

South Western Baptist

S. HENDERSON & H. E. TALIAFERRO, EDITORS.

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THE SOUTH WESTERN BAPTIST.
For the South Western Baptist.

Godliness imposes all useful restraints upon the Passions.

It is a fact well known to all that the uncontrolled indulgence of the passions belonging to our nature, is very destructive to property, reputation, health and happiness. Evil habits steal upon men by almost insensible degrees; and they are aware of their force they become slaves to them and are hurried along to destruction, often sighing at their misery, but lacking moral courage to effect a reformation. Being destitute of true Godliness, they lack the inspiring motive to undertake great and good enterprises; and are too well contented to live in servitude to corrupt nature.

Godliness however, throws around a person the most powerful restraints. It enters into the inmost recesses of the heart; purifies the fountain of desire; elevates the moral feelings; and directs the thoughts, affections and inclinations into a holy channel. It tends powerfully to check untimely impulses, and to produce deliberation and caution in all the conduct of life. It is contrary to all vulgar and wicked influences; and is promotive of whatever is virtuous, philanthropic and heavenly. It bridle licentiousness, throws a holy restraint around the imagination; and by always encouraging every holy cause, tends constantly to the rectifying of all the disorders of human nature, and to the producing of universal love and happiness. Under its heavenly reign the cloud becomes amiable, the miser benevolent; the misanthrope, the friend of mankind; the vicious becomes virtuous; the turbulent, gentle; the intemperate, temperate; the irreligious, religious; and through all the circles of society a delightful improvement is made.

The godly man is far more happy in his own soul, and is useful in extending blessings abroad. Nothing is wasted in luxury and crime; but every thing is used for the promotion of good, the relief of the needy, and the improvement of society. And above all this the eternal welfare of men is promoted. Godliness is destined to triumph over all iniquity and to reign supreme throughout this sin-stricken earth. Its full excellency will be exhibited in heaven.

J. M. W.

For the South Western Baptist.

Home Missions.

GLENNVILLE, Dec. 7th 1855.

Messrs. Editors:—On the day of our last conference we raised a subscription of fifty-three dollars for the purpose of paying brother Callaway for his services next year in the mission. We hope that brother Callaway will serve us again, for he has done much good and we are assured that no other person can be more acceptable in this community than he with the world and pro-

gressors. We recently heard of some experiences dated from his preaching last summer. If you have any extra numbers of the minutes of the Association please send me two or three numbers; we did not have enough to supply our church.

Respectfully yours,
Wm. W. EVANS.

The Cherokee Baptist College, Cassville, Ga., was recently destroyed by fire.

For the South Western Baptist.
Examination in the Brownwood Institute.

Messrs. Editors:—The undersigned having enjoyed the opportunity of attending the late examination of the pupils in the Brownwood Institute, feel that they would be doing great injustice to the teachers and pupils in that institution, as well as violence to their own feelings, were they to omit bearing this unsolicited testimony both to the ability and fidelity of the Faculty as well as the very satisfactory attainments of the pupils. We were more than delighted to see, that the Institution, under the management of its present proprietors, Messrs. Hooten & Cox bids fair to maintain its former reputation for thorough and liberal instruction.

One very distinguishing feature of the examination, one, in our opinion, paramount in importance to all others, was the fact that the examination was not a mere memoriter exercise. Subjects were stated and elucidated—questions propounded and answered not in the precise words of an author, but in the language and manner of the pupil himself. The general bearing and practical application of the principles seemed to have been laboriously explained by the teachers, and successfully apprehended by the pupil. The exposition of the principles of political economy, and the recitation upon the constitution of the United States by Story were singularly felicitous and instructive.

Both teachers and pupils sustained themselves with great credit, and evinced that the Brownwood Institute is yet a wholesome nursery of thought and taste, and we cannot but hope that its enterprising proprietors will receive a patronage commensurate with their distinguished merits.

OTIS SMITH.
W. M. CUNNINGHAM.
J. T. MONTGOMERY.
MILTON E. BACON.

