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ments of modern invention, the whole planetary world is exhibited to the eye in its daily and yearly revolutions. The mechanical powers and all the wonderful discoveries in Philosophy, Chemistry and other Sciences are manifested in such a manner that the careful student can almost see with his eyes the internal workings of the vast machinery of nature. Who that has lived thirty or forty years does not see a wonderful change in these things? And besides these changes, it must be gratifying to every lover of Science, to witness the interest which is now felt in the promotion of female education. Heretofore but little attention comparatively was given to the cultivation of the female mind. Parents were contented to have their daughters instructed in the simple rudiments of education, considering that their place in society did not require so high a degree of cultivation as was needed by their sons. But now the attention of all seems to be directed to the importance of female education, and almost everywhere female Colleges are springing up. And while it is true that the College course of young ladies is not in every respect equal to that of young men, yet it is gratifying to know that many are now enjoying a very high degree of intellectual culture. And the prospect opens before us that the next generation will be far in advance of the past. And we look forward with delight to the time, when we appear here is near at hand, when our people of the sunny South will no longer impel their teachers from Northern climes or foreign countries, but will look to their own sons and daughters, educated in their own schools, to train the generation now growing up in our midst. And along with this change we hope to see another of almost equal importance, and that is in regard to school books. Heretofore the North has supplied them all, and even now it is rare to find a work of Southern origin in the hands of children; but we hope to see good encouragement given to Southern authors and Southern publishers, and are long to see every text book used in our schools claiming their origin South of Mason and Dixon's line. Already have several Northern school books, otherwise valuable, been discarded on account of their abolition tendencies, and others must follow in the train until no such works will meet with countenance in the Southern States. Why may not Southern men compile school books as well as men raised in other sections of our confederacy? The modes of thinking and teaching must to some extent vary in different sections of the country; and hence the necessity of authorship to suit the genius of our people, and books corresponding to Southern habits and Southern sentiments. This of itself is a sufficient reason why we should turn our attention to Southern compiled school books, even if there was not another reason for doing so. But when we consider the abolition tendencies of Northern productions, and the zeal with which Northern propagandists circulate their pernicious errors abroad, we should be doubly careful to see that no unsound literature find its way into our schools and Colleges to corrupt the minds of our children.

We propose in our next number to notice more fully the cause of education in our midst, and the tendencies of the age in respect to it.

(TO BE CONTINUED.)

RELATIONS.

From the Periodical Library.

Of Witnesses.

BY REV. JOSEPH S. BAKER, OF GA.

QUERY VII. In the trial of offenders, may we receive testimony from the world? and, if so, are we to allow it equal weight with testimony received from church members?

In the trial of offenders, regard must ever be had, both to the character of the witnesses, and to the circumstances under which their testimony is given, and that, too, whether the testimony be for or against the offender.

1st. The character of the witness.—Some churches, we are fully aware, adopt the rule, that the testimony of no one, who is not a member of the church, shall be received against one who is a member. Of this rule we would say a few things.

We are at a loss to know upon what foundation it is based. We know of no passage of Scripture, which restricts us, in the receiving of testimony, to the members of the church. In the absence of any specific instructions on the subject, we must recur to the general principles established in the word of God. These, in our estimation, favor the idea, that the testimony of the world is not to be disregarded.

For they teach, that Christians should be of good report without, and live above reproach in the world; but how is a professor's standing in the world to be known, but by the testimony of persons of the world? Should A and B, members of the church, testify that C, a fellow member, sustains a very bad character in the world; that he had been engaged in a fraudulent transaction with some of his neighbors, or had been seen heavily drunk on some festival occasion; that these facts were of great notoriety, and attested by multitudes, it is ten to one, that the church, which professes to reject the testimony of the world, would reject C, upon such testimony, and, perhaps, never dream that it was rejecting him solely upon the testimony of the world. Yet, that under such circumstances, he would be rejected wholly upon such testimony, is very evident. A and B, it is true, are members of the church; but they have no personal knowledge

of the facts in the case. They only certify what is the testimony of others, who are unconnected with the church, and upon the reported testimony of persons of the world, C, is excluded.

Again, suppose a member of the church is arraigned before a civil tribunal, and after a fair trial, by an impartial jury, is convicted of theft, murder, perjury, or any grossly criminal act. Is there a church in Christendom that would retain such an individual in fellowship, because his guilt was not attested by members of the church?—We presume not; but if he is excluded, upon whose testimony will it be? Will it not be upon the testimony of the world? Whatever may be the rule in her code of discipline, the church that excludes a member, under such circumstances, would most evidently give a direct sanction to the receiving of testimony from the world.

