

South Western Baptist.

ELDERS SAML HENDERSON & J. M. WATT, EDITORS.

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ORIGINAL.

DECEMBER 18th, 1854.

Brothers Henderson & Watt:
I herewith enclose you a letter from one of the most practically talented brethren in this or any of the surrounding States. As the letter is private, I conceal the name. But as the subjects introduced are of public importance, I have, without his consent, concluded to offer it for your columns, for the good I hope it will accomplish. The first subject noticed, you are aware, lies near my heart, and although I may not be further connected with its accomplishment, I trust it will not be allowed to fail, but carried out as indicated. On the latter, I make no comment. All is said that is needed, and expressed in the right spirit. I only regret that I am unable to attend, as I could wish, to a part of "the do," from two very important reasons. I am both physically and intellectually unable. But the eleventh command shall rule me after this on that subject, and permit me to hope it will all others.

J. D. WILLIAMS.

ALA., Nov. 24, 1854.

To the Rev. John D. Williams:
My DEAR BROTHERS—I find that I shall not be able to attend the Convention at Marion, although I had much wished to do so.

As respects a depository of religious books and tracts, it is a matter of prime importance, both as to spiritual and denominational interests. The difficulty of the enterprise consists not in raising the funds, but in finding ready means of bringing them to the eye and reach of the people. A central, or a single, depository might be well filled; but, for all that, the people might stay unsupplied. If you locate a depository on the Alabama River, it would not suit the people on the Warrior, and vice versa. And, if you locate the depository in Mobile, it would be too much out of the eyes of the people, and would be inaccessible to us at the season of the year when we want them. Men do not "visit books beforehand," as they do their tobacco. They will let the books alone till they want them; and they don't usually want them, till they see them; and, if both do not concur together with cheapness, they do not want them; as they might do in regard to their tobacco—but they don't. Now if you will invent, and arrange, and establish, a system, and make it work well, by which there shall be several centres of deposit, according to the convenience of the people—with depots going about and taking them to the churches, neighborhoods and families, you will have rendered a more important service to the cause of truth and of the Baptists in Alabama than any man has done since I have been observing.

If you wish to immortalize yourself in good deeds, do this. As for expensive books, school books, books for ministers, &c., supply them, when specially ordered. Now, you have my views, in a nutshell.

As to the reading of sermons, there is not much that can be profitably said, or done. If much is said, or done, it is sure to be unprofitable—perhaps injurious.

For the city—No man will read his sermons who seeks the highest power and efficiency of the sacred office; because the highest results cannot be reached in that way. He may use notes, but only as memoranda, to ensure and guide the course of his thoughts. But some men may do something, by reading, which may fill up their measure, acceptably to God and usefully to his people. It cannot be said that reading is not preaching, while we have this text in our bibles—Acts 15:21—in which it was decided, in the first Baptist Association, on the motion of James, that reading may be preaching.

For the do.—If you find any timorous brother, as the sailor would say, "dipping his head every second," and afraid to launch out into the free and open sea of truth, without reading, why, do you show him how to do it, and preach without reading so much better and more usefully than he can, as to furnish an argument for him to follow your example. If you find him still unconvinced and timid—then I recommend the practice of what I have heard of as the eleventh commandment.

Texas Correspondence.

For the South Western Baptist.

Houston, Dec. 15, 1854.

There seems to be a little falling off in business for a few years past. The people are doubtless preparing for the Christmas holidays. The weather for some days has been exceedingly pleasant and seasonable. We have had fine frosty mornings and such bright and beautiful days as universally succeeds such mornings. More pleasant weather for business of any kind could not be desired. Every steamboat comes loaded with emigrants and persons desiring to explore the country with a view to settlement. The State will receive this year an accession of near two hundred thousand to its population. The great body of the emigration seems to be of a desirable character. Many are possessed of ample means to develop the boundless resources of our fertile soil. The emigration from Germany continues without abatement. They constitute our best foreign population. In general they proceed immediately to the country and engage in the cultivation of the soil.

The trade of Houston is rapidly extending and increasing in amount. There is a marked change in the kind of articles demanded for country supplies. Fine carriages, pianos, jewelry, &c., have taken the place of less expensive, though it may be, in some instances, more useful articles. Books are demanded instead of brandy—certainly a most favorable change, foreshadowing the speedy triumph of Maine Law principles. The increase in the demand

books in the market is really astonishing, it is perhaps within a few years five fold, or 500 per cent. It is difficult to meet the wants of the country in this respect. This is to be attributed in part to the triumph of temperance principles; sober people being apt to read and patronize schools, newspapers, &c.

SELECTIONS.

Anabaptism Avowed.

