

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

VOL. 7, NO. 28

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION & C

TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 15, 1855.

\$2 00 PER ANNUM INVARIABLY IN ADVANCE.

50 NO. IN A VOL

ORIGINAL

Dear Bro. Henderson:—The following is the skeleton of the last sermon preached by Bro. THOS. CHILTON. That was an affecting sermon, he preached it, I am told with an unusual warmth. His own soul seemed to be absorbed in the glorious theme. How appropriate the subject, how appropriate the sermon as he was about to leave this world and go to his final rest! How appropriate for one who was about to leave to the care of his friends, a widow and seven small children!

Thinking his children, his relatives and numerous friends would be interested and instructed by this, his last sermon, I have transcribed it *verbatim* from his notes in his own hand writing as found in the Bible where he left it at the close of his pulpit services on earth.

BRO. CHILTON'S LAST SERMON.
John 19:25th, 26th, inclusive.
In noticing this interesting and affecting narrative, I propose to consider, I. The persons introduced. II. Their situation. III. The instruction it furnishes.

And I. The persons presented to our notice. There were, first, the three Mary's. The pious and afflicted mother of the Redeemer—his mother's sister, and the affectionate and faithful nursemaid; Peter and the rest of the disciples, with one exception had all fled. The multitude was there, joining the clamor of Christ's murderers—and his sacred person, was surrounded by the soldiery. Yet, these noble heroines abide near his cross, and remain enchained by unconquerable love to the melancholy spot.

Their very names, are fragrant to the pious soul, and their memories will be revered forever. There was also, secondly, the disciple whom Jesus loved. That disciple was the beloved John! Christ, doubtless loved all his disciples; but John seems ever to have had a larger share than the rest. He was one of the privileged three, who were with him on the mount of transfiguration, and in the Garden. It was he, who leaned on the Saviour's bosom at the last supper. I do not undertake to assign the reason for this superior attachment; yet I may remark that he was called by the Saviour, "that he was the youngest of the disciples, and perhaps, it is not too much to say, that he seemed to possess most of the Spirit of Christ—as he obtained in the way of eminence and distinction, the name of the "loving," as well as the "beloved disciple." And I do not, he proved by the station assigned him in the text, the greatness and constancy of his love for Christ, over the rest, who had forsaken him and fled.

But I refer secondly, to the situation of this little group of friends who stood beside the cross of their dying Lord. Many were there, out of mere curiosity, to witness the execution. And many were there out of hatred to the illustrious sufferer. They had long thirsted for his life—they had slandered his reputation—falsified his character—attributed his works to demons—published him, as an impostor—and now, with infernal joy, they hasten to see his death, crying aloud, "his blood be upon us, and upon our children." "He saved others,—himself he cannot save."

And many too, were there, officially. The officers and executioners to arrange the business of death, and the soldiers. But the Marys and the beloved John were there, as his weeping friends! They were there to sympathize with him! They were there to show that their love to him was unabated! and their attachment as great and as ardent as ever. They were there, too, as his public disciples. They went with him as far as it was possible for them to go. They were not held back by fear, or by conjectures, as to their own safety. As his soldiers, they were with him in the midst of his enemies; in the thickest pall of the battle. And with all its dangers, did not the advantages of the situation, amply reward them for their love and fidelity to Jesus? They had a fresh proof of his amazing love for sinners, which drew not back even in the darkest hour! They witnessed the opening of the crimson fountain for sin; they saw his unshaken fortitude! They were spectators of all the proceedings which accompanied his death! The darkness, the earthquake, &c. They received his last affectionate look—heard his last words to the dying malefactor, and the solemn accents, "It is finished," when he bowed his head, gave up the ghost, and died.

But further—they were there, to receive as his servants, his dying commands. And he did publicly recognize them as his servants, notwithstanding the clamor of the mob, and the agony he was enduring; and he laid his parting injunctions upon them. To his mother, he said: "Behold thy son." Receive him—care for him, and love him as thy companion in the stead of him, who is now leaving thee. To John he said, "Behold thy mother." Be to her an affectionate son. I commend her to thy kind attention and affectionate care. Sympathize with her—be to her wounded heart so far as possible.

Remember she is the legacy left thee by thy dying Saviour and friend!!! And we are informed that, "he took her from that hour to his own home."

Let us now conclude, thirdly, with a glance at the instruction which the subject is designed to give. And it teaches, first—the importance of filial piety. Behold the Son of God, when performing the solemn work of redemption, still feeling for his mother, and displaying towards her his affection as a son, in consigning her to the care of the beloved disciple! What an appeal is this, to young people, especially those professing Godliness.

It teaches, secondly, the weakness of poor human nature. Where are all those who heard Christ's discourses; who had received healing and light and life from his blessed hand? Where is the bold, and daring Peter, with his drawn sword, ready as he had avowed himself, to go with him to death?

These evidences of human weakness, should lay to our hearts the caution of the Apostle, "Let him that thinketh he standeth, take heed lest he fall!" It teaches, thirdly, the unconquerable power of love! It was love to Jesus which led them to the cross; and nothing but love will constrain men to take up the cross, and deny themselves and follow Christ. Love makes us cheerfully obedient, and enables us to "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord!"

APPLICATION.
1. Let the believer feel that it is his interest, as well as his duty, to live near the cross.

2. Let the sinner know, that without its saving power, he is lost and ruined forever.

SELECTIONS.

The Responsibilities of Publishers.
Each trade and calling has its special temptations and dangers. A large part of our moral literature consists in exhortations; addressed to the young and the aged, to the rich and the poor, to clergymen, to teachers, to editors and politicians, regarding their peculiar duties and responsibilities. This is all very well. By the application of these exhortations to each other, we assist in elevating the standard of public virtue.

We have a word to say on the duties of publishers. No principle of morality is better settled than this: that a man is responsible to the world and to God, for the effect on the public virtue of whatever he manufactures or deals in. On this principle the slave trader on the high seas is declared a pirate, and selling made a penal offense, and the vender of obscene prints hunted by the police.

In time of war it is treason to sell to an enemy an agent that will give him aid or comfort. This principle applies with all its force to the manufacturer or vender of books. Though this is obvious enough when stated, we fear that the strength of the mercantile spirit is so great that it is too often ignored or forgotten. In this way alone can we account for the fact that Christian publishers appear so often indifferent to the principles which a book inculcates, provided there is a prospect that it will pay. Such men would be shocked if their pastor's orthodoxy should be questioned; or if he were suspected of teaching a doubtful morality. They are affected by a righteous indignation at a paragraph in the summary of a religious paper which cannot be safely read by a daughter or son. In all this they are right. But these same men frequently lend all their skill and all their capital, to disseminate books which teach heresy and infidelity for religion, and impurity and cheating for morals. It is bad for a pastor or a teacher to undermine morals or faith, but it is not equally so for a bookseller? It is a grievous evil when the keeper of a drinking-saloon or a gambling establishment places temptations, too strong to be resisted, before the young or the weak, for the sake of gain; but is there not an equal responsibility incurred by him who prints and sells a book which sows the seeds of impurity and skepticism in the youthful mind?

