while James refers to it for the purpose of showing that justification is by works: James ver. 21, 22. Now on the supposition that the same writer had penned these two seemingly contradictory statements, the difficulty will appear the more obvious. But is just the same though two writers are in question instead of one. The following considerations, we think, will remove the difficulty.

James is evidently arguing against those who substituted their speculative notions of belief, for the whole of true religion. He asks of such, what profit was it to be a man though he declared he had faith, and had no works of holiness to which he could appeal as the evidences of his faith. "Could faith save him?" Without doubt, a true faith would, but not such a faith as James alludes to, that is shown to be spurious by its want of evidence. Genuine faith produces holy fruits, and is proved to be true by its influence upon their hearts and lives. A dead and worthless

faith would not be followed by good works, but would be indicated by only empty professions. A faith thus inactive and in operation, can by no means justify its possessor. God could not approve such a faith, and there is nothing in it that could demand the approval of the world. The language of James then may be regarded as showing what kind of faith it is that justifies.—The doctrine of Paul has been abused and perverted by wicked men, and it is the chief object of James to vindicate the doctrine of Paul from the false inference drawn from it, by showing that a living faith and not a dead faith was necessary to justification—that it was impossible to attain eternal life by any faith which was not evidenced to be genuine by a holy life.

Paul declared that justification can only be accomplished by faith, and James affirms in addition to this, not contrary to it, that it is by a faith that produces holiness, and no other. In other words, a faith without works is no faith whatever in the evangelical sense, and hence it cannot accomplish our justification. Paul shows how a sinner is to be justified, and James, regarding the sinner from a very different point, after his profession of belief, shows how the world is to be convinced of the genuineness of his faith. The question of James is a strong negative, "can faith save him?" v. 14. The meaning is "can such faith (γὰρ ἡ πίστις) save him?" By no means, and the reason is evident; it is a dead faith, and not the living faith to which Paul alludes.

Both writers refer to the same person as an illustration. But this does not show any contradiction, for Paul refers to the time when Abraham believed unto salvation, and James to the special act in his life which proved his faith to be genuine—the offering up of Isaac—which took place long after the period Paul refers to: Paul speaks of Abraham's saving faith, and James of the evidence of it, viz: the offering up of his Son. This distinction at once removed the difficulty.

Besides, so far from contradicting each other, Paul and James held to the very same doctrine. James held to the doctrine of justification by faith as well as Paul, for he quotes, "Abraham believed God, and it was imputed unto him for righteousness," and does not deny it, but shows its fulfillment by the acts to which he refers. Paul, on the other hand, believed that good works are necessary to show the genuineness of faith. He agreed with James in this. How often does Paul insist upon the importance of good works, and how good an illustration was his entire life as a Christian, of his views on this subject.

Thus considered, the teachings of these two inspired writers not only harmonize, but mutually strengthen each other. It is faith alone that interests us in the mercy of God, through the merits of Christ, for justification; but it is a faith that "works by love" and is connected with a new creation unto holiness.

But no faith, that does not produce good works, can justify a man before God, and as the world can only judge from evidence, there is sound sense in the declaration that "by works a man is justified," and that too, in perfect consistency with the doctrine of justification by faith alone.

Paul wrote against those who objected to the doctrine of justification by faith, and James wrote against those who perverted and abused it.—Both views are useful to the humble and prayerful follower of Christ. Thus on the one hand, he is guarded from trusting to his own righteousness for justification, and on the other he is warned of the evils of Antinomianism. He is shown that the righteousness of the Lord Jesus Christ, properly received by the sinner is sufficient for his justification, but that his faith however great is absolutely a dead carcass polluting and offensive, unless it results in a holy life.

In this article we have not advanced the position that James necessarily refers to a justification before men, although we believe this is included in the meaning of the Apostle. We have no doubt that James had some reference to the judgment passed by the world upon the Christian, since evidence is the only justification that the world can have anything to do with; but this view is not necessary, because it is true that the sinner is justified before God only by faith, but a faith that produces good works.—Such was the view of James—first, that it is only by faith that a sinner can be justified, and second, that justifying faith is evidenced by good works, and such a faith alone is acceptable to God. Let no one then be vain enough to depend upon his own works for salvation, and let no one deceive himself with a faith, which "being alone" and unproductive of holiness, is no better than the faith of devils and will lead them to their last.

J. B. S.

Called Meeting.