December, 1855.

For the South Western Baptist.

Ordination.

On Sabbath night, Dec. 23d, 1855, very interesting religious services took place in the Baptist Church in Marion, occasioned by the call to ordain Bro. John Foster, a graduate of Howard College, to the work of the ministry. Order of exercises:

Introductory services by Bro. S. R. Freeman.

Sermon by Bro. Joseph Walker.

Ordaining prayer by Bro. J. S. Ford.

Charge by Bro. H. Talbird.

Presentation of the Bible and hand of fellowship by Bro. Wm. H. McIntosh.

Benediction by Bro. John Foster.

Bro. Foster is a young man of promise, and deserves the esteem of the churches for resolutely persevering in his studies till he had completed his course. At the present day the churches are largely to blame for the imperfect education of many a talented young man. If he has the gift of speech, and can preach two or three stirring sermons, they urge his ordination, even though he be but a sub-Freshman. The consequence is, that either he thinks he is sufficiently advanced to retire from College, or the churches urge such a course on the plea of necessity. This is wrong—it is like sending a healthy, strong man into the forest to fell timber with a dull axe. By frequent hard strokes and a considerable amount of noise, a tree, now and then, topples over, just because God can make a tree fall, if He chooses, by the agency of a dull axe. But the denomination ought to know by this time that if a young man of good native parts can effect good as a preacher, he can be much more efficient if furnished with a large stock of knowledge—in other words, a thorough education.

If I could have influence with our young theological students, I would exhort them most earnestly, not to listen to any call to ordination—unless in cases where the cause of Christ would suffer by ordination being deferred—till the College course has been completed. I desire that our young ministers shall become able to stand up before any congregation and preach Christ understandingly and efficiently. This they cannot do, under some circumstances, with a bare smattering of the branches they began to study.

W.

There is nothing on earth that will compare in moral grandeur to the missionary enterprise. It came from heaven, and Jesus Christ was its first Apostle.

For the South Western Baptist.
McKINLEY, MARENGO Co., Jan. 1, 1856.

Messrs. Editors: I send you a short notice of some interesting meetings. I attended a meeting with the Salem Church, Clarke county, on the second Sabbath in December last. Although the weather was very unpleasant, there was a large congregation, and a deep interest felt among the people. Five were received into the fellowship of the church by experience. This work manifested itself in October last, by rather an unusual interest among the people, and a few additions to the church. Bro. Dewett, who was their pastor, failed to meet with them on Saturday of their meeting in November, but reached on Sabbath; and in the time of service there was so much feeling manifested in the church and amongst the people that he continued the meeting. Bro. Goodwin came to his assistance on Tuesday; the meeting continued until Friday; the result was thirty-two by experience, one by letter, and three restored. The whole neighborhood seem to be interested on the subject of religion. In an adjoining neighborhood where there was a new church constituted in September last, there is quite a good work going on in the church and through the entire neighborhood. Bro. Goodwin is their pastor; he baptizes more or less every meeting. Quite a number of the young people, interesting young men and young ladies, appear to be imbued with the spirit and power of religion. The work seems to be thorough; and I hope the revival influences which now are enjoyed in that region of country may prove a blessing to the churches and the neighborhoods in which they are located.

JOHN TALBERT.

From the Examiner.

The Baptist Churches.

NOTES ON THEIR PRINCIPLES AND PRACTICE.

I have already extended these notes on the subject of the ministry very far beyond my intention. It is time to bring them to a close.

To sum up what we have said, in a few words. We believe that every individual whom God has called by his grace, is under the most solemn and imperative obligations to labor, not only indirectly, but directly, for the extension of the cause of Christ. No man can be religious unless he be a religionist. To this work he must consecrate his whole being, and this work he cannot delegate to another.