An article recently appeared in the *Daily Times* of this city, giving the causes which had gradually undermined the sanctity of the marriage relation. Prominent among these were the writings of Eugene Sue and George Sand; and it was well known that the novels of Sue were issued, by hundreds of thousands, from the presses of a publishing house whose members occupy a high position in the Christian body with which they are connected. The Counselor of George Sand, translated at Brook Farm, was issued by a celebrated publishing house whose head is a professing Christian. At the late Trade Sale in this city, books were sold from the printed list which, for their impurity, are very nearly indelible at common law. There were others which radiate all that good men hold sacred and dear. The infidel work, which was conceived in the most bitter and shameless spirit of any one which has ever been issued from the

American press, bears the imprint of Christian publishers.

Now these gentlemen are not indifferent to the moral improvement of society. They constantly support the Christian ministry. They give to missions. Their names and influence are identified with all the benevolent and Christian movements of the age. The difficulty with them is that they are not awake to the moral aspects of their own business. Accustomed for years to consider only the pecuniary return, in selecting a book for publication, they forget that what brings money to them, may carry impurity to the souls of thousands of the young and impressionable, or fix in their memory the skeptical query or the infidel sneer, there to fester and to spread its poison through the whole soul.

By common consent, the sale of intoxicating liquors is disreputable for a Christian man; but we would as soon stand behind a bar and serve out rum to the Bill Poles and Tom Hyers of our Metropolis, as to sell impure or infidel books. We believe that in the sight of God, the guilt would be greater in the last case than in the first.

We are aware that these remarks have a bearing upon some of our most valued friends, and upon some of the most respectable houses in our country. But we feel bound, as Christian men, to speak on this subject. We most earnestly call upon those who do so much to provide the moral and mental aliment of the rising generation, to give a more earnest heed to the character of the books to which they affix their imprint. In this reading age it is one of the special duties of a Christian editor, with unshrinking fidelity to warn his readers against bad books, by whomsoever written or published. It is equally the duty of a Christian publisher to take care that the books which he sends abroad by his capital and labor, are not such as will bring him a harvest of remorse in a dying hour.

[N. Y. Examiner.]

Machine for Praying.

We have seen on its rounds of the religious press, the following curious paragraph, which we reprint for the sake of appending a thought or two.

"PRAYING MACHINES."—The Rev. R. Clark, in his *Journal of a Missionary Tour in North India* says: "The whole road up to those (Buddhist) temples was lined with praying machines; not the little ones called 'skurries,' which are turned in the hand, but great ones a foot and more in height, which were set on their pivots within the wall quite close to each other, and which turned round by just touching them, so that the people might pray the whole way up to the temple. They are supposed to contain prayers, which are turned round with the machine, so that the very turning of the latter constitutes the prayer. Another still more curious method they have devised for saying their prayers. Even turning these machines is thought sometimes to be too great a toil, or perhaps it is because they think they do not pray often enough, even when they turn these things all day; and so they have formed a plan by which they may turn both day and night, and that too without any exertion of their own. They have placed a number of the largest of these machines in a little house, and so contrived it that they may all be constantly turned by a water-mill which is moved by the action of a little stream of water, which they have made to flow through the house. A little stick projects from one of the machines, which, every time it turns round, strikes a bell; and so the bell is rung and the machine is turned round unceasingly, without a moment's pause both day and night. A more ingenious device for escaping an unpleasant duty can hardly be conceived. We afterwards observed whole rows of these praying machines which were turned by the wind, like windmills."

This is a heathen custom. We have had the thought suggested that it is not strictly confined to the pagan worshippers of Baal. There are some classes of people, even in Christian countries, who are believed to be in the habit of praying by machinery, and they get about as much good by the practice as these idolaters.

The Buddhists reckon the value of their prayers by numbers, and keep the wheel going night and day—the more the better. So we have seen thousands of professed Christians saying their prayers and counting over their beads at the same time, estimating the efficacy of their supplications by the number which they tell on their beads.

Others have used a form of prayer till they are so indifferent to the spirit of the words, that they repeat it with thoughtlessness, if not with levity. Nothing is more revolting to devout mind, than to hear the loud responses in church, made by those who lead profane and dissolute lives. It is no uncommon thing to hear such sinners making themselves prominent by the godly tone and frequent repetition of the prayers in the public assembly as if they were making some atonement for their sins by this performance of temple ser-

vice on the Sabbath. Their lips are more machines for prayer. There is no more heart in the performance, than in rolling of a wheel by a Buddhist. God knows both of these classes, and in our opinion has the more respect for the pagan.

Then we have heard and seen many a man who thinks he uses no form of prayer—who has a holy horror of forms, and has been educated to regard them as destructive of all devotion—who invariably says the same words whenever he leads in public or family worship. He is a minister of the gospel, or a praying member of the church, or the head of a family, and he has a set of pet phrases, stereotyped petitions, which he employs whenever he attempts the duty; and the manner in which they fall from his lips, assures us that they are as much and truly prayers by rote, as if they were written in a book and read from the desk. He would not use a printed form, but he has a form of his own, perhaps not half as good as the book would furnish, and he has used it till he scarcely feels the sentiment he expresses, and his repetition of the words is simply a mechanical operation. This is praying by machinery. It may be in a Puritan or a Cameronian congregation or family; but it is machine prayer, and nothing else. There is no heart in it, and God does not hear it with favor.

The mode of worship does not determine its character. God may be addressed by the devout heart through the form of prayer which godly men have prepared and appointed for the use of the church, or through the fresh and eloquent expressions of him whose soul leads upwards the souls of thousands who are willing that his lips should be their organ of prayer; or through the broken ejaculations of the ignorant but pious saint who has no grammar, but great faith and love. Heaven's windows are always open when such Christians pray. They ask for what they need, and grace is given to make them feel what they need. They pray by faith, not by machinery. And the fervent prayer of such saints avails much with God.—*New York Observer.*

Character and Religious Prospects of the Chinese.

We take the following interesting statement from an address by Rev. Dr. Parker (for many years a missionary in China) before the American Board of Commissioners, at their recent meeting.

In Canton, the first Chinese who was educated by Dr. Legg is now preaching; and Dr. Legg has told me that he has sat under his preaching with more good than under that of any other man. If no other Chinese had been educated by him, this would be a whole missionary life. Gutzlaff said that the native teacher was to be the chief instrument in the hands of God, to spread the gospel to this great people. I am persuaded that, on due deliberation the Board will not abandon a means such as the careful education of the young. In reference to the English language, this argument is conclusive. If you teach them English, consider how much of knowledge and of science you bring to them through the medium of the English language, which it were an endless task to try to teach them by translation into their own. And in this connection I may mention the pleasure and gratitude with which I welcomed back to his own land, Yang Wing. It almost seemed to me a dream. I recollected him as a child who could only prattle a little Chinese, and now he could talk the English language fluently and sit down and converse with me upon science, geology, chemistry, or ethics. The influence which that young man can put forth in his country, if he is judicious, can scarcely be overrated.

To resume the subject which I left this morning. What is to be the issue of the great revolution now in progress in China, it is difficult to say.—The finger of God is apparent in all that is there transpiring. I would remark that Tae Ping Wang has carefully watched the movements which have taken place under him. The errors and the blasphemies which are found on the part of the insurgents, cannot leave him for their author. The influence of Tae Ping Wang seems weakened by those associated with him. He claims to be in direct communication with the Heavenly Father, and to have received direct communication where to administer the bamboo, etc. But his errors, if they were pointed out to him, he would be as ready to correct as any one. He would avoid every error, and embrace only the truth.