The general principles of the gospel, moreover, teach us that we are to use all lawful means to keep the church pure. If it be necessary to this end, to admit the testimony of the world, and if the admission of such testimony be not actually prohibited in the word of God, it is not only lawful, but an imperative duty to receive credible testimony from the world, when adduced. A very little observation and reflection will be sufficient to satisfy any one, that without the admission of such testimony, it will be impossible to keep the church pure. The designing hypocrite will always be careful to avoid manifest improprieties of conduct before his fellow member. Give him to understand, that you will not receive against him the testimony of the world, and, when he is out of your sight, he will not fear to throw off the mask, and, without restraint, give a loose rein to his vicious propensities.

To adopt such a rule, would be, moreover, to hold out an inducement to those who had lost their character in the world, to unite with the church; for it would afford them a prospect of sustaining their sinking reputation.—Instances have frequently occurred, in which individuals who were guilty of grossly criminal acts, and feared the consequences of detection, have sought to unite—and, indeed, have actually united with a church, with the view of screening themselves from merited reproof. What incalculable injury is done to the cause of Christ in such instances! Alas! how often is the Savior wounded afresh in the house of his friends! The rule in question would most evidently tend to make the church a shelter for the guilty and a refuge of lies. Can the great Head of the church approve a rule that has such a tendency? What church can do it after mature reflection? Churches that have adopted the rule to which we have alluded, we doubt not, have acted from the purest motives. But we are all liable to err, and that, too, while influenced by the best of motives. Pastors and people are alike frail and fallible.

The rule in question has probably grown out of an apprehension of the evils which would be likely to result, were we to admit testimony from the world indiscriminately. We are no advocates for the indiscriminate admission of testimony. It is equally important that we should have respect to the character of the witnesses, whether they be out of the church or in it. But would we not have greater confidence in the testimony of some persons in the world, than in that of some who are members of a church? And why is this? Is it not because there are persons out of the church, who sustain a better character than some who are unfortunately in it?—Pause for a time, and when you have settled these questions satisfactorily, ask yourselves, will either reason or revelation sustain you in rejecting the testimony of the more worthy, and receiving the testimony of those who are less entitled to confidence? Would this be complying with the rule of God's word, which prescribes "honor to whom honor is due?"

2d. Circumstances under which testimony is given. To deal justly, we must not only have respect to the character of witnesses, but to the circumstances under which their testimony is given. If testimony be given under the influence of prejudice or passion, or if the interests or character of the witness be involved in the trial, we cannot be too cautious how we receive his testimony. In other words, we must have respect to the motives by which the witness may be presumed to be influenced. The native disposition of an evil heart, ever leads its possessor to seek to reduce others to a level with himself. Hence the evil-minded are ever found ready to impeach the character, to torture the words, and misrepresent the conduct of those, whose uprightness conveys a silent, but severe censure upon their own loose deportment. Even a holy Savior did not escape detection. Many were the calumnious reports circulated, and false charges alleged against him.

We cannot do better than to close this branch of our subject with an extract from the charge given to the jury,

by Judge Cushman, a few years since, in the trial of a libel suit, instituted against Edward C. Delavan, by John Taylor, one of the brewers of Albany.

After advertizing to the fact, that a larger number of witnesses had been sworn on the part of the plaintiff than on the part of the defendant, the Judge proceeds: "The number of witnesses, gentlemen, is never to be the governing consideration in such a case. You are to look at the character of the witnesses for intelligence and integrity; how far they may be under the influence of bias or interest, the relation in which they stand, and their opportunities for observation. Hence the value of an open examination; that the candor of a witness may be noted, the manner in which he testifies, and his willingness to tell the whole truth. While, therefore, you are not to leave out of view the number of witnesses, you are to look to the circumstances mentioned, rather than to the number, to decide upon the weight which is to be given to the evidence adduced." A Report, &c., p. 47.