One of the terms of reproach used in former days to put down the Baptists in this country was that of "Anabaptist." They were charged with the sin of re-baptizing, because they regarded and treated sprinkling as a nullity. Grave homilies were preached and printed on the sin of "iteration of baptism," so that many honest people supposed that the Baptists must be in a very bad way, to be guilty of such profanity and sacrilege. And although then solemnly protested that they were not re-baptizers, that they could not find any evidence of more than one baptism—the immersion of the entire body of a believer, in testimony of his faith in Christ—that they never repeated this ordinance, when it had been once rightly administered, yet still Pedobaptists persisted in calling them Anabaptists.

This, of course, was the most cutting reproach which could be cast on them, in those days. The tenet of close communion was not thought of then; for who could commune with an Anabaptist? But times have changed wonderfully. The sin of re-baptism is now quite overlooked, and the chief offence of Baptists in the eyes of their Pedobaptist neighbors is, their refusal to invite them to their communion tables. They are quite reconciled to see infant baptism, the "seal of the covenant," set aside, treated as profane, nay, to see sprinkling cast off as a nullity, and a sham, if Baptists, after doing these things, formerly so inhuman in their eyes, will allow them to sit down at their table in full fellowship with their opinions and doings.

But changes do not stop there.—Anabaptism has ceased to be the awful sin it once was, in their eyes. The sons of the Pilgrims are growing wiser than their fathers. Now, according to one of the lights of their churches, baptism [that is, sprinkling] may be repeated as often as any one pleases. A young lady recently addressed a letter to the Rev. Henry Ward Beecher, stating that some four years since, an Irish woman came to her father's with a babe some fifteen months old, which she had so badly treated that it was scarcely alive; that the young lady took the child from its unnatural mother and adopted it as her own, her parents consenting. This young lady says to Mr. Beecher:

"Being a member of the Presbyterian Church, I have felt a desire to have her baptized; (none of my friends are members) but as baptism has formerly been administered by a Catholic priest, it is a question of conscience whether it will be right to have it repeated, and it is upon this point I wish you to instruct me."

The following is the answer: "No effect is produced upon the child directly by baptism. The whole force of the ordinance is moral; and in the first instance it takes hold only upon the parents and guardians of the child. They solemnly covenant to rear the child in Christian ways; and in so far as it can be done, they consecrate the child to God. Baptism is the seal in the child of their faith and promises."

"When the child has been baptized by a Roman Catholic priest, the simple act is just as valid as if it had been done by a Protestant pastor. If Roman Catholic parents become Protestants, the baptism of their children stands good."

"But when a child passes to other hands, and others stand to it in the relation of parents, they then assume all the moral obligations which the original parents are supposed to have taken; and there is no necessity for re-baptism."

"But though there is no ceremonial or moral necessity, so on the other hand, there is no possible objection. If in any respect you think the child would be advantaged; or if your own sense of religious care would be aided; or if any other moral impression or result may be obtained, I know of no objection to a second or third baptism."

"Baptism is not a superstition. It is not an endless charm, a spiritual amulet. It is a positive form of consecration. And there seems to be no more reason against the repetition of the outward expression of consecration than there is against repeating the mental moral act of consecration."

"We consecrate ourselves and our children anew every year to God.—Nor does the repetition imply that we think the former are invalid. It is a recognition of it, and a ratification.—And so in its outward form baptism, a second or a third time, has no impropriety in it; and if there exist good reasons for it, there is no objection that occurs to me against it."

Here are some quite remarkable

things stated, As.

1. No effect is produced upon the child directly by baptism. It does not regenerate him, it does not put him into the church, it does not wash away his sin. The whole effect is on "the parents and guardians of the child."—It is a whipping of them over the child's shoulders. The child must be baptized in order to produce a "moral effect" on parents. Of course, then, if this "moral effect" is produced, the oftener the child is baptized, the better. It ought to be done every day at least. Among some of the Irish it would not come amiss twice a day, even if it served only to "the putting away of the filth of the flesh," without any "moral effect" at all.

2. Baptism of a child "by a Roman Catholic priest is just as valid as by a Protestant pastor." That is, although the effect is "moral," and on the parents, yet it makes no difference on what moral principle it is done; whether on the theory that it "washes away sin" or "regenerates the child and engrafts it into the kingdom of Heaven," or as "coming in the place of circumcision," or as the "dedication of the child to the Lord, as or a charm to keep off measles, whooping cough, and bloody noses, it is all equally valid. The "moral effect" is all the same! And although the effect on the Irish mother was not sufficient to keep her from so abusing the child that it must be taken from her to save its life, yet the young lady could derive all the "moral effect" by just reflecting that the unnatural mother said that a Catholic priest had sprinkled the child! Nay, says Mr. Beecher to the young lady, you have "assumed all the moral obligations which the original parents are supposed to have taken."

And what are these? Why, judging from their conduct, they were to abuse the child, till its life was in danger. The young lady must feel herself flattered in being supposed to "assume all the moral obligations which the original parents are supposed to have taken." Yet this is the logic of infant baptism either Popish or Prote tant, for it is all one, according to its own showing.