Unquestionably horrible atrocities have been committed by the soldiers, both of the insurgents and the imperialists. At the capture of Shanghai, a soldier was seen with as many human hearts as he could hold, warm and dripping with blood. And at the recapture of Amoy, the butchery of those who fell into the power of the victors, was too revolting to mention. By day

was seen ascending the smoke of burning villages, and by night the fires of burning dwellings. At one time five thousand were ordered to be put to death as fast as the executioner could decapitate them. He was occupied four days in doing it. The imperialists and the insurgents, have both been guilty of atrocities as great as they were capable of, and they have been as great on one side as on the other.

From these few remarks in which I cannot do justice to the subject, nor to my own feelings, you may find some idea of the deplorable condition of China.

"But," you say, "is there no bright feature amid all this darkness?" I answer yes. The Word of God has been taken by Tae Ping Wang, and printed without note or comment, and read perhaps I may say by millions of the Chinese. And when that word has been read, things are not as before. Many have rallied under Tae Ping Wang and have read it, to see what it is that has shaken the kingdom from its center to circumference. And when they have read it and understand it, things are not as before.

Rev. Dr. Bonan wished that we might hear from Dr. Parker, something in relation to the nature of the Chinese mind.

Dr. Parker replied that the Chinese were not deficient in natural abilities, and not inferior to any of the nations of the earth. There was Ke Ying, a finished classical scholar, whom I met in Canton; and Hoang-Yan Tang, a complete gentleman and accomplished statesman, who now, as I regret to learn, has gone to his last rest.

If you admit the premises of a Chinese in an argument you must admit his conclusions. They will argue as shrewdly as anybody, but are often in error in their premises.

Miracles.

I repeat the sentiment, therefore, that if it were necessary, miracles would be multiplied or magnified to any extent, rather than our promise should be dishonored. In this, as in most if not all other connections, necessity is the law. If it had been necessary, a hundred angels would have hastened to rescue Lot from Sodom; but as only two were necessary, only two were sent. If it had been necessary, the Red Sea would have been exhausted, instead of being divided, to let the Israelites escape. If it had been necessary, the Desert, instead of dropping manna from a dry sky, and pouring water from one urn-like rock—would have shed its dew, like Hermon; and showered its rains like Lebanon; and gurgled, and rippled, and flowed, and spread—and blossomed, and ripened, and rustled, and waved—with all the attractions of the promised land; that good land—that land of brooks of water, of fountains and depths that spring out of valleys and hills—that land of wheat, and barley, and vines, and fig-trees, and pomegranates—that land of oil, olive and honey—that land wherein they were to eat bread without scarceness, and not lack anything in it—that land whose stones were iron, and out of whose hills they were to dig brass. And so, when they came to the border of Canaan—if it had been necessary, Jordan would have vanished from its course, to give them entrance, instead of merely shrinking from their path, in acknowledgement of their expected dominion and then streaming on, forever, to bless their inheritance. And so, too, after their entrance if it had been necessary, the sun and moon, instead of standing still for a day, would have lingered for a week or a month, to enlighten the march of their hosts and illustrate the consummation of their victory.

In like manner might I speak of the miracles of the new dispensation. If there had been a necessity for it, the elements of the five barley loaves and two fishes would have been so increased as to meet the wants of fifty thousand men, instead of five thousand. If there had been a necessity for it, the prince of the power of the air would have been prevented from his terrible onset upon the bark of the sleeping Saviour—instead of being arrested, in the moment of apparent triumph, and struck still as a statue and dumb as death by the simple rebuke of the serene one's awakening. Peace, be still! And who can doubt that, had there been a necessity for it, instead of an angel appearing to Christ, from heaven, to strengthen him in the agony of Gethsemane—a legion of angels would have wept with joy at the privilege of ministering to him the slightest relief?—or doubt either, that, when his feet rushed in upon his exclusion, instead of one timid word-stroke in his defense, from the trembling hand of Peter, more than twelve legions of angels, instant and radiant from the presence of the Father, would have enclosed him in their worshipping circle, and, drawing their lightning scimitars from their sheaths of fire, have stood calmly on guard, in the midst of a pale and cowering world, waiting only the law of his lips, whether to spare or to destroy.

Bib. 2d.
Psalm viii, 7, 8, 9.

A Certain Man made A Great Supper and invited Many.

This man represents God the Father, just as images are formed to give resemblance of power. The maker of all things, therefore, and Father of Glory, or the Lord, prepared the great supper which was finished in Christ. The Son of God has given us his own body to eat. And rightly was the banquet which was prepared in Christ called a supper. For in these latter times, and, as it were, setting our world, the Son of God has shone upon us, enduring death for our sakes.—*Cyril.*

He bade many, but few came, because sometimes they who themselves are subject to him by faith, by their lives oppose his eternal banquet. And this is generally the difference between the delight of the body and the soul, that fleshly delights when not possessed, provoke a longing desire for them but when possessed and devalued, the eater soon turns from satiety to loathing; spiritual delights, on the other hand, when not possessed, are loathed; when possessed the more desired.—*Gregory.*

"And He sent His servant, etc."—That servant is Christ himself, who, being by nature God, and the Son of God, emptied himself, and took upon him the form of a servant. But he was sent at supper time. For not in the beginning did the word take upon him our nature, but in the last time; and he adds, "For all things are ready."—*Cyril.*

Or else, he sent, that they who were bidden might come, i. e., those who were called by the prophets whom he had sent; who in the former times invited to the supper of Christ, were often sent to the people of Israel, often bade them to come at supper time. They received the inviters, refused the supper. They received the prophets, and killed Christ, and thus ignorantly prepared for us the supper. The supper being now ready, i. e., Christ being sacrificed, the apostles were sent to those to whom prophets had been sent before.—*Augustine.*

Our Lord offers what he ought to be asked for, not ask others to receive. He wishes to give what could scarcely be hoped for; yet all begin at once to make excuse. Behold a rich man invites, and the poor hasten to come. We are invited to the banquet of God, and we make excuse.—*Gregory.*

Now, there were three excuses, of which it is asked, "the first said unto him, I have bought a piece of ground and I must needs go and see it." The bought piece of ground denotes government. Therefore, pride is the first vice reproved. For the first man wished to rule, not willing to have a master.—*Augustine.*

Or by a piece of ground is meant worldly substance. Therefore he goes out to see it, who thinks only of outward things for the sake of his living.—*Gregory.*

Hence our Lord says, "sell all that thou hast, and follow me."—*Ambrase.*

The five yoke of oxen are taken to be the five senses of flesh; in the eyes sight, in the ears hearing, in the nostrils smelling in the mouth taste, in all the members touch. They are called yoke of oxen, because through those senses of the flesh earthly things are pursued.—*Augustine.*

We must observe, that the one who for his farm, and to prove his five yoke of oxen, excuse themselves from the supper of their inviter, mix up with their excuses the words of humility. For when they say, I pray thee, and then disdain to come, the words sound of humility; but the action is pride.—*Gregory.*

He who said, I have married a wife taking pleasure in the delights of the flesh, excuses himself from the supper; let such a one take heed lest he die from inward hunger.—*Augustine.*

Now St. John, when he said, "all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life," began from the point where the Gospel ended. The lust of the flesh, I have married a wife; the lust of the eyes, I have bought five yoke of oxen; the pride of life, I have bought a farm.—*Augustine.*

"Then the master of the house being angry, etc." Not that the passion of anger belongs to the divine substance, but an operation such as in us called caused by anger, is called the anger and indignation of God. *Pseudo Basil.*

God chooses those whom the world despises. And men so much, the soon or hear the voice of God, as they have nothing in this world to take pleasure in.—*Ambrase.*

They who are broken down by the calamities of this world, return to the love of God, are compelled to enter. But very terrible is the sentence which comes next. "For I say unto you that none of those men which were bidden shall taste of my supper." Let not one, then, despise the call, lest if when bidden he make excuse, when he wishes to enter he shall not be able.—*Gregory.*

Am I a Christian?