3d. The mode of admitting testimony from the world. Those who admit the testimony of persons of the world, frequently err in the manner in which it is admitted. It is admitted at second hand, or by report. The witnesses are exonerated, by the church, from the duty of submitting to an examination in the presence of the accused, and the accused is deprived of the right of facing his accuser. These things certainly ought not so to be.—It is paying greater deference to persons of the world than we usually pay to members of the church. It may be argued, that the witnesses are generally unwilling to come forward and give in their testimony at a church meeting, and that we have no means of compelling their attendance. This reasoning is more plausible than valid; for under no circumstances should the accused be condemned, without affording him an opportunity of confronting the witnesses. This we have shown, in our last number, is an established rule of Christ's Kingdom. But it may be asked, what is to be done, if they persist in refusing to come before the church? We reply, if the accused denies the charge, and wishes to face his accuser, the church should, under such circumstances, go with him to the accuser. This she may do by the appointment of a committee as her representative, to act for and in her name. But it may be objected, this would be attended with great difficulty and trouble. We admit this fact; but it is not better to encounter any trouble, than to infringe upon the rights which are conceded to an individual in the institutions of heaven? Let us labor to keep the law of God, as well as the ordinances of the gospel, "as they were delivered to the saints." If we infringe on the judicial code of heaven, with what consistency can we reprove others, for infringing on those ordinances of the gospel which are ceremonial in their character? Is it less important that we should observe those institutions which are judicial, than it is that we should observe those which are ceremonial? Do they not both emanate from the same authority? And do they not both conduce to the same end—the advancement of the glory of God, in the recognition of his authority, and the acknowledgment of his wisdom and goodness? Are they not both, therefore, equally binding?—Brethren, let us not make distinctions where God has made none.

We add an extract from the *Biblical Recorder*, giving the views of Mr. MEMORIN on this subject—than whom there is no better disciplinarian in the South.

"In all cases testimony should be sustained according to its true value, that is, according to the amount of credible evidence it contains, whether the witness be in the church or out of it. We see no good reason for rejecting a person's testimony, in such cases, merely because he is not a professor of religion.

While on this subject, we would take occasion to observe, that testimony against an accused ought always to be received with extreme caution. It would be better to let half a dozen guilty persons go unconvicted, than to have one innocent person unjustly condemned. Besides, where there is the least exacerbation of feeling, men are generally much more liable to overstate their testimony than to understate it. It is surprising to see how much some professedly good men can make out of a very little thing, and sometimes indeed out of nothing at all. We recollect a case in which two members of a Baptist church, of reputed veracity, gave their testimony before a council of ministers, in which they con-junctively charged a brother with the most scandalous behavior—which testimony we knew to be substantially untrue from beginning to end. Indeed we knew that one of the witnesses was himself guilty of the very offence which he thus alleged against his brother, and thus ostensibly proved by the testimony of a second person. We pre-

sume, if these witnesses had been testifying before a court of justice, they would unhesitatingly have sworn to the truth of their statements. The only explanation that we can give of the affair is, that the parties were strongly exasperated against the accused, and were interested to some extent in his conviction and ruin. With their motives we have nothing to do; we speak only of the facts. The circumstance made an indelible impression on our mind, and taught us, most forcibly, how easily a man's reputation may be ruined when he is opposed by interested witnesses, and happens at the same time, to have no one, by whom to confront them. From that day we have been doubly cautious how we receive testimony against a person, when the witness was in any way interested in the conviction of the accused, or was even under the influence of ill-will or prejudice against him."

From all that has been said, the following inferences are to be drawn:

1. Testimony from the world is not to be rejected in the trial of church members.

2. The weight given to any testimony must depend upon the character of the witness and the circumstances under which his testimony is given.

From the *Biblical Recorder*.

The Charge against Baptists of Bigotry Refuted.

BY J. B. JETER.

Of all the accusations preferred against them, this is most frequently repeated, most generally entertained, and most successfully wielded against them. But what is bigotry? It is not the love of truth, nor the conscientious performance of duty, but hatred and intolerance towards those who differ from us in religious opinions and practices. It prefers sect or party to truth and Christ. This demon spirit crucified Christ, and has drenched the world in the blood of the saints. The Inquisition, with its dungeons, racks and fires, was its work—not its strange, but its appropriate and chosen work. It is not peculiar to Baptists, but is found, more or less diffused and rancorous, in all religious sects and parties. It is the monstrous offspring of selfishness, pride and malignity. The most bigoted are generally the most ready to charge bigotry on others. We once knew a man, whose mind became so deeply impressed with the evils of bigotry, that he could tolerate no one whose denunciations of it were not as bitter as his own. Our experience and observation have long since convinced us that candor, or a disposition to judge all sects and parties, all sentiments and practices, with perfect fairness is one of the most important, and, certainly, one of the most difficult attainments of all the Christian virtues.