3. As "no effect is produced upon the child by its baptism," then Baptists are right, in treating every such grown up child as if it had produced no effect whatever. That is just what they have done, just what they have claimed Scripture warrant for doing, and now they have Pedobaptist authority for that practice. Now, bear in mind, ladies who were wrinkled in your infancy, that it "produces no effect" on you. The effect, if any, was all on your "parents or guardians." Much good may it do them.—But you violate no obligation, you set aside no act of your parents by being baptized with Christ—in baptism, in testimony of your own faith. For your pious parents did not intend your infantile sprinkling to have the least effect upon you, it was all for a moral effect on themselves, leaving you as if no such act had been performed on you. Thousands of you have so treated the matter, but here you have Pedobaptist authority for so doing. If your father or mother were made any letter by having you sprinkled, very well; but was its sole object; but you are as if no such ceremony had been performed upon you.

4. According to this Brooklyn divine, the repetition of the act, and the frequency of it, to be left at the option of the parents or guardian. It is not fixed by parents or guardian. It is not fixed by the Savior, it is not fixed by the church, but left to the judgment, or feelings of individual parents. If one thinks that his "sense of religious care would be aided; or if any other moral impression or result may be obtained," then, according to Mr. Beecher, the baptism may be repeated!—Certainly, Mr. B. regards baptism not as "the door of admission to the church," nor even as "a preparative for it." Its preparative effect is on the parent, and he is to use it according to his judgment! If the parent thinks that the sprinkling of his child once, has had a good moral effect on himself, he may try it again, and again as long as he can derive any benefit from it.—Thus infant baptism is to be a means of grace to the parent, to be repeated at his discretion, for the sake of its moral effect! Among all the hard things which its opponents have said of infant baptism, we never saw it placed in quite so humiliating a position as this.

5. According to this theory, there is no ordinance, symbol, or rite, as a token of admission to the Pedobaptist churches. For, if "no effect is produced upon the child directly by baptism," then the baptism cannot be the initiatory rite of his admission to the church. The entire use of baptism is, its "moral effect on the parent." Not only is baptism, as a symbol of Christ's death and resurrection, thrown aside, but baptism as a symbol of introduction to the kingdom of Christ is thrown aside also. The minister has no control over it, nor responsibility about it. It is a means of grace to parents, not to the unmarried, or childless.

Parents are to call the minister to baptize their children as often as their own moral feelings can be improved by it. But the child remains, morally and ecclesiastically, just as before, because his baptism had "no effect" on him.

6. But how does this doctrine affect the oft-told Pedobaptist doctrine, that "infant baptism comes in the place of circumcision?" Could the Israelitish parent circumcise his child as often as he thought it would have a good moral effect on himself? Rather questionable, we think. So the fancied analogy between the two rites is gone.

7. It is now admitted, on Pedobaptist authority, that anabaptism, or the iteration of baptism, is Pedobaptist doctrine, whereas, it never was allowed by Baptists to be their doctrine.—They uniformly declare, that baptism, once rightly performed, ought in no case to be repeated. We never heard of an instance of intended, or confessed iteration of baptism among them.

8. According to this doctrine, Pedobaptists ought to admit Roman Catholics to their communion tables. To refuse them after admitting their baptism to be valid, would be "close communion" indeed.

9. What a gross perversion of the Scripture teachings, is this Pedobaptist doctrine! It does not deserve a serious refutation. Let it be seen at full length, in all its manifold contradictions, and every well informed Christian must reject it. We have no arguments to waste on such heresies.—Western Watchman.

From the Christian Observer.

Parental Duty.

The rising generation are destined soon to take the place of their parents, and fill all the stations of influence and trust, both in the state and in the church. This momentous truth, claims of every lover of his race much more than a passing thought. No considerable mind will fail to recognise in it the claims of a solemn duty to the young. Impressed with this thought, we invite attention to a few suggestions relative to this duty—its nature and extent, as well as the encouragements to its performance.

The young are emphatically needy, and they must be supplied by those to whom the duty is divinely intrusted. The family institution affords of itself a presumption that parents are the constituted guardians of their children. And from the day of their birth, are to take in charge as a most sacred trust, and to supply every physical want, securing as far as may be sound body and constitution; secondly, to subdue their wills, and finally to cultivate their understanding and hearts. In other words, care, control, and education, constitute the three great branches of parental duty to their children. And though this is universally admitted, who has ever sufficiently considered, what a weight of responsibility is therein involved.

Not to insist on the defects of approved systems of hygiene, of discipline, and of teaching, there exists a culpable apathy in reducing even these to systematic practice. Parental affection whose first impulse is awakened at the very moment when an object is presented for its exercise, would seem to be a pledge to offspring of every attention necessary to their well being; that personal attentions would be delightful, and that the loved ones in their helplessness, would not be handed over, either from aversion to cure, or the calls of business, to the tutelage of the mercenary and uninterested. It is a serious question, not to be hastily disposed of, whether Christian mothers, however elevated their position in society or ample their pecuniary means, should not, to the full extent of their ability, be themselves the nurses of their own children. What better service, I would ask, can Victoria, the honored British Queen, render to her children, and through them to a great Christian nation, whose princes they are destined to become, than, by obeying in this respect, all a mother's impulses, to secure to them, health of body, vigor of intellect, and correctness of moral feeling. The unadorned Roman matron pointed to her young sons as her jewels. In this she was wise; for this she has received high encomiums, and no one has ever ventured to intimate that history records it to her discredit. Would that Christian mothers everywhere, were impressed with the full import of this beautiful sentiment.