This is a great question. It involves consequences which eye hath not seen, nor ear heard. I profess to be a Christian and indulge the hope of heaven. And yet, the question returns, Am I a child of God? There can be no doubt but that profession, an open avowal of love to God is a duty devolving upon every disciple. But a good profession before many witnesses, may not always be a true index to the state of the heart. Times have changed in some respects. Once, the man who professed Christ in the morning, expected to shed his blood for him before night—or at least, knew not but that such might be his fate. Those were times that tried men's souls; and rendered an open confession of Christ a much surer indication of true piety than it is now. It is very seldom that among us an open profession of religion is made in the midst of violent opposition. Not unfrequently, external circumstances are all favorable to such a step. Let no one, then, regard this as an infallible evidence that he is a Christian. Nor should any one rely upon the expressions of Christian fellowship, extended to him by others. Man looketh at the outward appearance only. If in our conduct, no positive acts are in conflict with the profession made, and in practical life the external forms of religion are carefully observed, the approbation of our fellow-disciples will be secured. And yet, the Omniscient eye may rest upon a heart never regenerated by the Holy Spirit.

It is worthy of notice how much a man may do under the garb of Christianity, and yet not be a Christian. He may be buried with Christ in baptism—receive the emblems of redeeming love—regularly occupy his seat on the Sabbath in the house of God—give of his money to support the gospel at home, and to send it abroad—and yet, be a stranger to the power of godliness. Developments of character from time to time in the form of apostasy, afford sufficient testimony on this subject. The question, "Lovest thou me?" as it fell from the lips of the Saviour, should induce among all who bear the Christian name, great searchings of heart.

I believe the solution to this question to be possible. More than this, it is the duty of all who profess to be Christians, to arrive at a satisfactory conclusion respecting it. It is not necessary to live under the pressure of gloomy doubts. Paul says, "We know that if this earthly house of our tabernacle were dissolved, &c. Another Apostle says, "We know that we are of God." And why should not all Christians possess the same assurance? For what other purposes were the evidences, or tests of true piety found in the Bible, revealed? In the conversion of sinners, God designed not only to save them ultimately in heaven, but also to afford them on earth the consolation of the assurance of faith. Whoever will take the pains to compare his feelings and conduct with the evidences of piety found in the Scriptures, must, it would seem, be conducted to some definite conclusion.

In attempting to solve this important inquiry, three things are to be considered. 1. A reference to the past. In the light of the divine law, was I led to a discovery of my sinfulness, and to sorrow over sin, in view of its odiousness in the sight of God? 2. The present. Do I now hate sin, love holiness, and seek to be increasingly and practically conformed to the will of God, and thus promote his glory and the good of men? 3. The future. Do I rejoice in hope of the glory of God? Is the heavenly rest clothed with an interest superior to anything of an earthly character? I know these are not times for very much close thought, and rigid self-examination. Too busy, too busy, are the most of men in the pursuit of gold, to spend much time for the purpose of knowing whether or not the Rock of Ages is beneath their feet. But let the question ever be with us, *Am I a Christian?*—[N. Y. Examiner.]

BALENAIRE.

ANECDOTE OF MILTON.—When a student at College, Milton in conjunction with his class, was required to compose an essay on the subject of our Saviour's first miracle, recorded in the second chapter of John.

This excited considerable emulation among his fellow-students. When the time arrived for the examination, flushed with hope and expectation, they presented their several compositions, which doubtless had cost some labor, and consumed much "midnight oil." Milton, with that characteristic of genuine merit, modestly handed to the Professor, a slip of paper containing the following line:—

"The conscious water knows its God and Unshaken." To the surprise and eagerness of his class, who entertained no favorable opinion of his talents—the honor and the prize were awarded him.—*Christian Observer.*

THE S. W. BAPTIST

TUSKEGEE, ALA.
THURSDAY, NOVEMBER 15, 1855.

THE LAST SERMON OF ELDER THOS. CHURCH.—Our brethren will read with melancholy interest the sketch a correspondent has furnished us of the last pulpit effort of THOMAS CHURCH. Perhaps a more appropriate theme could not have been selected by him, even if he had known that it was to be his last sermon. It is well worthy of preservation.

Our Discussion on Episcopal Methodism.

It affords us great pleasure to lay before our readers the following preamble and resolutions passed at the late session of the Tuskegee Quarterly Conference of the Methodist Episcopal Church, South. We have not learned whether the committee indicated in the second resolution has accepted the appointment. At least, they have not, as yet, waited on us to submit any distinct proposition in regard to the joint publication of the Discussion. We propose saving all formality in the premises, and submit the following to their consideration: to wit:—Our brethren in Tuskegee have kindly placed at our disposal fifteen hundred dollars, which they are willing to invest in the first edition of that work, with the privilege of extending it to two thousand five hundred dollars. Now, so soon as the above committee shall raise a similar sum, and place it at the disposal of Bro. Hamill, we are ready to enter into any equitable arrangement by which one half of that edition shall be disposed of by him to his brethren, and the other half disposed of by us to our brethren. We shall wait, say two weeks, for an answer. This is as fair a proposition as can be asked. And if other editions shall be jointly called for by the parties, the responsibility to be alike borne.

Whereas, a discussion has been going on for some time in the South Western Baptist between Rev. E. J. Hamill and Rev. Samuel Henderson, on the question of the Republicanism of the Government of the Methodist Episcopal Church, and whereas we believe the publication of this discussion in permanent form would promote the interest of truth, and effectively defend our church from unjust assaults, therefore

Resolved, By the members of the fourth Quarterly Conference, Tuskegee station, Alabama Conference, M. E. Church, South, that we do recommend the publication of said discussion, in permanent form.

Resolved, Secondly, that the following persons, J. W. Willis, Jas. H. Smith and Dr. R. H. Howard, be appointed a committee to confer with the Rev. Samuel Henderson and other members of the Baptist Church, and take such steps as may be deemed necessary in order to secure the joint publication of the aforesaid discussion.

Resolved, Thirdly, that we request the publication of this preamble and Resolutions in the S. W. Baptist, and in the Methodist Christian Advocate.

SAM'L ARMSTRONG, Presiding Elder October, 20th 1855.

The Judson Female Institute.

From private sources we learn that this Institution, so far from the recent change in its principal having proved a disadvantage to it, was never more prosperous than at present.—There are now in actual attendance about two hundred pupils. We congratulate brother SUMNER and the Board of Trustees upon this happy endorsement on the part of the public, of the wisdom of the latter in their selection, and of the former in accepting the presidency of the Institution. Never has this noble institution deserved more extensive patronage, than at present. The indefatigable labors and transcendent abilities of its former principal, Prof. DOWRY, raised it to its present enviable position, and Prof. SUMNER is as well qualified, we believe, as any living man, to sustain and advance its reputation. And in saying this we do not derogate anything from similar institutions—and certainly nothing from its rival sister, the East Alabama Female College.—We rejoice in the prosperity of each. The Judson never can reach a degree of prosperity, which can excite the envy of her Eastern sister—and we doubt not that this feeling is heartily reciprocated. Let them each go on to accomplish their noble mission. Let each "provoke the other to love and to good works."

THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS.—By Rev. THOMAS F. CHURCH, Prof. of Theology in the University of Louisville, Ky., and author of "Communism," &c. &c. Pp. 422.

We can hardly announce the publication of the abovebook, as we have not had the time to examine it sufficiently to pronounce upon its merits. This we shall do at an early day. We know of no man more eminently qualified to do this justice to such a subject than Prof. Church. We shall therefore be disappointed if he has not given us a work worthy of a place in every library.

BAPTIST PREACHER, for October, 1855.—This number of the Preacher contains one of Bro. FRYER's best sermons: "Christ Precious to Believers." No Christian can read it without profit. The "Baptist Preacher" ought to be in every Christian family. The sermons which have appeared in this year, will compare favorably with the best of the age.

The Sabbath Institution, Traced and defined, ed. H. H. H. and C. H. H. By Rev. FRANCIS DEXTER, A. M., Pastor of the Central Baptist Church, Norwich, Conn. American Baptist Publishing Society.

This is a little volume of more than a hundred pages, which trials of a most important subject quite a little. We trust its general circulation will greatly tend to increase the sanctity of the holy day.

The Editor of the New Orleans Medical and Surgical Journal, says that after the most searching investigation there appears to be an entire unanimity of opinion, both among contagionists and non-contagionists, that the yellow fever of 1855 originated in New Orleans, and that all the earlier as well as the later cases occurred among persons who had not been in any manner exposed to the fever in former parts or to imported contagion.

Rev. Samuel Henderson, Dear Bro. S.—At the close of the communication concluding on your part, the discussion between yourself and our pastor, Rev. E. J. Hamill, your address to the undersigned a respectful communication to which we feel it our duty to reply. In consequence of the republication in your columns of an article from the Western Watchman reflecting directly upon the economy of the Methodist Church, not in a religious, but in a political point of view, and thus indirectly upon the patriotism of the members of the Methodist Church, we felt that self-respect as well as attachment to the church of our choice, called upon us to ask at your hands admission into your columns of a defense prepared by the pastor of our church against the malignant aspersions cast upon Methodism by the anonymous author of the article in question. It was not the intention of our pastor to have carried the matter beyond that of the principles of the Methodist Church government to which our names were appended, had you not seen proper, a right by no means question, to enter the arena and contend that the Methodist Church government was anti-republican. In this aspect of things, we had a right to expect from our pastor, and were convinced of his ability to prepare a defense of our church economy. We have read the discussion with interest and were much gratified with the ability and christian kindness with which it was conducted. We are pleased to bear testimony to the fact that in our opinion it will tend to draw more closely, and not to sever the bond of Christian union, which should exist between the two churches. We congratulate both parties to this debate upon this happy result of the discussion; and we greatly desire to see it published in book form, that it may do good more extensively by a wider circulation in both churches. We will cheerfully enter into any arrangements which can be made to secure its publication and promote its increased circulation.

We are indebted to you for the courtesies extended to our pastor, and for the kind regards you have expressed for him and for ourselves.

Respectfully yours,
DAVID CLOPTON,
JNO. R. HUBBARD,
ROBT. L. MAYES.

Tuskegee, Ala., Nov. 2, 1855.

The foregoing communication was handed in last week, but owing to the great length of the closing articles of the discussion, it was crowded out. It is in response to a note we addressed to the gentlemen whose names are signed to it some two months since, at what we then supposed, from the long silence of Bro. Hamill, was the end of the discussion between us. And let us here say to our Methodist brethren that we never have, and God forbid that we ever should, seek to deprive any man or set of men, the right to adopt any form of church government they please. But when such form is adopted by them—there is a correlative right belonging to others—and that is, the right to discuss its principles. But the abstract right to adopt episcopacy, or to live under an episcopal government, is one thing; and the right to call such government a democratic republic, is quite a different thing. When, therefore, we chose to exercise "a right which" you "by no means question," to investigate the claims of your ecclesiastical polity, to republicanism, we did so for the sole purpose of showing that a government by the clergy was not of government by the people—that whatever civil rights and privileges were guaranteed to the laity of the Methodist Episcopal Church by its free government—Episcopacy "knew no such rights, and comprehended no such privileges." And we do honestly maintain, that so long as Methodists uphold their present governmental organization, so long do they practically and theoretically repudiate, in their ecclesiastical capacity, the spirit and genius of American Democracy. And if their worthy pastor has succeeded in proving to their satisfaction, that their "church economy" every department of which is administered, by a clergy—which "has no constituents"—which refuses to place grave question "at the feet of a democracy"—which is "absolutely an aristocracy"—is, nevertheless, quite democratic and republican—all we have to say, is, they are far more easily satisfied with religious than with civil polity.

We suppose, if we should undertake to prove to them, that a political compact, organized upon the identical principles of Episcopal Methodism, was quite homogeneous with our free institutions they might, indeed, concede that we were honest at heart, but certainly not a very safe exponent of democracy and republicanism. For example, suppose our revolutionary war had proved a failure, and the colonies had been reduced to a state of servitude again to the British crown—would any rational man ever have suspected Episcopal Methodism as possessing the first element either of democracy or republicanism? With what exultation and pride would they, in such an event, have pointed to the part which their illustrious founder, John Wesley, and his first missionaries to this country, took in that memorable struggle, in denouncing our forefathers as rebels, and affirming that they had no just cause to take up arms against their sovereign? Indeed their *prophets* at least might have seemed as high a commendation from George III, as the Barmistad did from George Washington.

For the kind reasons in which these brethren speak both of the ability and spirit of the discussion, we are much obliged. They live in the immediate community in which it has occurred—have read it all—and are therefore prepared to speak understandingly. But how different it has been viewed by some of the accredited organs of their Church! By these we have been alternately denounced during its progress, as being guilty of the lowest piece of religious dogmatism which has yet transpired—as "a legitimate child of the father of lies"—as "a denigrator of the subject" we were discussing—as "accusers of the brethren," as uttering "self-evidently malicious misrepresentations," &c. &c. Now, these brethren declare in their communication, "We have read the discussion with interest, and were much gratified with the ability and christian kindness with which it was conducted." In this instance, at least, we must invert the sentiment of the poet, and say—

"This distance lends reputation to the view!" Being desirous, when the discussion first opened, that it might do good more extensively by a wider circulation in both churches, than our

paper could give it, we requested brother Hamill to secure its publication in some one of the "Advocates" as an act of reciprocal courtesy; and we are quite sorry that he failed in the effort. This article has not stood in the slightest degree; and we are ready to negotiate any equitable arrangement, by which its increased circulation may be promoted.