The grave charge, under consideration, is based on our practice of strict communion. We admit to our communion only baptized believers. Our reason for the practice is briefly this: The Lord's table is spread, not in the world, but in the Lord's house, or church, none are eligible to a seat at the table, but members of the Lord's family, or church, and none, however pious or excellent, can be received into this visible family without baptism; or, in other words, baptism is a pre-requisite to church membership, to communion.—If acting conformably with these views be bigotry, we are bigots; but we are not alone in our bigotry. The primitive churches were chargeable with the same bigotry. "It is certain," says Dr. Doddridge, "that as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's supper." Congregationalists, Presbyterians, Episcopalians, and, indeed, all religious denominations, except the Methodist, are guilty of the same bigotry. The latter denomination, whatever their Book of Discipline may teach, requires neither baptism nor piety as a pre-requisite to its communion. We have heard persons urged, not merely by young and inexperienced ministers, but by such as were of reputation and influence in the church, to come to the Lord's table, not as pious but seekers of piety, not as converts, but that they might be converted. This may be denominated strict but loose communion. Pedobaptist denominations, admitting the validity of our baptism, invite us to their communion; while we, denying the validity of their baptism, by the rule which they adopt, and with equal consistency, exclude them from our communion. Among them have been found many men, of enlarged views, and catholic spirit, who have nobly defended our consistency, and vindicated us from the charge of bigotry.

Of all people the Baptists are the last that should be charged with bigotry; and in all ages, they have been steadfast friends of religious freedom—often persecuted, but never persecuting.—Their principles are utterly repugnant to religious intolerance. That every man should be left free to choose his own religion is a principle which un-

derlies their whole polity. None are admitted to membership in their churches but such, as make an intelligent, free, and voluntary profession of their attachment to Christ, and none are retained in them who do not keep his commandments; and these principles are entirely inconsistent with intolerance and persecution. History proves that they have never swerved from their cherished principles. Bancroft, so mean authority, says, that Roger Williams, the Baptist founder of the colony of Rhode Island, was "the first in modern Christendom to assert in its plenitude, the doctrine of liberty of conscience, the equality of opinions before the law, and in its defence, he was the harbinger of Milton, and the superior of Jeremy Taylor." And although the correctness of this testimony has been called in question, it was only to transfer the honor awarded to Williams to earlier, and not less worthy Baptists. This country owes no small debt of gratitude to our denomination for their early, earnest and unswerving efforts in the cause of civil and religious freedom. Persecuted by Congregationalists in the North, and by Episcopalians in the South, they contributed not less by their patient endurance of trials and sufferings, than by the soundness of their views, and the vigor of their exertions, to overthrow the spiritual tyranny of this country, and establish that perfect civil and religious equality which we now enjoy, and which is the glory of our country.

The Baptists are not peculiarly bigoted, or intolerant; but if they were, we ask whether candor might not find an apology for their spirit, or at least, an extenuation of it, in their past history. Every where reproached, misrepresented, outlawed, arrested, imprisoned, fined, scourged, and, in many countries, burnt at the stake, would it have been strange, if, by such treatment, their sympathies had been chilled, their temper soured, and their resentment kindled, and these sad effects transmitted to their descendants? Would the Baptists or their persecutors be more responsible for these unfortunate results? In these remarks, we are as far from any design to apologize for bigoted intolerance, as we are to impute blame to the enlightened Pedobaptists of the present day, who condemn the deeds of their fathers.

We are unwilling to dismiss this topic without a remark not demanded for the vindication of our denomination. To us it has long appeared that the Christian sects who practice inter-communion are involved in a grievous inconsistency. Why do they maintain separate communions, if there is no inseparable bar to a common communion? Christ prayed for the unity of his disciples. A schism in the church of Christ is in the judgment of all the pious, an evil greatly to be deprecated. Separations from professing Christians should never be resorted to except to avoid the sacrifice of a good conscience. But the inter-communing denominations whatever may be their differences in opinions and practices, are separated by no demands of conscience. They keep up different churches and communions, with all the rivalry, jealousy, bitterness, and increase of cost, which inevitably flow from divisions, not to satisfy the unyielding demands of conscience, but, for all that we can see, from mere sectarian zeal. Admitting that they differ on doctrinal points, and church polity, their differences are not such as to interfere with their communion, or demand a schism in the body of Christ, but should be made matters of mutual forbearance, or be decided by majorities, or by lot, or in any manner not forbidden by Christ. Were we convinced of the propriety of open communion, we should not stop at that point, but insist on the necessity and duty of breaking down all sectarian barriers, compromising all minor differences, and saving Protestantism from the reproach, and the mischiefs of a multitude of rivals and contending sects.

Alterations in the Prayer Book.