Fathers, too, should make the training of their children their very first care. The popular plea that necessary business forbids, is a misnomer, and reflects no credit upon those who adopt it. Here is the fruitful source of much that is wrong in the habits of youth. A father, whatever be his station, has no official duties paramount to those of the fireside. He cannot begin too early, to draw towards himself, those warm attachments which are to secure the young against alienation, when restraints and discipline come to be exercised. He who does not care, is not fit to punish, and cannot successfully educate. The three branches of duty

have a mutual dependence. Neither will produce its proper effects without a due combination with the others. Hence we may account for the imperfect training of very many children, when one parent obeying the kindest impulse of his nature simply fondles, another of a sterner cast only restrains, while a third, a true lover of knowledge, strives to make his children learned.

The writer, a teacher of youth, has seen far too much of the evil of such partial training, and regrets to say that his best efforts to remedy it, have often come too late and proved ineffectual. A life time of school discipline cannot fully eradicate the bad habits formed in the nursery. The child of affliction, the irritation of ill temper, the insubordination, the suppression of inquiry, the settled aversion to mental culture, and every species of useful labor, all these fix their indelible impress on the plastic mind, retarding its healthy development, rendering it the sport of circumstances, and in instances not a few an easy prey to vice. Nor is this the extent of the evil. Vice is as infectious as the plague. Its taint is diffused by association, and taints in various degrees the fair loveliness of those who have been nurtured at home, in affection, obedience and virtue. May it not be hoped that Christian parents will give to this subject a more serious and prayerful consideration! that more personal attention will be given to the training of their children, securing to them healthful practices of diet and exercise; filial deference, a cultivated understanding and Christian piety?

H. W. B.

First Sabbath School in Virginia.

The first Sabbath School in Virginia was organized on the second Sabbath in April, 1816, in the county of Hanover, in the Baptist meeting-house, known by the name of Ground Squirrel, by Major Jesse Snead, then a young man belonging to no Church, but now the senior deacon of the Second Baptist Church in Richmond, Va., of which Dr. R. B. C. Howell is the pastor.

The circumstances which led to the organization of this Sabbath School were as follows:

In the early part of that year, 1816, Mr. Snead came in possession of a tract which gave an account of a Sabbath School that had been founded in London by the philanthropic Robert Raikes. That tract, he says, made a deep impression on his mind, and suggested the idea that such an institution might be made very advantageous to the people of his neighborhood, many of whom, with their children, were unacquainted with the letters of the English alphabet. Mr. Snead being a young man, only in his 22d year, and a School teacher in his native county, naturally felt a desire for the improvement and intellectual elevation of his neighbors; and it occurred to him that if Raikes' plan of instruction could be put into practice, there need not necessarily be a man or woman among them who might not learn to read and write. He was at that time teaching a School on the farm on which Patrick Henry was born and raised, and in addition to his weekly duties, he resolved on assuming new ones on the Sabbath, provided certain persons would agree to his propositions, and second his efforts. Accordingly, at the April muster of the militia company, commanded by Capt. (since Colonel) Charles P. Goodall, Mr. Snead requested that the men be formed into a hollow square, which having been done, he informed the company what Mr. Raikes was doing in London to promote popular education, and then gave an invitation to as many as might be disposed to meet him on the next morning, the Sabbath, at the Ground Squirrel meeting-house, and bring their children with them, with the design of organizing and conducting a Sabbath School, stating also that adults, as well as minors, who wished to learn to read and write, would be taught free of charge. The proposal met with general favor, and on the next day, at the time appointed, the militia of Saturday were busily engaged in devising ways and means to establish the novel institution of a Sabbath School. Funds were subscribed for the purchase of books and stationery, which were procured during the week, and on next Sabbath, and the first Sabbath School in Virginia went into operation.

Col. Charles P. Goodall, then captain of that militia company, who is still living, was made the president of the school. The school continued in successful operation, except during the winters, until the year 1836, a period of twenty years, when all the original teachers had left the neighborhood. It is confidently asserted, that there was not (in 1836) a white child or young person within five miles of that place, having availed themselves of the opportunity, that was unable to read the Bible. Two of the pupils having located in the far west, subsequently wrote to Mr. Snead, expressing their thanks and warmest gratitude for the benefits of that Sabbath School. They said it was the only education they had ever received, and yet it qualified them for

business, and by means of it they were doing well in the world.