We assure these brethren, that the courtesy we have extended to their pastor has been quite cordial from first to last: a courtesy, by the way, which we never have known extended to a Baptist by any of the "Advocates." But a few weeks since, a violent assault was made upon Dr. BAKER a Baptist minister of Georgia, in the columns of the "Nassau Christian Advocate" by a Mr. MILLER, a Methodist clergyman, to which Dr. B. made a respectful reply, asking the editor of that paper to insert it; and this act of justice was denied him! Even while we write, we observe a similar instance of injustice on the part of the Texas Christian Advocate. The treatment we have received at the hands of these "Advocates" is too well known to our readers, to be more than alluded to here. We know of no political editor in the Union, whose policy is governed by such a code of morals. The *Standard* of a "star chamber," or a French "Empire" was never more rigid and proscriptive, than that which keeps watch and ward over the columns of these journals, and assumes to denounce every attempt to expose the policy of their denunciation not agreeable to them, as impertinent and uncharitable. With this, however, we have nothing to do—only to pursue a course exactly the reverse of theirs. Indeed, we wish no better evidence that we are right, than this. Our convictions of duty and justice are prescribed in a "book of discipline" which, so far from holding the penalty of excommunication over us for "vehemently" against the doctrines and discipline of any denomination, which we believe autumned in the Word of God, commands us to "prove all things, and hold fast that which is good." Hence "the courtesies extended" to their pastor, and "the kind regards" we have expressed, for their individuality, is the result, not so much of personal esteem, (although we are not wanting in this) as of *Christian principle*—and we claim no rights for either.

Mr. WILLIAM M. HENDERSON has paid \$100.00 to present an elegant copy of the Memoir of the Rev. Dr. Joshua Edwards to every student and every officer of the Union Theological Seminary. He thinks every young man preparing for the ministry, and every pastor, should have a copy and that Dr. Edwards' address on sacred eloquence, to say nothing of his evangelical labors for temperance and the Sabbath, is worth the price of the book, sixty cents, or eighty cents; postage prepaid twenty one cents. To any one enclosing one dollar a gift copy will be sent by mail. Published by the American Tract Society.

COMMUNICATIONS.

Salem Association.

Bro. Henderson.—I had the pleasure of attending the Salem Association which met with the church at Orion Pike embracing the first Sabbath in October. The Association organized by electing the Rev. A. N. Worley, Moderator and the Rev. J. T. S. Park, Clerk. I have attended many associational meetings. I assure you, I do not now recollect any at which I was more delighted. Every thing, that was done, (and there was much done) seemed to be transacted in the Spirit and power of the Gospel of the Son of God; you are aware that since the formation of this association which has been about a century years, two new associations have been formed from it, one on the South the Judson, and another on the East the Atlanta most of these churches out of which these associations were made were taken from the Salem. One of the visiting brethren remarked that they had been like the industrious bees, they had swarmed twice. When they came together at Orion, this being the first meeting since the formation of the Atlanta, and some had moved into the bounds of other associations. These things seemed rather to cast a gloom on their present prospects yet, they determined to do what they could. Some of the good old brethren were still there who were present and aided at the first formation of that association, seventeen years ago. In the midst of the anti-opposition with which they were then surrounded. They stated the difficulties they had to encounter at that time with the anti and with men feeling yea with tears expressed their gratitude to God, for what the Salem had been enabled to do for the cause of our dear Lord Jesus. They exhorted their brethren to trust God in well doing, and the old Salem would by the blessing of God, before many years be large enough to swarm again. All seemed to be confident that the Spirit of God would inspire the hearts of those who composed these sixteen churches to give of their substance to sustain a missionary to preach the gospel within their bounds to those weak churches and destitute places which are not able to sustain a minister. About three hundred dollars were immediately subscribed, and an Executive committee appointed to employ a missionary.

On Monday night there was most interesting meeting for the Bible cause, addresses were made by several of the brethren, some were present who had for years been employed in the distribution of the Bible, they related incidents, which I am sure inspired all who were present with a determination in the strength of the Lord to do more for the Bible cause. An associational Bible Society was formed upon the plan suggested by Bro. Dayton of Nashville. The Rev. G. G. McCallum was made President of the Society whose known energy is sure guarantee of its future success.

The committee on Periodicals in their report urged the importance of increasing the circulation of the South Western Baptist and also recommended that he continue on Episcopacy between Mr. Hamill and the Editor be published in a more durable form. These resolutions

you will find in the minutes which will be sent in a short time to the S. W. B. office for publication. But Bro. Editor, I had better point out resolutions and recommendations that the S. W. Baptist has a strong hold upon the affections and prayers of the brethren of the Salem association, and it imply this, they gave their names Post offices and money.

That which made the hearts of all christians glad to be there, was the manifest presence of the spirit of the Lord in his reviving and converting power. The spirit of the Lord was evidently upon Bro. Fowle, in his introductory sermon before the association, the Pastor of the church at Orion, baptized several during the sitting of the association, and when we left on Tuesday evening there were evidences of a gracious work in the church and congregation.

Associational Sketches.

WETUMPKA, ALA., Oct. 30th, 1855.

Brother Henderson:—Since I parted with you at the Central, I have attended the Alabama, Calhoun, and Unity Associations. Sickens, caused quite a small representation in the two first named. But the sessions were deeply interesting. The utmost harmony, and a spirit of enlarged liberty, prevailed in all. Foreign Missions was presented on Saturday at the Alabama, and the Association resolved, to reconvene the churches in her bounds, to raise, by the next Convention, an amount sufficient to send out, and sustain one year, a Missionary, in Central Africa. About \$170 of this amount was raised instant by cash and pledges. While assurance was given by active brethren, that this object should be pressed upon the wealthy slave holding brethren, who had not the privilege of joining in this effort to secure the amount. This is a noble move. Our very first obligations to heathen tribes, is to give the Gospel to the African race. I know it is thought by some that the Indian tribes have a higher claim, because "we occupy their hunting grounds and possess the graves of their fathers." I reply, God never made this little soil for sport and war. No; it was designed for the industrious and frugal husbandman to sow seed, and fill his bosom with sheaves, that the Lord's poor might be fed. Yes, and that Churches and Schools might be established. That intercourse and commerce, with the nations of earth, might, under the cultivation of the useful arts and sciences be supported, and conducted. Ye shall the Gospel pure as the virgin light that on the morning of its creation, went forth from the sun, might so from this new world, to chase darkness from all heathendom. These tribes fulfilled no such mission. Their heritage in the soil was bought, and they are yet enslaved by the government, however much individuals have, and do, cheat them of their money. Much of this, under the providence of God, has been paid by the sweat of the African's brow. And besides, by them, mostly, has the wild forest, in which the Indian chased the deer and the turkey, been reclaimed, while now under their labor, instead of the wild growth, wave the golden harvest of wheat and corn, or else within the cotton fields, whose productions govern the commerce of the world.—Now, while the vocabulary of the Indian race is read in the names of our Territories, Rivers, and Towns; the labor of the Americanized African race is eat, drank, and worn, throughout the world. And more, the record of this race is on high, and in the vocabulary of Gospel promise and triumph it is written "Ethiopia shall stretch forth her hands unto God." I honestly believe that we are in lawful possession, of the land of the one and the labor of the other, under the direction of an unerring Providence. That Providence points us to both regions as whitened fields, ready for the Gospel harvest. But as slave labor furnishes to us of the South, nearly all the capital for non-missionary operation, let this race at home, and then in their father land, share most largely in our contributions.—We have seized, not upon their lands and graves, it is true, but we have done more: we have manacled the strong limbs of their sons and daughters, and claimed the labor of their lives. Well, however much evil the Northern slave catchers, who introduced them in our country, intended; God intends good through us, and we, by them, under Gospel means, may save many souls alive, who otherwise would have died heathens. O! how insupportable are the ways of God. Brethren of the South! we now hold the salvation of the African race, instrumentally, in our hands. Shall they be saved? In this we are held accountable, not for their slavery. Southern Christian masters! how many of you have at work in your cotton fields, Christian servants, qualified, or that might soon be, for missionary usefulness in Africa? Will you not surrender them up in sacrifice to God for this work? In this way you would preach to the heathen the Gospel of Christ. Will you do it? Others would bear the expense of sending. If Paul saw he could be aided, by a newly converted runaway slave, how much more could brother Day, on the coast, and brother Bowen, in Central Africa, be blessed by some of our faithful servants, who for conscience sake, have rendered active service under God, to believing masters? A wider door and an effectual one is now open to us, to Christianize down-trodden and degraded Africa. But enough.