There has been laid before the House of Commons a copy of the alterations proposed in the Book of Common Prayer by the bishops and others appointed by the Crown to revise the book in 1689. The alterations suggested by the commissioners were no less than 598 in number. Many, though decidedly improvements and quite unobjectionable, merely of a verbal nature. One of the most notable of the changes proposed was to add (on the great festival) after the Ten Commandments a recital of the eight beatitudes, with a suitable response from the people. So far as the alterations suggested affected doctrine the key to them will be found in the desire to conciliate objectors and prevent the spread of dissent. The word "priest" was to be altered to "minister," the Apocrypha was to be banished; those who scrupled kneeling at the sacrament were to be allowed to receive it in a pew in some posture of reverence; in baptism the sign of the cross was

not to be made if the parties thought it sinful, the parents might upon occasion be the sponsors, and the words, "by baptism regenerate" were displaced by the single word "regenerated."

The most curious part of the publication is the diary kept by Dr. Williams, afterwards Bishop of Chichester, one of the Commissioners, who every night, after he went home from their several meetings wrote an account of the day's proceedings in a familiar chat style. The discussions seem to have been conducted in an orderly way, tho' perhaps not without vehemence for on the 24th of October we have an entry in the diary—"Here Dr. Tension, reproving Dr. Beveridge, he took so ill that he was leaving, but Dr. T. asked his pardon." The office of baptism seems to have been much debated. At one meeting it was asserted "that it was hard to find an instance of a child baptized before St. Cyprian's time."

The following conclusion may be thought a little vague: "About dipping," said it was the custom to dip in England; Bishop of St. Asaph said it was so still in some parts of Wales putting in the head and letting it run over the body. Ordered that both be inserted." The examination of the Prayer Book version of the Psalms was committed to the Rev. Mr. Kidder, one of the London clergy; "he showed that the first half was faulty, the latter much better, and from thence he collected that the translator by the time he had gone through the first half grew weary of his work, and rather chose to translate it anew than patch it up as before." A subject of this moment under consideration was discussed by the commissioners, but they came to no decision upon it: "There was a debate about shortening the service. Bishop of Sarum moved that on Sundays the Epistle and Gospel should go for the lessons; but it was answered that that would be offensive, and, besides, it would not be so proper, and beneficial to the people as to read the Scriptures in course."

"It was answered, this might be in the afternoon. It was proposed by others that rather they would abridge it, by ending the Litany at the Lord's Prayer (the latter part seeming now but a blot, and chiefly respecting times of prostration) and after that the Commandments and so conclude." The last proposition deserves consideration. The following distinction seems a little subtle: "Made some alterations and amendments in the Athanasian Creed; it was suggested that they were the articles, and not the terms in which those articles were expressed that were assented to."—The commissioners went right through the book, and then reviewed their proceedings, and Bishop Williams' diary ends—"Proceeded to review the rest of the office, and then finished."—There was remaining the form of subscription, (which the Bishop of Sarum proposed before there was a quorum, but it was forgot,) and excommunication was spoken of, but was too late.—Rose up *sine die*. And thus this assembly concluded, after above six weeks continuance and eighteen sessions; besides about six sub-committees there and elsewhere."—London Times.

The Pumpkin.

One other subject we will name, and close this chapter. It is very common, when several brethren are together, and enter into religious conversation, to indulge in speaking their minds freely; and sometimes, especially when engaged on controverted points, they forget themselves, and become very noisy; and in some instances, evince a warmth of temper, not becoming the Christian character. A guard, therefore, is always necessary, as the following incident will show. Mr. L. H. happened one day to pass by the door of a room, where his daughter, and some young friends were assembled; he thought, from what he had overheard, that they were too free with the characters of their neighbors; and after their visitors had departed, he gave his children a lecture on the sinfulness of slander. They answered, "Why, father, what shall we talk about?—We must talk about something." "If you can do nothing else," said their father, "get a pumpkin and roll it about the room; that will be at least innocent amusement." A short time afterwards, an association of ministers met at his house; and during the evening, discussion upon some points of Christian doctrine were earnest, and their voices were so loud as to indicate the danger of losing the Christian temper; when, his eldest daughter, overhearing them, procured a pumpkin, and entering the room, gave it to her father, and said, "There, father, roll it about, roll it a bout." Mr. H. was obliged to explain and good humour was restored.

History of Alabama Baptists.

SIGNS AMONG THE COLLEGES.—Professor Goodrich made a speech at Milwaukee during the grand excursion in which he stated that Yale College was opposed to slavery and the faculty were all of one mind on the subject and wished the fact to be known North and South.

From the Home and Foreign Journal.