In this work there are various departments of service, each one having his own gift, one after this manner, and one after that. To suppose Christ to call a man to be his servant, and have nothing for him to do, is absurd. Among these gifts is *aptness to teach*, or a power bestowed in different degrees, to address men on the subject of their soul's salvation. On some men this gift is bestowed so largely that they are called to devote their whole time to this service. On others it is less largely bestowed, and these may very properly combine labor in the ministry with some secular pursuit. It is surely sufficiently common for a man to begin with the ministry, and end by uniting it with a secular calling; why may not a man, with equal propriety, commence with a secular calling, and end by combining with it the work of the ministry?

That this is the apostolic plan, is, I think, evident to any one who will candidly read the New Testament. That this view of the ministry is according to the mind of the spirit, is, I think, evident from the success that has attended it wherever it has been adopted, whether in heathen or in Christian lands. It is in vain to say that to adopt these views is to place ourselves in opposition to the public opinion of the world and of the various denominations of Protestant Christianity. The opinions and practices of Protestant Christianity are by no means as sure a guide as the precepts and examples of the New Testament. It can scarcely be denied that at the present moment, Christianity is everywhere losing its hold upon the masses of the population. Our ministry and our houses of worship are becoming the ministry and the houses of worship of the rich and the educated, while the whole body of the people are uncared for and forgotten. Jesus Christ taught us that one of the evidences of the Divine mission was, that to the poor the Gospel was preached. If we do not preach to the poor as well as to the rich, we lose this badge of discipleship. Shall we then, follow the example of a declining Christianity or shall we tread in the footsteps of the Master?

The fact is, if we must speak the

truth, almost all our denominations are declining into the belief that all the direct work for the conversion of the world is to be done by the ministry; thus making a broad distinction between the clergy and the laity. (I use these terms, not because I approve of them, but because they are so much in vogue.) We are coming to think the minister is to do the work of the Lord, and the business of the private brother is simply to pay him for it. I say we are coming to this belief, we have not yet *exactly* arrived at it. Our Sabbath schools form an exception. It is still held that the *uncommissioned* messengers of Christ may, and ought to labor here. But these are conducted mainly by the young, especially, as I have before remarked, by young women. Had it not been for Richard Raikes, I do not see what employment could have been found for our young disciples. But, as it is, as a Christian advances in age, he gradually leaves even this service, and thus this work really finds employment for but a small portion of the Lord's host.

Another exception is in the case of colportage. It is strange that we are governed so much by names. The introduction of a French word has here wrought almost a miracle. A colporteur is generally a man, as our Episcopalians brethren would say, not in *holy orders*, who travels from town to town, and goes from house to house, to distribute tracts, converse with families, hold religious meetings, and by every means but *formally* taking a text and pronouncing the benediction, does precisely the same work of the minister. He is, to all intents and purposes, a lay preacher, yet call him a lay preacher, and thousands would tremble for the respectability of the ministry. Call him a colporteur, and every one subscribes to sustain him, and all acknowledge that his agency is of vital importance to the cause of Christ.

Yet this work is confined to young men, frequently to illiterate men, to foreigners, and in general to those whose time can be purchased at the cheapest rate. What would our merchants and lawyers and men of property and worldly standing think, if we should urge them to undertake this same labor? What would they say, if we should ask them to spend their vacations and intervals of leisure in the summer months in doing substantially the labor of a colporteur, or to use the offensive term, of a lay preacher? They would tell us they would give their money. Yes, but God requires not your money, but *yourselves*. And how much of your money do you give? Why, two or three men, worth some hundreds of thousands apiece, will unite in supporting one such laborer, when they might each one support ten or twenty, by denying themselves some expenditure for useless and soul-destroying luxury.