Brother Chambliss—Agreeable to a notice previously given, several churches sent up delegates to meet us in the Convention, at the Baptist church at Shook Creek, Shelby county, on Saturday before the 1st Sabbath in November, 1851, for the purpose of forming a new Association. The Convention was organized by the appointment of Elder T. P. Holcombe, Moderator, and W. K. Deshazo, Clerk. Some discussion was had as to the propriety of forming a new Association; but in consequence of a number of churches not sending any delegates to the meeting, as was expected, and not having any evidence that any thing like a respectable number of churches would unite in forming said Association, it was agreed to postpone the matter for the present and appoint another meeting.—Accordingly another meeting was appointed to be held at the Bethesda Church, Shelby county, about seven miles North-East of Columbiana, on Saturday before the 1st Sabbath in November, 1852. At which time and place all the churches in favor of forming this new Association are requested to send up delegates.

T. P. HOLCOMBE, Moderator.

W. K. DESHAZO, Clerk.
Monticello, July 2, 1852.

[From the Religious Herald.]

Indian Missions.

Rev. R. B. C. Howell:

DEAR BROTHER:—I intended to have written to you two months ago, but waited to glean something more interesting to write about.—Our school closed on the 9th of July, and we will have a vacation nearly three months, which time I am spending in preaching the Gospel in the regions around, as much as the situation of my family will permit. Our examination was attended by large numbers of natives, many of whom seemed to take great interest in the exercises, but most of them were totally ignorant of what was going on. Many, however, came to get a good dinner, which is of some consequence in the eye of an Indian. Very few of the visitors could form an opinion about the progress of the pupils, so that we had few to condemn or praise us for our labors. We reported nine of our pupils prepared to transact common business—or in other words, who have got a good English education. As this is as much education as we can consistently give them; and there will be many left still, to grow up without an education of this kind. If some of our benevolent friends in the States, who are supporting beneficiaries at our schools, would leave it to the teachers to select beneficiaries from among those who are qualified for common business, they would not be so often disappointed in their expectations. For the teachers are best acquainted with the character of the pupils, and have an idea which of them may be useful. They ought to be selected with reference to their moral character, intellectual capacity, and desire for further improvement. I have the subject over in all its bearings, and have come to the conclusion that it would be best to give up the old way of selecting wild Indian youths as beneficiaries, for so many of them turn out bad.

George W. Waller, the youth whom I mentioned in my last, and who has been adopted as a beneficiary by friends in Virginia and Georgia, is a young man who will deserve an education. Although not gifted with such a strong intellectual capacity as some few that we have, yet by constant application to his books, he has surpassed them. He is the most unwearied scholar that I have ever seen of his age; has a great thirst for both spiritual and intellectual knowledge. He is truly thankful to his friends in the States for their liberality. We have two or three others in school who ought to have the advantage of a liberal education. Their moral character and capacity to learn are good. They have a strong desire for further improvement.—One of whom is William Jones, who has neither father nor mother, and is very destitute. He has a tolerable good English education, and is too young to be cast out upon the charities of a friendless world.

I am just in receipt of a letter from one of our pupils, and as you may like a variety, I will transcribe a short paragraph of the letter, that you may see how much our pupil appreciates the advantage of an education:

"Since I left Armstrong and came to this place, I have been thought great deal to you all; and how much pleasure while I was with you, and how pleasant we all unite together in school room; and on Sunday, to hear the preaching the Word of God, and to think about Jesus Christ, who is so good to us, and has died in our place in order that we might be saved. And still I am thinking about you all now; and I am here to thank God, and to pray to God that he may lead me in the way to Jesus Christ, because I know that Jesus Christ is the Son of God. And the Bible tells us, it says: 'I am the Lord thy God which leadeth thee to profit, which leadeth thee in the way thou should'st go.'"

Since the close of our school, I have had an opportunity to visit some among the natives, and I am truly delighted with the moral, social and political improvement of the people. I have not seen a family without a field of corn and plenty of vegetables. The wigwam has given place to good, comfortable dwelling houses. The Gospel has done much for this people; but still there is great room for improvement. There are many traits of character far from being pleasant to an enlightened eye. Many vicious habits of old standing, painful to the hearts of good men,—which have not been fully eradicated, and can only be done by the increasing light of the Gospel. Very many of the natives only hear the Gospel occasionally through interpreters, which is, no doubt, an imperfect method of imparting knowledge, as most of the interpreters have only an imperfect knowledge of the English language.