Death of Rev. J. S. Dendard

We have just received the painful intelligence, that our beloved brother Dendard has fallen. Our hope was strong, that having been permitted to spend several months upon his field, he was becoming acclimated, and would soon be prepared to perform active service in proclaiming to the people the word of life. But God has otherwise determined. By a few lines received from brother Bowen, the fact of his death is made known to us. Under date of Abbeokuta, June 24, he thus writes:

"Brother Dendard is dead. He was attacked with severe fever on the 17th inst. After being considered entirely out of danger, he was seized again on the 17th, and expired next day. During his illness he was carefully attended to, not only by the missionaries, but by an excellent physician, Dr. Irvine of the Royal Navy. He died in the faith. I may add also to his credit, that he died at his post, like a good soldier of the cross.

I arrived here to-day, having come to look after brother Dendard's affairs, and to employ an agent to forward supplies to Ilaye.

What shall we say in the experience of this heavy trial? Shall we utter sad complaints, or fretfully repine in view of the Divine procedure? We must not, cannot reply against God. Shall we even yield to despondency? We ought not to despair. It must be remembered that this is but one of the incidental trials of the missionary enterprise. All Mission Boards are required thus to suffer. In the field of battle when one after another falls, do the rest falter, or is the contest therefore abandoned? The places of the dead are soon filled with more than filled. So it will be with us. Others will step forward to occupy the position which Dendard has left vacant. If he now from his home in heaven could address his brethren, with what words of burning eloquence would he call upon them to stagger not through unbelief. Indeed, almost with his dying words he may be said to have urged to earnest perseverance amid all the perils of the enterprise. The same mail which brought the tidings of his death, brought also letters from him. In one of these he thus writes:

"Let me say to all the friends of our mission, be not disheartened or discouraged. It is in the hands of God. Though a dark cloud of gloom seems now to be suspended over it, look forward with hope. The morning star will soon appear. Day will soon dawn upon us. At no time have I ever had stronger faith in our success, than now. I think I can from my very heart utter the true language of the Apostle Paul: 'Troubled on every side, yet not distressed—perplexed but not in despair; cast down but not destroyed.' Pray for us, and send us men and money. It is your duty to do this, and if you neglect it, God will hold you responsible. If we can forsake all for the cause of Christ, what ought you to do? If gentle and timid woman, animated by the same love that brought her Saviour from the skies, can dissolve all the tender ties that bind her to home country and friends, cross the wide Atlantic, brave all its dangers, come to a land of sickness and of death, to bring the glad tidings of salvation to a dark, benighted, degraded people, and fall a victim to their pestilential climate, I again ask what ought you to do? May God enable you to ponder this question, until you can give him a satisfactory answer. How much of the wealth of my own native South, that land which is so dear to my heart, is in the hands of, and is enjoyed by my Christian brethren, and how little of it is appropriated to the cause of Christ. How long, my dear brethren, will you suffer this death-benumbing apathy to paralyze your efforts, destroy your energies, and chill your love for Christ. O, shake it off. Rescue, I pray you, from your slumber. The cause of your bleeding Saviour is suffering at home and in foreign lands, while you are sleeping."

Action of the Board.

When the tidings of the death of their brother Dendard came to them, the Board immediately prostrated themselves before God in prayer, and sought his blessing, and by their direction, the following preamble and resolutions have been prepared for publication:

Information of the death of their missionary to Yoruba, Rev. J. S. Dendard, has reached the Board, and being deeply afflicted by this painful event, they hereby adopt the following resolutions:

1. Resolved, That in the death of their beloved brother, they are sensible of a loss which cannot be easily repaired. He who has fallen, was an intelligent, energetic, judicious and devoted missionary, giving promise of eminent efficiency in his work.
2. That the Board recognize in this event the hand of their Divine Sovereign, and desire to exercise an humble, uncomplaining acquiescence in his adorable will, believing that in this, as in all things, he will glorify himself.
3. That in the estimation of the Board, neither they, nor the churches, can consistently falter in the work of giving the gospel to the world. If the Great Master laid down his life for his people, they cannot, when he requires it, refuse to die in his service.
4. That new, more humble, and more earnest prayer to God, should abound for an increase of laborers, and for his blessing on their work.
5. That the Board sincerely sympathize with the numerous relatives and friends of their departed brother, and earnestly pray on their behalf the sustaining and sanctifying influences of God's grace.

6. That a copy of the above be forwarded to his relatives in Georgia.

Jephtha's Vow.

Dr. Hales, in his New Analysis of Chronology, gives the following exposition of Jephtha's vow.