The fact is that our most intelligent, able, middle-aged, private brethren have nothing to do and they do nothing. This broad distinction, which has grown up between them and the ministry, has reduced their effort for the cause of Christ to its minimum. Our lawyers, merchants, men of business in the several departments of active life, our teachers and professors, have no spiritual work before them, beyond caring for their own souls. Hence, their piety languishes, they become entangled in the world, they follow its customs, they adopt its maxims, they share in its amusements, simply because they have no spiritual work to do, by which their religious principles may be invigorated. Let any one look over our churches, at a communion season, especially over an old and wealthy and as it is called, a most respectable church, and say whether in what I have said, I have overstated the facts. Monopoly is a curse, either in State or Church. This growing monopoly must be broken up, or the whole church will sink into fatal worldliness.

The private brethren of the church have rights. Jesus Christ has called them to be his servants, and he has conferred on every one the privilege of working in his vineyard, and has promised to each laborer a rich reward. He has given to each servant some particular gift, and permitted him to use that gift for him. Of this right no man, or body of men, or any ecclesiastical authority may deprive him. Every Christian is Christ's freeman, and he has a right to labor for Christ in any place where his Master opens a door; and he is to seek diligently to ascertain where the door is opened for him.

If the private brethren of our churches have rights, then it follows that they have also duties. If Christ has given them the right to labor for him, then he

has imposed upon them the corresponding duty. It is the imperative duty of every brother who has any power of public address, to use it for Christ. You say that you have not this gift. Did you ever try? When you were first converted, you had it, and was willing at all times to tell men of the excellency of Christ. Had you continued to do so, like James Shelburne, you would now have become a Christian of a very different character from what we now behold. You have so long buried your talent in the earth, that you do not know where to find it; and your whole spiritual nature is suffering on account of it. Let me ask you a plain question. Do you believe that Christ called you that you might go forth and bear fruit, or that you might be a branch that beareth no fruit, whose end is to be burned? Do you believe that Christ called you by his grace, that you might be a very respectable, influential citizen, a kind and worthy neighbor, willing to attend church twice on Sunday, pay your pew tax, and subscribe to beautify your house of worship, and give perhaps the interest of your income to advance his cause, and has nothing more for you to do? And are you to excuse yourself for your disobedience to Christ, by pleading that you pay your minister for laboring for souls, and that you are not in "*holy orders*?"

Brethren, beloved in the Lord, excuse my plainness in this matter. I write not to please you, but to do you good. I humbly hope that "the love of Christ constraineth me." Look abroad upon Zion; consider her desolations. Iniquity abounds. The love of many waxes cold. Our youth are growing up without any regard for religion, and are yielding themselves up to all the allurements of a soul-destroying world. The masses of our people are not under the influence of the institutions of religion. Multitudes among us, even at our own doors, are pressing on to the judgment day, as ignorant of the way of salvation as the heathen in India or Africa. Foreigners, by hundreds of thousands, are landing upon our shores, the decided and avowed enemies of the cross of Christ. The governments of the world, acknowledging the name, are enemies to the power of the religion of Jesus. And at such a time as this, are we all to sit down quietly and satisfy ourselves with doing nothing for Christ, because we pay the minister's salary, that he may do it for us. No! the cause, at this emergency, requires the most active employment of every talent of every true disciple. The masses of the church must be aroused, or the enemy will come in like a flood, and there will be neither faith nor power to raise up a standard against him.

But, while we do this, we must rely on something infinitely better than an arm of flesh. Let us meditate over these things, and ask the Master to show us our duty. Let us with one heart pray for an universal descent of the Holy Spirit upon all his churches. Should the day-spring from on high visit us once more, we could not remain in our present condition. We should be constrained to arise and make sacrifices to God. Then the feeblest amongst us would be as the house of David, and the house of David as the angel of the Lord.

ROGER WILLIAMS.

Stealing a March.