Brother Walker had the congregation in charge on Sabbath for the benefit of the Indian Mission. He is the Indian man. His effort as it deserved, told for good. He preached so often for several native preachers. God speed him in his good work. Especially, if he will go over into Tennessee and Kentucky, and make the Baptists there redeem the pledge their representatives gave to the last Convention, that it should be indemnified against the debt from the Indian Mission Board.

Brother Law is doing a good work for the Bible and Book cause. And brother Devolte is sustaining, with his usual ability, the interest of Howard College, of which I shall write at large in my next, when I will give an account of the actions and doings of the Calhoun Association. For the present, adieu.

Rev. J. M. Peace, an agent of the American Colonization Society, has it in contemplation to explore the interior regions adjacent to the settlements of Liberia, in the hope to gain a better acquaintance with that part of Africa, and thus excite a livelier interest in favor of Colonization by demonstrating the healthfulness of the interior.

Dear Bro. Henderson: I embrace the present opportunity of dropping you a line, informing you that I returned home yesterday from the first session of the Unity Association which was formed at Mt. Airy, Tallapoosa county, on Friday before the fourth Sabbath inst., from churches dismissed from the Liberty, Clair, and Coosa River Associations.

I arrived there on Saturday and found the body fully organized on the substance of principle of the Liberty, and at work, and a general disposition to enter with heart and hand into the benevolence of our older Associations, and am glad to say outstripping some of our older brethren, may the good Lord ever prosper them. As an evidence, they past the general resolutions in reference to our State paper as well as the Journal, when I received 18 subscribers to the Baptist, and the following resolution was unanimously passed.

Resolved, That it is the sense of this body that the discussion between the Rev. Mr. Hamill of the M. E. Church South, and Elder S. Henderson, on the Republicanism of Episcopacy, is deserving to be published in some more substantial form than the columns of the S. W. Baptist, in which it appeared, and that we will do what we can to place it in all the families within our bounds when it is published in book form.

Nearly fifty dollars was raised for Indian Missions, especially for the Greeks, to be paid at the Convention in April, by their messengers, they appointed to be the bearers of their liberality.

They have taken higher ground on Temperance than any association that I have heard of, yet, as you will see from their report on Temperance, you are requested to publish in connection with this sketch.

REPORT ON TEMPERANCE.

Whereas, we desire the time to come when the Churches of our Lord Jesus Christ shall, not have occasion to complain of a member for dealing in, or using intoxicating drinks.

Resolved, That it is the opinion of this body that an object so desirable only to be attained by the Churches taking the matter into serious consideration, and by adopting suitable and proper measures, causing a discontinuance of the use of intoxicating spirits as a beverage among their members.

Resolved, That this Association recommend and request the churches composing the first district to take this momentous subject into serious, christianlike, and scriptural deliberation at their stated meetings in May next, and that the churches of the 2d district, do the same in June.

Resolved, That the Association request the ministers and deacons belonging to their body to meet at Mt. Calvary Church on Saturday before the fourth Sabbath in April next, and deliberate, so as to harmonize in sentiment if possible on the scriptural course which they should pursue on this subject. J. WOOD, Mod.

C. P. SIMON, Clerk.

I am requested to say to all our ministers and deacons or others who wish to meet with their ministers and deacons' meeting at Mt. Calvary on Saturday before the 4th Sabbath in April next, that they are cordially invited to do so, and that they will be gladly received.

Elder Jesse M. Jackson.

Elder Jesse M. Jackson was the son of Elder Wylie Jackson. He was born in Wilkes County, Georgia, August 25, 1814. In 1832 he united with the Reformatory Baptist Church, then about 18 years of age. On the 26th day of May, 1839, he was united in marriage with Miss Harriet F. Charlton who still survives him. At what particular time he entered the ministry is not known by the writer, but it could not have been very long after his marriage. He was, however, an indefatigable laborer in the vineyard of the Lord, and a good measure of success crowned his efforts. In Wilkes and the surrounding counties of Georgia, he continued to labor until near the close of the year 1852. He then removed to Chambers County, Ala., and settled about six miles from Auburn, Macon County. He there continued at once upon his ministry with his characteristic zeal, and, attended churches in the region around him. His sound gospel preaching, consistent walk, and ardent piety, soon won for him the confidence of his brethren; and his praise was in all the churches where his labors were known. His health was feeble and declining, as consumption was preying upon his lungs. He continued however to preach during the last summer to Fannville Church, Macon County; and to Concord and Salem Churches, Russell County. He also attended the session of the Tuskegee Baptist Association at Union Springs embracing the third Sabbath in September, but was too feeble to preach the Introductory Sermon, to which service he had been appointed a year before. He aided however, in the business of the body. But the weather was exceedingly warm and dry, and upon his return home, he was prostrated upon a bed of death. His symptoms did not become alarming for some days; but a change for the worse took place, and it became evident to himself and his friends that he would not recover. Being sensible of his approaching dissolution, he gave directions about his affairs in many particulars; and to his friends around him he gave every indication of his preparation for death. The same gospel he had so often preached to others, was his support in sickness and death. His family received from him his dying admonitions and earnest prayers. He lamented his own frailty, yet depended upon the Grace of God for his acceptance at the judgment seat of Christ. The writer visited him a few days before he died, and found him as he believed, in deed and in truth, a dying christian. He seemed to have no fears whatever; but while he clung to his family and his churches, he longed to depart and be with Christ. Thus he lingered until the 9th day of October 1855, when he passed away almost without a struggle, and in full anticipation of enjoying a heavenly reward. His age was 41 years 1 month and 14 days.

He was a man punctiliously exact in his dealings almost to a fault. His talents were about medium; and he was a zealous preacher—a strong believer in sovereign grace, and a good disciplinarian in churches under his charge. His intercourse with others was familiar and agreeable. And now he is gone, his place will not be easily supplied.

He left a wife and five children, (two of which

had made profession of religion,) to mourn his loss. May the blessings of heaven attend them.

Tuskegee, Nov. 8, 1855. J. M. W.

Note.—The above has been delayed for the purpose of obtaining more information respecting Bro. Jackson's ministry in Rev. Ench Calhoun way upon the subject; but no reply has been received yet.

J. M. W.

God's Goodness to Man.

"When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?"—Ps. viii. 3, 4.

These words are among the most beautiful expressions of the Psalmist expressive of his admiration of the works of the Creator, and of his surprise at the goodness of God to sinful and ungrateful man.