In conclusion, I wish to say a few words about the prospects of our church.—I mean the Baptist church. We have everything to discourage us. Before I left the States, I had frequently heard it remarked, that the missionaries to the Indians were lost in the prayers, sympathies and contributions of American Christians. I now see that it is so. Why it is so, I know not; for, if the whole truth was known, I doubt not, but that the missionaries among the Indians have to endure as many privations, suffer as many hardships, and labor as hard as our missionaries in Asia. At present, we are suffering for the want of help. We have been making use of the Macedonian cry for some time, but no one responds. Our church extends over quite a large tract of country. The members are very scattering—situated as we are, we cannot possibly attend to them. They are in a manner as sheep without a shepherd; and every week brings us the sad intelligence that the wolf has devoured some of the tender lambs—yes, and some of the old sheep too. Our hearts are pained, and we are bowed down. We cannot do our duty at the Academy, and our duty to the church. And, unless we get help, the church or the Academy will certainly go down. If we let the Academy go down we shall lose the whole of the little influence that we have in the nation. And it will, at the same time, bring our denunciation into

bad repute among the natives. Our Board is talking about new fields, which would be very desirable, indeed. But our theory is, that it is better to have one field well cultivated than two half cultivated, and left to be overrun with weeds, which will be the case with this, unless another laborer is sent us, who shall be able to devote the whole of his time to its cultivation. Our church extends about one hundred miles one way, and perhaps, about fifty or over in another direction; and, it ought to be divided into three or four. So you must see for yourself that it would require the whole of one man's time to cultivate such a large field besides our help.—But we have some things to encourage us. God is on our side. The Head of the church has said, "I am with you always, even unto the end of the world." We occasionally have additions to our church, which makes us rejoice. But I must close.

Praying that you may enjoy the constant smile of the Redeemer, and commending yours and mine to the care of our heavenly Father.

Very truly your friend

And brother in Christ,

ANDREW MOFFAT.

* Four Mile Creek church, Henrico county, Va., and Dr. Turpin, Ga.

Dear Brother Chambliss:—Under (as I trust) a grateful sense of our obligations to the Head of the Church for his mercy to us, and knowing the pleasure it affords all the true friends of Zion to hear of her prosperity, even in a small degree, I propose to give you a brief outline of operations, in the churches of which I am pastor, since my settlement with them.

I think it was the first sermon I preached at Centre Ridge church, after my acceptance of their call, that was blessed to the awakening of at least one individual, a young lady, whom I baptized some ten days ago, in an adjoining county. Although we received the early evidences of the willingness of God to bless, it was not until some time in February, that there was any thing like a general attention to the subject by the unconverted. The first development of it occurred thus:

A few of the young persons had called on us to make a social visit. The conversation as usual turned upon the subject of religion, and I soon saw that there was an opportunity to make it impressive. After some remarks I made the inquiry whether any of them would attend a meeting for anxious persons if I should appoint one. The response was promptly that they would; and in such style as convinced me that some of them at least, were in earnest. A meeting was appointed for Tuesday afternoon, and announced from the pulpit on Sabbath. To my surprise a considerable number attended, among them several who have since informed me that they came to the first meeting without any serious impressions whatever, but that their first deep sense of their lost condition were received in the inquiry meeting.

Things went on for something like one or two months, the interest deepening every week, until I became convinced that a meeting was demanded by the circumstances. I stated my views to the church, and a unanimous resolution was passed to hold a meeting as soon as ministers could be procured to assist.

We received valuable assistance from brethren McCraw and Wilks, of Selma, and DeVoe and Howard, of Marion, all of whom came, as I confidently believe, impressed with the importance of the work, and labored faithfully and profitably.

We have not proceeded to gather the fruits of this work in a hasty manner, both the church and myself being opposed to such things, and the consequence has been a steady and beautiful attention to the interests of religion, both in and out of the church. Brethren have been revived really, not merely warmed outwardly by the visits of ministers, and attendance upon extraordinary means of grace, but warmed from within by an increase of prayerfulness and general spirituality.

The whole number baptized at this time is fifty, including six received at Allenton, in Wilcox county, a church destitute of a pastor; and where I held a meeting in connection with bro. E. E. Kirwin, on the fifth Sunday in August.—We have several received for baptism at County Line, and others are expected.

With respect to the inquiry meeting, and the employment of it as an instrument for leading souls to Christ, I wish to give my decided testimony in its favor over any measure that I have ever employed. So convinced am I of its importance, that I would not hesitate to appoint one, even did I not know of a single anxious inquirer in the whole congregation. I would recommend a pastor to appoint one, and attend himself;—should no person attend, let him announce the fact to the church as an alarming symptom of the indifference of the people, and prevail upon the church to pray that such a state of things might not continue. When established, I am persuaded that it would be employed as a permanent means of grace. I am very sincerely, Yrs in the Gospel of Christ, C. F. STUARTS.

Centre Ridge and County Line Churches.

DEATH OF PROF. NORTON.—It becomes our painful duty to announce the death on Sept. 5, of John P. Norton, Professor of Agricultural Chemistry in Yale College. Mr. N. was a young man of high attainments in his profession, and justly esteemed for his moral and social qualities by a large circle of acquaintances.—New Haven Register.

TEMPERANCE NOTICE.

The members of Marion Division, No. 27, S. of T., are earnestly requested to be in attendance at the Division room, this evening, (24th,) as there is business of much importance to be transacted. By order of the Division.