"I am in the habit," said a clergyman to his friend, "of stealing a march" on the Devil. I know his subtlety and power from a sorrowful experience, and the skill with which he adapts his temptations to our circumstances. He is not, however, omniscient, nor can he know the thoughts of the heart but from some outward manifestation. When engaged in oral prayer, confessing sins, acknowledging those "most easily besetting," and pleading for special mercies, he has so much of my spiritual history as enables him sagaciously to determine the most plausible method of assault. Thus he takes advantage even of my devotions to give point to this artifice. I adopt two methods to foil him. The one is to keep my soul in the tuneless habit of praising God. He can take comparatively little advantage of that. It perplexes him to hear the Christian celebrating the majesty, the glory, and the benevolence of God, while the exercise amazingly strengthens the Christian. The other method is to cultivate a habit of silent prayer, when I walk by the way, when I sit in my house, when I am engaged in ordinary business. Thus I minutely confess my secret sins, mention my constitutional infirmities, speak of the

necessities which most press on me.—God can hear, even when no words are spoken, but Satan can only conjecture what I am about; he is not omniscient and can have no certain knowledge of my thoughts. Thus I gain a great advantage over him."

From the Christian Visitor, by John N. R.

Rev. C. H. Spurgeon, of London.

The Head Quarters of Fredrick, in a late issue speaks of this gentleman as belonging to the Methodist denomination. This is a mistake. Mr. Spurgeon is the pastor of a Baptist church in Southwark, London, of the Calvinistic school. This church long enjoyed the ministry of Dr. Gill and Dr. Rippon, the former presiding over it more than half a century, and the latter nearly as long. The pastorate of these two eminent men that one church, is said to have embraced upwards of an hundred years. Since the death of Dr. Rippon, the church had found it impossible to secure the services of a pastor, who gave satisfaction, until this young man, (Spurgeon) entered the field. The London correspondent to Zion's Herald, gives the following interesting notice of this remarkable young man:—

"Your correspondent has recently had the privilege of hearing a prodigy of genius and eloquence in London, the Rev. C. H. Spurgeon, who has just attained his majority. Of all the great men in England's metropolis, Mr. Spurgeon is the most popular, having at one bound distanced Dr. Cumming, Thomas Binney, Newman Hall, Robert Young, John Rutenberry and William Anthon. Even Holyoke, the noted leader of the "Secularists," has been drawn into the magic circle, and has heard him preach. Mr. Spurgeon was not twenty years of age, when in January 1854, he became the pastor of the Baptist chapel, Southwark; almost deserted the membership having dwindled down to less than forty; the chapel was quickly filled, and the church received large additions; and by the close of the year it was resolved to enlarge the chapel. During the progress of the enlargement Mr. Spurgeon preached in Exeter Hall, and although capable of holding six thousand people, it was densely crowded. The writer of this, when he attended, had to content himself with bare standing room, and to submit to anything but tender jostling, but the oratory of this second Whitefield (for such he is called) made me willing to endure and forgive every thing. I must confess that I went to hear him with some degree of prejudice, on account of what I had heard of his outspoken Calvinism, and his censorship of other ministers; yet although differing with him as to some of his opinions, I am no longer prejudiced; for he has an endowment of the choicest gifts of eloquence, genius, passion, and appears "filled with the Holy Ghost." Already hundred have been converted under his ministry, and I was informed that at the week night prayer-meeting, in his church it was not unusual to see at least one thousand persons present.

If preserved in humility, Mr. Spurgeon must be the instrument in achieving a great work; he has much of the unction of Whitefield, the pith of Jay, the eccentricity of Rowland Hill, and the dramatic of J. B. Gough."

The above is the testimony of a Methodist, the following of a Presbyterian.

"I had, this week, an opportunity of hearing, for the first time, "a boy preacher," or nearly so, who has made a great noise in London for some time past. Mr. Spurgeon has been preaching since he was sixteen. He is now twenty-one years old, has a powerful voice, great self-possession, and it may be added, self-esteem; immense volubility, great power of rapid combination and "word picturing," reasons well, and applies forcibly. He says bold, odd, humorous, and sometimes extravagant things, but I must own, I went prejudiced, and came away pleased, and with the conviction that he is doing and destined to great things.—He is bold for the doctrines of Divine sovereignty, and eternal election, as was Whitefield and Paul, but, like both, preaches a free salvation to all men.