"When Jephtha went forth to battle against the Ammonites, he vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering. Judge, 11: 29, 30. According to this rendering of the two conjunctions, *either*, in the last clause, 'either, or' which is justified by the Hebrew idiom thus: 'He that curseth his father and his mother, *either* 21: 17, is necessarily rendered disjunctively (His father or his mother) by the Septuagint, Vulgate, Chaldee and English, confirmed by Matt. 15: 4. The paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively, the vow consisted of two parts: 1. That what person soever met him should be the Lord's or be dedicated to his service; and 2. That what beast soever met him (if clean) should be offered up for a burnt offering unto the Lord. This rendering, and this interpretation, is warranted by the *Levitical* law about vows.

"The *Alder*, or *oak*, in general, included either *persons*, *beasts*, or *things*, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable, at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. 27: 1-8; this was a wise regulation to remedy rash vows. But if the vow was accompanied with *Cherem*, *devotion*, it was irrevocable as in the following case, Lev. 28: 28.

"Notwithstanding no devotion which a man shall devote unto the Lord, (either of man, or beast, or of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.

"Here the three *vows* in the original, should necessarily be rendered disjunctively; or, as the last actually is in our translation; because there are three distinct subjects of devotion to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as *Samuel* by his mother *Hannah*, 1 Sam. 1: 11; the *cattle*, if clean, such as *oxen*, *sheep*, *goats*, *turkeys*, or *pigeons*, to be sacrificed; and if *unclean*, as *camels*, *horses*, *asses*, to be employed for carrying burdens in the service of the tabernacle, or temple; and the *lands* to be sacred property.

"This law, therefore, expressly applied in its first branch to *Jephtha's* case, who had devoted his daughter to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared in his grief at seeing his daughter, and only child, coming to meet him with timbrels and dances; she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle; and such service was customary; for, in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, the Lord's tribute was thirty-two persons, Num. 31: 35-40. This instance appears to be decisive of the nature of her devotion.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months, to bewail her virginity, are both perfectly natural."

Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was, particularly so among the *Israelites*; and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up could not but regret, the loss of becoming 'a mother in Israel.' And he did not her according to his vow, which he had vowed; and 'she knew no man,' or remained a virgin all her life. 'Sacrifice and Atonement,' by Dr. Lynd.

Who will go?

We need in all our missions more laborers. The work already done has laid a foundation for enlarged effort on the part of Southern Baptists, for the conversion of the heathen. The first years of any such enterprise must of necessity be given mainly to preparing the way for future exertion. During this period fewer men, and a smaller amount of funds, are demanded than when stations have been established, and the preparatory process for direct labor among the idolatrous has been reached the second stage. We must enlarge them by strengthening existing stations, and establishing others, if we would reap the full benefit of what has already been done.

The present aspect of affairs in China should lead us to contemplate a very great enlargement of that mission, as soon, (and probably very soon,) as the progress of the Revolution permits. Where are those who will go to China when the already half open door is flung wide open? Shall we look for them alone to our schools and theological institutions?

Central Africa presents a most inviting field for missionary effort. Recently the Board have, as already stated, appointed two more brethren to that mission. But we desire to send others. And while we expect that a large proportion of missionaries will be of those who have just completed their education, yet we feel the need

of some men of matured experience, and well established reputation, to go out with these young brethren. Are there not such, now in the pastorate among us, who ought to say to the Board, 'I will go?'—men who desire to preach Christ where he has not been named? who prefer not to build upon another man's foundation?

We would seriously urge this inquiry upon such brethren of cultivated minds, warm hearts and elevated character, as, by going out to China or to Africa, would carry with them a large measure of the confidence and sympathy of the churches. The missionaries that we want are those whom the churches cannot spare. May God grant us a full supply of such.

A Trophy of Grace.

The judgments, Lord, are just. Thou lovest to wear the face of mercy, and of love divine. But mine are sins thou must not, cannot spare. While heaven is true and equity is thine. Yes, O my God, such crimes as mine, so dread, Leave but the choice of punishment to thee. Thy glory calls for judgment on my head. And even thy mercy dares not plead for me. Thy will be done—since 'tis thy glory's due, Didst thou mine eyes the endless torments feud, Smite!—it is time—though endless death chase, I bless the avenging hand that lays me low. But, on what spot can full thine anger's flood, Which hath not first been drenched in Christ's atoning blood? (From the Friends)

It was, perhaps, in the year 1843, that a work of grace commenced in the beautiful little town of Beaufort, South Carolina. It began under the ordinary ministrations of the Gospel, and the writer remembers well its first manifestations in the tears, and subdued, audible sobs, of an interesting young lady, who had lately married a young lawyer, and removed to that place.