Mr. Snead opened a second school of the kind at the Deep Run (Baptist) Church, in the year 1818, to which he devoted half of his Sabbaths, giving the other half to the Ground Squirrel meeting-house. The average attendance of this second school, including adults and children, was about fifty. This was a large attendance for the country at that time. This school was kept up for several years.—American Baptist Memorial.

From the Tennessee Baptist.

Revival in the Penitentiary of Texas.

BROTHER GRAVES:—On the third Sabbath in October, I had the pleasure of baptizing 8 of the inmates of our State Prison, upon an experience of grace. Their experiences were very clear and satisfactory to all present. By request, the Clerk took down the birth-place and the religion of the parents of each, which I will give, with the names of each, viz:

1. James Alexander—born in New York; parents Pedobaptists.
2. Thomas Hoskins—born in Virginia; mother Pedobaptist.
3. Alonzo Harvey—born in Char-borough, France; parents Roman Catholics.
4. Hezekiah Halyhee—born in East Tennessee; mother Baptist.
5. Dionelis Gonzales—born in San Fernando, Mexico; parents Roman Catholics.
6. Davis C. Mitchell—born in Kentucky; mother a Pedobaptist—his father a Baptist.
7. Leonard B. Alley—born in Ireland; parents not professors.
8. Wm. Ward—born in Tennessee; sprinkled in infancy—but his mother afterwards became a Baptist.

From the above we may draw several facts:

First, That the blood of Christ can cleanse from "all sin" now, as well as 1800 years ago, when "Saul of Tarsus" obtained mercy, and the "dying thief" was cleansed or prepared for Paradise.

Secondly, That the children of Pedobaptists are not more "holy" by nature than those of Baptists or others.

Thirdly, That the "regeneration" as taught by Pedobaptists and Roman Catholics in infant baptism, seems to have been lost, or to have grown out like the chop upon the tree. Infant Baptism is at best a humbug—fit only for kidnapping unconscious babes in their helpless cradles.

Fourthly, In the above number there were four different nations represented, viz: France, Ireland, Mexico, and America—all meeting at the cross of Christ, and in the baptismal grave of the blessed Saviour.

Since March, 1853, there have been about one hundred added to the Huntsville Baptist Church. To God be all the glory.

A meeting of sixteen days closed at Brenham, in Washington County, the 27th inst. The Lord was with us. Twenty-nine were received for baptism, and one by letter. Bro. G. W. Baines is pastor, and will give a full account of the meeting, I presume.

Your brother in Christ,

J. W. D. CREATH.

HUNTSVILLE, Texas, Nov. 2, 1854.

Gems of Thought.

Nothing like water for an honest thirst.

He censures God who quarrels with the imperfections of man.

What men want of reason for their opinions, they usually supply and make up in rage.

Manners make the man but smartness the money.

To despond at difficulty, discovers want of stability; to despair at danger want of courage.

A want of confidence has kept many a man silent. A want of sense has made many a person talkative.

Truth is the only real lasting foundation for friendship. In all but truth there is a principle of decay and dissimulation.

Adversity overcome, is the brightest glory; and willingly undergone the greatest virtue. sufferings are but the trials of valiant spirits.

The stability and permanency of our government depends on the integrity and morality of the people.

A more glorious victory cannot be gained over another man than this: that when the injury began on his part, the kindness should begin on ours.

Many are ambitious of saying grand things; that is, of being grandiloquent. Eloquence is speaking out—a quality few esteem and fewer aim at.

One can no more judge of the true value of a man by the impression he makes on the public, than we can tell whether the seal was gold or brass by which the stamp was made.

When a man dies, people generally inquire, "What property has he left behind him?" The angels will ask "What good deeds has he sent before him?"—Arthur's Home Magazine.

Son, happy art thou that wisdom hath led thee hitherward.

Five Negatives.

It is known that two negatives in English are equal to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation, and a third negative makes it stronger still and so a fourth, and a fifth. How strong five negatives must make a negation! But do five ever occur? Whether they ever occur in the Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that. Are the five negatives used to strengthen and threaten? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given unto us. The case occurs in Heb. 13:5. "for he hath said, I will never leave thee nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are, as any one may see who who looks into his Greek Testament. Now they need not have all been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of leaving it thus, "I will not leave thee, I will not forsake thee," he uses language equivalent to the following: "I will not I will not leave thee; I will never, never, never forsake thee." There is a stanza, which very faithfully, as well as be autifully, expresses it—

"The soul that on Jesus hath lean'd for repose, I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never—no never—no better forsake."

How in earnest God appears to be in this matter! How unworthy it is in his children, after such an assurance as this "to suspect that he will forsake them! He cannot. It is impossible for God to lie. Here one who was never known to break his word, assures his people, each of them individually, and five times over in a single sentence, of his continued presence with them. Under similar circumstances, what man of reputed veracity would be discredited? shall not the God of truth be believed in a like case?—Nevins, D. D.

The Word "Ghost."

MATTHEW 1: 21.