C. E. W.

SAGE ADVICE.—Rev. Dr. Woods, of Andover, was once giving his class some instructions about preaching in different places, in such a manner as to gain attention and applause. "Young gentlemen," said he, "it is all contained in a nutshell. When you go to preach in the city, take your best coat; but when you go to preach in the country take your best sermon."

Justification.

Dr. Carson in commenting on Rom. 3:20—28, clearly establishes the doctrine of Christian completeness and perfection in Christ. They become one with him by faith; and that faith is rewarded with eternal life. God justifies the sinner, on account of the glorious facts and truths which he believes. But let Carson speak for himself:

"Man is saved altogether of mercy yet he is at the same time, in another view, saved altogether in accordance with justice. The work of Christ becomes the work of the believer by his oneness with him by faith. Every believer is a part of the body of Christ, and what Christ has done for him, becomes his own. The believer died with Christ and has risen with Christ."

"What is still wonderful, God is here said to be just in this way of salvation, and yet to justify the ungodly. How can God be just in forgiving sin? How he is merciful in forgiving sin, it is easy to discover; but how is the forgiveness of sins just? Through the redemption in Christ, God is faithful and just to forgive the sins for which Christ has accounted. It would be very unjust to make the believer suffer for sins for which Christ his surety has suffered. This would be to pay the same debt twice. The sinner then, is saved by faith in a way in which he becomes completely just—as innocent as the angels of heaven—as pure as the throne of God. Though in themselves believers are sinners, yet in Christ they are perfect in righteousness, and holiness. Christ sees no deformity in his spouse. 'Thou art all fair, my love, there is no spot in thee!' 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.' Now, if God sees no spot in his people, there must be a point of view in which they are without spot; for God perceives things as they are. The salvation of which the Apostle here speaks excludes boasting. 'By what law? Of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law.'"

Pride in the Preacher.

The Christian Advocate, in an editorial on preaching, has the following: "A great deal depends upon the man who preaches the gospel. He is so much the instrument of God as any other agent whom the Deity may choose to employ. If he accomplishes anything through the application of his gift to the work of salvation, we must remember that those gifts are not *himself* but powers of God trusted to him.—Where they are all taken away, he would yet remain, a gibbering idiot, yet identically the same man. What God effects through human powers, is just as much affected by him as what is done by the direct operation of the Holy Ghost. We are very apt to fall into the error of confounding a man's endowments with himself, though the fact is that these endowments are separable from him; they are his *accidents*; they are the tools put into his hands by Him who has prepared them for his work. If we would bear this in mind, we preachers would not be in such eminent danger of that vanity which is the besetting sin of all who perceive themselves to be influential over others. How could a man pride himself upon his grace of delivery, or felicity of expression, if he regarded these as merely extraneous qualifications, assigned him out of the arsenal of Omnipotence to be the aggressive weapons of his warfare? He may be gratified with the excellency of his gifts; he may rejoice in the bounty of God, who has distinguished him by intrusting him with these powers; but how can he be proud of what is not his own, and what he must leave behind him in the grave? The man who goes into the pulpit to display these weapons, and not to use them, is a fool. He would be like a soldier, who, in the midst of a pitched battle, would parade before the lines of the enemy, and invite their admiration to the perfection and power of his Minie rifle. There are no such soldiers; would there were no such preachers."

Diamond Dust.—One rough diamond is of more value than many smooth counterfeits.

A saint so obeys the law as if there were no gospel to be believed, and so believes the gospel as though there were no law to be obeyed.

It is unnatural for a Christian's tongue to be larger than his hand.

THE S. W. BAPTIST.
TUSKEGEE, ALA.

THURSDAY JANUARY 17, 1856.

Agent.
M. S. B. GLAZNER is our authorized agent for the South Western Baptist for Alabama, authorized to receive and receipt for all on standing dues.

Our Terms.—Reading to the wishes of a large majority of our friends, we have concluded to publish a medium course between the cash and credit systems. We shall therefore retain the names of our subscribers to be paid promptly in advance, one year, and then, if still delinquent, we shall discontinue them from our list.