J. R. SHUMAKER, R. S. pro tem.
Sept. 24th. (11.)

The New Reformation in Ireland.

There is at this time in progress in Ireland one of the most remarkable revolutions which the world has ever witnessed. Until 1847 an Irish Papist was generally considered the most utterly hopeless of all the adherents of the man of sin, so far as gaining an access to his mind with arguments in favor of Protestantism was concerned. By the wonder-working providence of God, however, since that period the most remarkable conversions to Protestantism which have occurred since the sixteenth century have taken place in that island. In proof of this we take an extract from the report on the subject of missions made to the late General Assembly of the Presbyterian church of Ireland.—Pres. Herald.

"Public attention has been largely drawn to the astonishing success with which missions are now prosecuted in Ireland.

"It has been repeatedly published that a single district of Connaught contains ten thousand converts from Rome, and an appeal has been made to public charity for the erection of eight new churches to accommodate them. In a district where, a few years since, sixty thousand men assembled at the command of the priests to prevent a cow, protected by police, soldiers and artillery, from being sold for tithes, there are now eight hundred converts from Rome, two hundred and more have emigrated or died. A single mission in Ireland has in connection with it some fifty congregations of converts, and 30,000 children of Roman Catholics in its school. No wonder the Romish Synod of Thurles groaned so deeply; and the howling from the office of the Dublin Tablet, a chief organ of Romanism, is well timed. 'We repeat,' it says in last November, 'that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism; but this very city in which we live.'

ROMANISM in Ireland is in progress of breaking up—life and thought are stirring and struggling within it; and not alone in some peculiar locality, or in one passionate sally of secession, but in variously circumstanced districts, and in a continuous outpouring, which has deepened and widened until the rivulet has swelled into a stream that promises to be a flood. Multitudes upon multitudes are represented as passing away from a church, 'out of which,' they used to believe 'there was no redemption'—and we Protestants, that there was no deliverance.

Leading organs of the Press, British and Irish Protestants and Romanists, are agreed as to the fact. Strangers, prejudiced and unprejudiced, who have visited that country for the express purpose of exploring its religious condition, report to the same effect. Speakers at public meetings grow eloquent in praise or in censure of the New Reformation. A Catholic Defense Association, under the presidency of Archbishop Cullen—special nominee of the Pope—is employed to put this Reformation down. A society is established by the Lord Archbishop of Dublin (Dr. Whately,) to protect converts against Papist persecution. And after ample consultation with the heads of the Established Church, the Lord Bishop of Tuam (Dr. Plunket) has announced his resolution to dispense with the University testimonials usually required of candidates for Holy Orders, that he may provide for Irish speaking congregations, converted from Rome, ministers with whom they can hold converse in the language they best can understand. No trivial movements could have led to such results as these.

General Intelligence.

A few days ago, a man afflicted with mania potu in Chareston, Massachusetts, seized a pruning knife, leaped out of a window, and ran down a thoroughfare, cutting and slashing every body in his way. Nine persons were wounded, three of them seriously, and one, it was supposed fatally. The fellow was arrested, but subsequently made a ferocious assault upon the police officers.

A CLERICAL STRIKE.—The clergymen of Connecticut are complaining of their salaries as also, together inadequate to the comfortable support of themselves and families. A pamphlet has been issued by the clergyman of the Episcopal Church, setting forth the grievances. It states that the average salary of the clergy is not over \$450.

The Aberdeen (Miss.) Independent says that on the 1st inst., "H. S. Wallington and W. T. White fell out, and fought in Messrs. Cocke & Charlott's grocery on Chestnut street, of that city. The fight ended in the death of the former by a stab in the right side of the neck by the latter.—He bled to death on the pavement before the grocery in a few minutes, without a groan or a word. Both were to some extent under the influence of liquor."

COTTON CRUP.—The Columbus (Miss.) Democrat of the 4th instant, has the following:

"Several of the planters in this county have told us that the boll worm is playing the mischief with cotton. On some plantations scarcely half a crop will be raised. Everywhere the corn crop is the most flourishing, and the yield will be immense, greater than it has ever before been in this section of the country; and the same may be said of the potato crop."

CROWD IN NEW YORK.—The city of New York is reported to be overflowed with strangers. Tourists returning from the watering places, merchants arriving to make fall purchases, and politicians assembling to arrange the campaign, all meet in that city. The hotels are said never to have been fuller at this period of the year. A stranger would imagine, says the press, that a perpetual mass meeting was going on.

RASCALITY is precocious in New York. A few days ago quite a boy, in midday, and in a public street, rushed on two ladies and seized the gold watch of one of them. The youthful scamp made his escape with the booty.