It is by no means an illegitimate and unauthorized conclusion to suppose that, when the thoughts just quoted entered the mind of David, he was in great trouble and distress, but had experienced and felt the protecting power of the Almighty, in all his trials and tribulations. In fact, in the preceding Psalm he expresses himself as being in much joy on account of his enemies; which leads directly and inevitably to the conclusion, that the words quoted were uttered in the manner of thanksgiving and praise, while we have said before, they also express wonder and surprise that He, of whose wages the heavens, the moon and the stars are the production, should be "mindful of the most morally degraded and ungrateful creature of the universe;—man—while at the same time he is 'lord of the earth'."

These reflections bring to our mind the expression of a modern writer, who it seems was in somewhat the same mood as was David, when he says: "I have often been surprised at the easiness of some who pretend to fine sensibility, but who are never moved to expressions of wonder and gratitude at the lustre of the rising and the setting sun, the sparkling canopy of the midnight sky; the mountain forest, tossed and roused by the tempest; or the abundant productions of our mother earth from which we receive our sustenance."

And it is a lamentable fact, that thousands of individuals have lived in the possession and enjoyment of all the happiness and contentment, that earthly wealth can bestow, and have never for a moment returned thanks to the Great Source of every good and every perfect gift. And it is also to be lamented that the ideas so prevalent among thousands that the ungrateful ones show the manifestation of God's goodness to a greater extent, or at least, are "happier in this world" than those who strive with Christian perseverance to follow the examples of the meek and lowly Nazarene.

That this is an error, an idea, is evident from the call of the Savior: Come unto me all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy and my burden is light." The very fact that he took upon himself the yoke and burden of righteousness, and presented himself a victim to mankind, presupposes that whatever burden was not of righteousness was of sin, and was therefore morally speaking, heavy and laborious.

E. F. B.

Christmas Gifts.

Bro. Henderson.—I appealed to our associations and churches, to hold mass missionary meeting during the Christmas holidays. But brethren with whom I have conferred have thought the time season and business engagements, rather unfavorable for assembling, from distant points. I have therefore, concluded to propose a very convenient substitute for the gathering to gather; and it is this. Let the head of every family, or some one of the family, selected for the purpose, make on Christmas morning, an offering to God; yes a free will offering, and invite all, even children and servants, to unite in it. For all have sin; many to spend some way on that day. Now I plead with religious, or irreligious families, to unite in this, and let it all go to the African mission. I trust that none will suggest a division of this offering. I have suggested it, and claim that all will encourage it. Let the member appointed by the family, even if it be a little son or daughter, take it to the family church at its next meeting, and pay it over to a treasurer appointed to receive all the gifts, from the different families, and bear it to our Convention next spring, or if he cannot attend to forward it, with a correct list of the names, and amounts contributed by each family. Parents children and servants, unite. I need state that by this provision on this day, for family Christmas gifts to aid in this interesting mission, that from these numerous fountains little streams will run out, and when united in one current, will like a river, bear vessels of mercy to the dark land of Ham, and even thousands of dollars that would otherwise run into an evil channel, will be directed into a good one. Besides it would have a moralizing influence upon every household; and open the way for every pious Father, Mother and Master, on that morning, preach Jesus to those in charge. It would if kept up, (and the next could be for some other mission) annually, train families to benevolence and piety; and these would come from children, and servants, obedience and frugality and economy. Come brethren and sisters try it for one time.

J. D. WILLIAMS.

WETUMPKA, Nov. 6th 1855.

Public and Family Prayer.

It was remarked by Rev. H. F. Buckner while he was in this State upon an agency for the Indian Missions, that during a six years residence in the Creek nation, he had never seen a member of the church, refuse to lead in public prayer when called upon to do so. Neither did he know of many (if any) who were heads of families who did not practice family prayer also.

In contrast with the example of these untutored Indians, appears the practice of too many of the white members of churches in the States. Go to many, very many of our churches, and encourage prayer meetings and see what a multitude will excuse themselves from performing a christian and so reasonable a duty. Go into their houses and how sadly neglected is their family worship. Brethren, these things ought to be so.

He was a man punctiliously exact in his dealings almost to a fault. His talents were about medium; and he was a zealous preacher—a strong believer in sovereign grace, and a good disciplinarian in churches under his charge. His intercourse with others was familiar and agreeable. And now he is gone, his place will not be easily supplied.

He left a wife and five children, (two of which

had made profession of religion,) to mourn his loss. May the blessings of heaven attend them.

Tuskegee, Nov. 8, 1855. J. M. W.

Note.—The above has been delayed for the purpose of obtaining more information respecting Bro. Jackson's ministry in Rev. Ench Calhoun way upon the subject; but no reply has been received yet.

J. M. W.

Dallas Female College.

The growing interest in education, especially Female education, is, I think, one of the most promising and cheering features of the age.

If we contrast the public sentiment of thirty or forty years ago, with the present, it would almost seem that we have now gained a position among a superior grade of intelligence.

Female Colleges have sprung up with rapidity in all our towns and villages, and the number of pupils and support they have received has exceeded the bounds of the most sanguine credulity. But when I hear of your East Alabama Female College, enjoying her superior propriety, and good news from other institutions, especially our beloved old Judson, which is even outstripping her former self, I must be permitted to speak of the flattering condition of the Dallas Female Academy, located in our flourishing city.

It is now under the direction of its founder, L. B. Johnson, as Principal, assisted by Prof. H. E. Brooks and other competent teachers. Mrs. Johnson's long experience in teaching, and peculiar tact in managing girls eminently qualify her for the position she occupies, and the regularity, system and discipline which she enforces will always ensure success. The fact that Females lack the capacity to accomplish the Herculean task of becoming good mathematicians, is abolished by Prof. Brooks, by demonstrating to us that our girls can and do perform the task. If any y doubt, send your daughters and be convinced, as we have been. It is gratifying to see that many of our Baptist brethren are sending their daughters, to this flourishing Sabbath School, and all the young ladies, we enjoy as a religious community.

This Institution is not sectarian, and pupils of every denomination will find good teachers and Sabbath Schools suited to their classes, and a wholesome religious influence will be exerted, free from sectarian prejudice.

Our place is now perfectly healthy, and has been more healthy during the Summer and Fall than the surrounding country. We have not been visited by any epidemic, or fatal sickness.

Yours Truly,
A. G. McBRIDE.

SEMA, Nov. 6th 1855.

The Prayer Meeting.

About twenty years ago a prayer meeting was held at a private house in a neighborhood town. Several men who were members of the church and heads of families were present with their families. There was present also a young man scarcely grown, and who had been a member of the church about a year. This young man was possessed of the timidity common to his years, but he had learned to do his part in the relation he sustained, and would not allow himself to shrink from any reasonable duty. At the appointed hour for service, it was found that several brethren who usually attended would not be present; and those who were present urged this young brother to go forward and open the meeting. This he did, not doubting that the others would follow in the service. He was deemed to disappointment. After singing his psalm, he called upon each of them, in turn, to join in and conduct it on. Every one excused himself, saying he could not bear the burden. Astonished and confused the young brother proceeded to sing a hymn and hoping they would still do their part he called upon them all again, with but the same result. He then engaged in prayer the second time. At the close of this, the female present sang the hymn commencing with these words:—

"Jesus and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee who art my Angel guide,
Whose glories shine through endless days?"

A third prayer was offered by the same person and the meeting closed. Of what nature have been the feelings of these heads of families, and of their families which were present, how could they longer resist they impress of duty.

J. M. W.