To Subscribers.
Complaints reach us from various parts from subscribers about getting their papers irregularly. We say once for all, it is not our fault. A paper is mailed to every subscriber, weekly, which is all we can do; and if freshets and undutiful post masters, prevent their arrival we can't help it. Brethren, be kind; give us your sympathy and your complaints.

Eld. J. H. DeVotie.
We publish to-day a just tribute to this efficient minister of Jesus Christ, from the Marion Commonwealth, a secular paper, Brother DeVotie informs us in a private letter that he is removing to Montgomery, Ala., and requests his correspondents to address him at that place.

Geographical Survey.
We thank J. L. M. Curry, a representative from Talladega County, for his able Report, on that part of the Governor's Message relating to a general Geographical Survey of the State of Alabama.

It vindicates ably, the propriety of not only continuing the survey, as heretofore, but to continue and complete the survey of the State. It further, proves the direct and incidental advantages which have accrued to States and individuals by such a course of enlightened policy.

We hope the Bill will pass the Legislature. We would rejoice to see all the resources of our highly favored State developed.

Association Notices.

Alabama Baptist Association.
The thirty-sixth annual session of the Alabama Baptist Association, was held with the Centre Ridge Church, Dallas County, Ala., Oct. 12th, 13th, 14th, and 15th, 1855. D. Lee, Moderator, I. Lyon, Clerk.

Baptized during the year 235. Net increase 123. Whole number 6767.
Their reports are well written. We wish that Association to regard the "Report on Periodicals" as more than a mere compliment. The importance of Periodicals, religious ones, as a means of advancing the cause of Christ is clearly and ably set forth.

Tennessee River Association.
The second annual session of this body was held with Mt. Nebo Church, Jackson County, Ala., embracing the third Lord's day in October, 1855. Eld. R. H. Tahaferro, Moderator, and D. Brooks, Clerk.

This is a newly formed Association, I dated in the midst of "ante-ism;" but the energetic spirit which they exhibit, the day of small things will soon pass away. Their reports are brief, but tersely and well written. They have the right spirit, and will soon make "the wilderness and the solitary places glad." Baptized during the year 94. Whole number 575. Net increase 49.

Revival Reports.

We have often noticed how revivals are reported in some of our exchanges. Take for example the following sentence, which we recently read: "There were twenty-five during the meeting; who professed to find the Lord in the pardon of their sins." Nothing is said in his communication about baptism. We submit the question: whether all revival reports should not follow the example of Luke, in the Acts of the Apostles, in announcing the success of the Gospel? Two quotations are here given. "Then they that gladly received his word were baptized." "But when they (Samaritans) believed Phillip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Take one more. "Many of the Corinthians hearing believed, and were baptized."

Not a word said about "hopeful conversions," nor "professing religion," and the like modern vernacular. When they believed they were baptized; showed their faith by their works. Is it idly trying to inform the world that persons profess to believe in Christ, and will not, or do not submit to baptism? It puzzles us in condensing revival intelligence for our paper when we see it.

The above is written, not in the spirit of captiousness, but to direct attention to the subject.

Five Years.—By the census just completed, the present population of Chicago, is 80,028, an increase since 1850 of 61,408, or over hundred and twenty per cent.

Church Government.

THE TWO THEORIES OF CHURCH AND EPISCOPAL GOVERNMENT CONTRASTED.