The Greek word which the common version here renders "ghost," occurs in the New Testament about 400 times. It is used to designate the divine spirit upwards of 200 times, in most cases without the adjective, "holy." When used without the adjective, it is uniformly rendered by the common version, "spirit," except in one instance where the adjective is supplied by the translators. When used with the adjective, this word is every where rendered "ghost," in the common version, except in four instances, where it has "holy spirit." Thus in the common version, that divine person is called the Spirit; "the Holy Spirit," and "the holy Ghost;" but never simply, "the Ghost;" from which it would seem that the terms "spirit" and "ghost" were not exactly equivalent in the days of King James. But however it may have been at that time, the term "ghost," in the sense of "spirit," is now obsolete in the current language of English literature; its use being almost entirely restricted to the reappearance of a human being, who has departed this life, an "apparition" or "spectre," which the Greeks denominated a "phantasm." This is of itself a sufficient reason for rejecting the term "ghost," as a designation of the divine Spirit. Besides it is positively unreasonable that the same words of inspiration, when applied to the same person in the same sense should be translated, in some places "holy Ghost," and elsewhere "holy Spirit." The term "holy Spirit," is, therefore, adopted as the uniform rendering of this Greek phrase. So Sharpe Newe, Dodd., Camp., Kend., Whit., Webb., Murd., Penn., and others.—Ez.

No GOOD DEED LOST.—Philosophers tell us that since the creation of the world not one single particle has ever been lost. It may have passed into new shapes—it may have floated in smoke or vapor—but it is not lost. It will come back again in the dewdrop or the rain—it will spring up in the fibre of the plant, or paint itself on the rose leaf. Through all its formations, Providence watches and directs it still. Even so it is with every holy thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation—we may be unable to follow it, but it is an element of the moral world, & it is not lost.

Exchange

POETRY.

KING DAVID-HIS LAMENT

OVER THE BODIES OF KING SAUL OF ISRAEL AND HIS SON JONATHAN.

The beauty of the land ye sayne,
Howe lowlye are the mightie layne!Nowe let us shede the brimne teare,
And let us heave the piteyng moane!Not while we stowe the wylde biers
For Ysaie's pryde to lye upon;Oh, lette not Gath the tydnges heare
Oh, tell yt not yn Askalon;Let every waylyng soude of ours
Maye triumph shoute in heaven bowers!Maye raine or dew droppe never lighte
Upon thy mountaynes, Gilboa!Maye offeringe flame ne'er crowne thyne heighte
Impege of night or noon of daye!Where, worsted yn unholy fighte,
The mightie dunce hys shilde away;Carle incanle on the fouled greene,
As he had ne'er annoynted beane!From battel fyelde they turned the ne'er,
With howe unstrunge, or blade untryde;Pleasant they were yn life, and fayne;
Nor yette did deathe theyme leve divide;Theyre nervous armies mighte needlesse dare
To heare the lye yn hys pryde;Yette theyr lyghte limbes made fester speede
Than eagles, stoopinge o'er the fende.Ye daughters of the lande, deplore,
For Saule the bounteous and the bolde;Whose kynglye hande hath found you store
Of crymyn greave and clothe of golde;Alack! that hande can give no more,
That worthe harte ys still and colde;Unknowne amongst the deade and dymlyng,
The mightie with the mean are lyng.Ah! Jonathan! my brother! lorne
And friendlesse! I must looke to be!That heart whose woe thou oft hast borne,
Is sore and stricken nowe for the!Young brydegroome's love on brydal morne,
Oh! yt was lyghte to thine for me;Thy tymes lottie I now must paye;
Even on thine owne hie places, sayne!How lowlye now the mightie are,
How stille the weapons of the war!

(Attributed to Sir Philip Sydney.

THE SABBATH.

BY SIR EDWARD BULWER LYTTON.

Fruit glides the brook and blown the gale,
Yet yonder halts the quiet mill;The whirling wheel, the rushing sail,
How motionless and still!Six days of toil, poor child of Cain,
Thy strength the slave of Want maye be;The seventh thyme escape the chain—
A God hath made thee free!Ah, tender was the law that gave
This holy respite to thy breast;To breathe the air, to watch the wave,
And know—the wheel maye rest!But where the waves the gentlest glide,
What image charms to lift thine eyes?Thy spirit reflected on the tide,
Invites thee to the skies.To teach the soul its nobler worth,
This rest from mortal toil is giv'n;Go, snatch the brief reprieve from earth,
And pass—a guest to heaven.They tell thee, in their dreamy school,
Of power from old dominion hurl'd;When rich and poor, with juster rule,
Shall share the altered world!Alas! since time itself began,
That fable hath but fooled the hour;Each age that ripens power in man,
But subjects man to power.Yet on one day in seven, at least,
One bright republic shall be known;Man's world while hath surely ceased,
When God proclaims his own!Six days may rank divide the poor,
Oh, Dives, from thy banquet hall!The seventh—the Father open the door,
And holds his feasts for all!