This young man had a pious mother and sister, but they almost despaired for his soul. His heart seemed to glow with hatred to Christ, and he was foremost among scoffers. No sooner had his wife become serious, than all the malignity of his nature was exasperated, and broke forth in deadly hostility to the gospel. Such was his rage that he became even more against his young wife whom he had loved devotedly. He exhausted every device to dissipate her seriousness, and, at last forbade her attending the house of God, or even praying.

All this was made known to me by his sister, who seemed broken-hearted. She was exhorted to pray for him, and to encourage her sister-in-law, the wife to cast the sad case upon Jesus.

About a week after this, my servant informed me, early one morning, that Mr. and Mrs. Hopkins were at the door. As I knew the bitter and vindictive emotions he had expressed, I supposed he had brought her, that he might, in her presence, make known to me his purpose of forbidding all religious intercourse with her. His wife evidently had the same forebodings which were in my bosom, for she looked pale, mortified and terrified. No sooner, however, had I approached the door, than, leaving his wife, he rushed towards me, and, falling on my neck, exclaimed, 'O pray for me, I am lost! I am lost!'

This was on Monday morning. He had sworn that his wife should not go to church the day before; had kept her at home; and spent the whole night upbraiding her, mocking at religion and abusing the ministers of the Gospel. After a night sleepless and wretched, he arose, and told his wife he wished her to walk with him. She anticipated only a continuance of the painful impositions of the night. Without uttering a word he led her to my door. Her chagrin, her alarm, her amazement, her rapture at the unexpected scene, what language can describe? He found peace soon after, abandoned the law, and studied for the ministry. His life, from this time, was one stern discipline; a life of severe trials, all endured for Christ's sake. Amidst all he was one of the humblest, most meek and zealous servants of God I ever knew.

I have just received information of his death. I extract a passage or two. After this, let no one despair, no matter what his sins; let mothers and sisters feel the omnipotence of prayer for the conversion of those united to them by the tenderest ties; let us all remember that the deformity of present sin is greatly concealed by its pleasure; past sin, the pleasure gone, is seen in true colors; all sin is putting a tormentor in our bosoms, and infusing poison into the sting of death. Above all, the blood of Christ; the sovereign love of God; Grace abounding where sin had abounded! Let us admire and adore these; let us rejoice in the safety and blessedness of those who have been washed in that blood, and have tasted that love, and participated in that grace.

R. P.

THE RUSSELL'S CREED.—It contains nine striking points:

1. No law.
2. No Gospel.
3. No telling facts; if a man gets drunk don't say anything about it.
4. No objection to drinking two or four times every day.
5. Let every man mind his own business.
6. No preaching on Temperance on the Sabbath.
7. Don't say hard things against the creature.
8. Let every man drink as much as he pleases.
9. I am not my brother's keeper.

—[E.]

A tremendous fire occurred at Brunswick, Mo., on last Sunday, destroying nineteen houses.

Business Cards.

THOMAS S. HOWARD, Attorney at Law and Solicitor in Chancery; TUSKEGEE, ALABAMA. Will give prompt attention to business committed to his care. Office next door to Dr. HENRY & HOWARD.

MARQUIS & BATTLE, ATTORNEYS AT LAW, WILL practice in the various Courts of Marion, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery. Office in the brick building, over Morton and Stevens' Store.

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Tuskegee Classical and Scientific INSTITUTE.

THE Seventh Annual Session of this Institution, will commence on the first Monday in September next, and close on Thursday, the 21st of June 1854. The session will be divided into two terms of twenty weeks each. The first will close on the 21st of January, and the second, on the 21st of June. There will be a vacation of two weeks in each term.

Rates of Tuition per Term. For Spelling, Reading, Writing and Mental Arithmetic, \$12 50. The above, with Modern Geography, the fundamental Rules of written and printed music, and the Natural History of Birds and Quadrupeds, 15 00.

The foregoing with English Grammar and Civil History, 20 00. The Latin and Greek branches in the ordinary College course, 25 00.

Students will be charged by the term. There will be no deduction for absence, nor in cases of expulsion or dismissal. Tuition fees payable in advance.

General Regulations. In this age of steam, electric telegraphs, clay-rologues, and spiritual communications, it may be expected that we will present some new and wonderful method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers. But, alas! what have we to present the old story? we know of no magical road to science.

But, what if we have to repeat the old story? we know of no magical road to science. But, what if we have to repeat the old story? we know of no magical road to science. But, what if we have to repeat the old story? we know of no magical road to science.

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