List of Appointments of the Pres-

iders of the Alabama Conference.

MOBILE DIS.—G. GARRETT, P. E.

Mobile, Franklin St., T. W. Dorman.

German Miss., To be supplied.

State St., Col'd., To be supplied.

St. Francis St., P. P. Neely.

Little Zion colored Mission,

To be supplied.

Wesley Chapel, J. A. Peebles.

Toulminville and Turnerville,

Shelton J. Kelly.

Circuit, Henry Urquhart.

Pascagoula, Charles D. Nicholson.

New Wakefield, F. Walker.

Black Creek Mission, J. Bond.

Clark Circuit, W. C. Turner.

DEMOPOLIS DIST.—J. A. HEARD, P. E.

Demopolis, F. M. Grace.

Spring Hill, Jas. A. Clement.

Arcola Col'd. Miss., J. Williamson.

Linden, W. I. Powers, A. J. Crawford.

Dayton, J. E. Newman.

Col'd. Mission, A. McBryde,

and one to be supplied.

Union Town station and Cotton Wood

mission, E. Baldwin.

Union Town Cir., W. H. McDaniel,

F. T. J. Brandon.

Prairie Bluff colored mission, T. Burpo.

McKinley and Bethlehem, J. T. Heard.

Lower Peach Tree, T. Y. Armstrong.

Butler, John A. Spence.

Gaston, Geo. F. Ellis.

GAINESVILLE DIS., G. SHAEFFER, P. E.

Prairie Hill, A. J. Coleman.

Col'd. Miss., To be sup.

Macon, W. P. Harrison.

Circuit, Wm. Vaughan, Thos.

A. Tann.

Plum Col'd. mission, E. Callaway.

Bg. echitto, R. Y. Rew.

Wai lak, J. Barker.

Sum. erville, Leroy Massingale.

Col'd. Miss., To be sup.

Gainesville, D. C. L. Connerly.

Belmont, J. W. Laney.

Col'd. Mission, To be supplied.

Livingston, R. M. Sanders.

De Kalb, J. W. Ellis, Jr.

Lauderdale, Ed. McMeans.

Marion Station, Daniel M. Hudson.

TUSCALOOSA DIS.—T. J. KOGER, P. E.

Tuscaloosa, C. D. Oliver.

Big Sandy, Wm. C. Hearn.

North Port, J. M. Wells.

New Lexington, Julius N. Glover.

Brush Creek, John Foust.

New Prospect, W. E. M. Linfield.

Newbern and Oak Grove, W. C. Har-

ris.

Greensboro', C. C. Callaway.

Col'd. Miss., To be supplied.

Prairie Creek Col'd mission, J. C. Huc-

kabee.

Marion and Hamburg, T. Y. Ramsey

and one to be supplied.

Jones Valley, To be supplied.

COLUMBUS DIST.—C. McLEOD, P. E.

Columbus, J. J. Hutchinson.

Col'd. mission, To be sup.

Circuit, One to be supplied

and G. W. Brown.

Yorkville Col'd mission, To be supplied.

Buttachee, R. W. Spence.

Athens, W. L. Thompson, and one to

be supplied.

Mt. Zion, G. Hawkins.

Pickens, S. H. Cox and Ed. B. Mc-

Lelland.

Sispy Mission, To be supplied.

Pickensville and Carrollton, To be sup-

plied.

Greene, T. P. Crymes.

Entaw, T. H. Foster.

Forkland, T. Moody.

BLUNTVILLE DIST.—C. STRIDER, P. E.

Bluntville, Levi Moore.

Jasper, A. Watson.

Hancock mission, To be supplied.

Pikeville, J. W. Lann.

Warrior mission, J. B. Warren.

Ashville, Geo. J. Mason.

Harpersville, Jesse Ellis.

Lebanon, Geo. W. Tucker.

Sand Mountain mission, W. Rhodes

and one to be supplied.

TALLADEGA DIS. L. B. McDONALD, P. E.

Talladega, D. Carmichael.

Coosa Mis., To be supplied.

Talladega and Alexandria Col'd Mis.—

Ed. Patton.

Wewokaville, R. R. Dickinson.

Socapato, E. M. Towles.

Tallapoosa, J. W. Broxson and Geo. A.

Shaffer.

Randolph, To be supplied.

Hillabee, J. W. Dunree.

Jacksonville, Wm. M. Lovelady.

White Plains, F. M. Crain.

Centre, W. A. Shegog, J. T. M. Greg-

ory.

Cedar Bluff, Robert Scales and R. S.

Woodward.

James S. Lane, Agent for the Talla-

dega Conference Institute.

SUMMERFIELD DIS. E. V. LEVERET, P. E.

Selma, Taz. M. Patton.

Summerfield, J. W. Starr.

Ockmulgee, P. R. McCrary.

Perryville Ct., J. W. Holston.

Centerville, Jno. M. Elliot.

Montevallo, T. C. Wier.

Wetumpka, J. Bancroft.

Prattville, J. D. Fisher.

Autauga, Daniel Duncan and J. High-

tower.

Maplesville Mis., J. T. Roper.

Cahaba, B. S. Williams.

MONTGOMERY DIS.—S. ARMSTRONG, P. E.

Montgomery, O. R. Blue.

Col'd. charge, J. W.

Brown.

Circuit, J. C. Rush.

Catoma Col'd. Mis., J. C. Stricklin.

Tuskegee, E. J. Hamill.

Circuit, Wm. B. Neal, and

one to be supplied.

Andrew Col'd. Mis., C. N. McLeod.

Salem, L. F. Dowdell.

Crawford, J. C. McDaniel.

Uchee Col'd. Mis., To be supplied.

Auburn, Wm. A. McCarty.

LaFayette, To be supplied.

Oak Bowers, W. P. Miller and W. J.

Johnson.

Talladega, H. Sterns.

Dadeville, J. T. Curry.

Agent for Tuskegee Female College.

Mark S. Andrews.

LOWNDSBOROUGH DIS., A. S. DICKIN-

son, P. E.

Londesborough and Hayneville, J.

M. Jennings.

Hayneville Circuit, A. W. Samford.

Big Swamp Col'd. mis., A. Skinner.

Greenville, W. N. Peavy.

Oakstreok, To be supplied.

Troy, Wm. M. Sturdivant.

Geneva, Wm. M. Shockley.

Elba, Jno. Latham.

Walton, To be supplied.

Union, W. H. Ardis.

Pleasant Hill, W. W. Thomas.

EUPAULA DIS.—F. PILLEY, P. E.

Eupaula, J. L. Cotton.

Glennville, J. W. Shores.

Col'd. Mis.—W. H. Carter.

Glennville Male High School, Allen

S. Andrews.

Hatchechubbee, Col'd. miss.—L. Pat-

terson.

Oswitchee, Allen S. Andrews.

Enon and Chunnengee, To be sup.

Chunnengee, Col'd. mis.—To be sup-

plied.

Barbour, C. S. Hurt.

Col'd. Miss, J. D. Jordan.

Clayton, G. R. Talley.

Abbeville, J. W. Solomon.

Otho Col'd. To be supplied.

Woodville, To be supplied.

Jackson, To be supplied.

Holmes mis, W. A. Sampey.

Greenwood, J. W. McCann.

Chippola Col'd Mis. To be supplied.

Mariana, E. Phillips.

Appalachicola, J. M. Campbell.

CAMDEN DIS.—T. S. ARENATHY, P. E.

Camden, W. M. Motley.

Cedar Creek, J. D. Worrell.

Black's Bend Ct. & Col'd mis.—E.

Hearn.

Milton, L. P. Golsen.

Escombria, Z. Dowling.

Pensacola, J. B. Cottrell.

Navy Yard, T. S. Abenathy Jr.

Monroeville, L. M. Wilson.

Fuggsville, W. K. Norton.

Grove Hill, To be supplied.

Mt. Pleasant, T. L. Densler.

T. O. Summers, Book Editor at Nash-

ville.

J. Hamilton, Sec'y Tract Society at

Nashville.

J. W. Ellis, Sr., and Jas. C. Steward

transferred to the Pacific Conf.

W. Monk, transferred to Eastern Tex-

as Conf.

Dennis B. Leyne transferred to Flori-

da Conf.

C. C. Gillespie and R. S. Finley trans-

ferred to Texas Conf.

E. G. Ferguson Agent for the Tract

Society of the Alabama Conf.

Increase in the Church during the

past year, 3427.

The next session of the Alabama

Conference to be held at Eutaw Green

County, Ala.

The Missionary Idea.

The idea of the world's redemption

is the most sublime conception of the

Infinite mind that has been revealed to

man. We know not what thoughts ex-

ist in the depths of the Godhead, or

what thoughts the Holy One has re-

vealed to other beings who dwell near-

est the eternal throne; but we do know

that no other thought so awful and

sublime as this, has ever fallen upon

the ears of listening mortals. To fully

develop this grand idea of Heaven,

our holy and blessed Saviour "trode the

wine press of the fierceness and wrath

of Almighty God." And He who thus

suffered for the establishment of this

cause, gave the great commission to go

into all the world, and preach the gos-

pel to every creature. The sublimity

of the idea is seen again in the scenic

representation of the apocalypse: "And

I saw another angel fly in the midst of

heaven, having the everlasting gospel to

preach to them that dwell on the earth,

and to every nation, and kindred

and tongue, and people." But it is

not only sublime in thought; it is also

sublime in its practical operations. A

commission from Christ to preach the

gospel to every creature carries with it

the assurance that every creature may

receive it, and be blessed by its holy

mission. It contemplates with an eye

of benevolence this great prison house

of sin and death, and possesses the

power to rend the cells, and let in the

light of eternal day, assuring its in-

mates that they are prisoners of hope.