That a religious creed is the most powerful agency which can operate upon the human mind in forming its principles and habits, in all the relations of life, is a dogma which no sane man will deny. The truth or falsity of this creed has nothing to do with its potency. Once let it secure a practical ascendancy over the human heart and life, and then, whether it be founded upon the authority of God, of Mahomet, of Rome, of the Augsburg or Westminster Assembly, or the General Conference of 1784, the man is henceforth the subject of an influence which he can no more resist than he can change his moral and intellectual organism. The principles involved in his creed leave the impress of a rigid, exacting law of existence. What this creed makes him in Church, he may easily become in State. If it is intolerant, proscriptive and tyrannical, it adapts him to a corresponding form of civil government. But if tolerant, enlightened and free, corresponding will be its effects upon its votaries in their political capacity. Ever since religion was established by law under the reign of Constantine, it has been the right arm of the power of every secular prince, who has assumed its guardianship. Every tyrant reigns, as he blasphemously assumes, "by the grace of God." Every war which has desolated the civilized world, has been prosecuted, on both sides, avowedly at least, under its hallowed sanctions. Fifty millions of martyred saints, from under the sacred altar, utter their voices to heaven for vengeance, attesting its power to be only less than omnipotent.

Now, if such be the potency of a religious creed, (and mark you, reader, we do not use religious in this sentence, in the sense of godliness, for they are not unfrequently as distinct as light and darkness) in moulding individual and national characteristics, with what care should we investigate that creed, before we submit ourselves to it, as the presiding element in our mental and moral economy? Of what infinite consequence, that we have a "thus saith the Lord" for every article it involves.

But to our subject: We maintain that Church Government, as distinguished from Episcopal Government, the highest ecclesiastical power, which the New Testament confers, is wielded by distinct organized churches, as such; and that the powers exercised by other religious bodies, made up of the collected membership of these churches, diminish just in proportion as they recede from these primary assemblies of saints. Whereas, in Episcopal Government, as distinguished from Church Government, the highest attributes of sovereignty are exercised by those ecclesiastical judicatories, which are farthest removed from the laity, and that this power diminishes just in proportion as it approaches these primary assemblies. The two theories of government are in direct antagonism. And we wish now, as briefly as possible, to contrast these two theories. They are both embodied, in tangible forms, before the public eye. We need not go to past ages, or distant lands, for illustrations. They are here, living, acting, moving, under the sunlight of American liberty. And to their practical workings, we invite the serious and candid consideration of the reader.

In Church Government, as understood and exemplified in the history and usage of the Baptists, all ecclesiastical power which, as we believe, the inspired volume confers, is vested in the churches, and to prevent misconception, let us state once for all, that by churches we mean both official and private members—pastors, deacons and laymen. Nor do we mean that the attribute of absolute sovereignty belongs to this organization; for this attribute attaches only to the "Head of the Church," Jesus Christ. The churches "are under law to Christ." But what we mean to say is this—That whatever power he has conferred upon any earthly agency, he has conferred upon his spiritual body, as such. The solemn decree of such a church, acting within the legitimate sphere of its authority, cannot be set aside by any other ecclesiastical court on earth, without the most manifest usurpation. She may, as a matter of courtesy, though not of right, hear the counsel of sister churches. But when she acts, she acts in virtue of chartered rights, which no power short of omnipotence can set aside. In the call of a pastor, in the election of deacons, in the reception and expulsion of members, nay, in the administration of any powers which come within her chartered rights and privileges, she recognizes no "courts of appeal" on earth.

Now, observe distinctly, that according to this theory of Church Government, the body's next in order to the churches, created by them for their mutual benefit, are the district Associations. These bodies, in so far as matters of discipline can come before them, are mere advisory councils. They exercise no ec-

clesiastical jurisdiction, because they have never been invested with such power, either by Christ or his churches. Their advice has to be adopted by the churches, and made their act, before they can be binding. The only penalty which a delinquent church incurs, is to be denied the privilege of representation in these Associational bodies. No Association would dare assume the right to dissolve any church. Let it, therefore, be borne in mind, that in the ecclesiastical polity of Baptists, the bodies nearest to the churches, the Associations, in matters of discipline, are only advisory councils—that they eschew all power "to lord it over God's heritage."

The bodies next in order to Associations, are Conventions, State and General. Our State Conventions are composed mostly of delegates chosen by the Associations; and are therefore still further removed from the churches, and our General Convention is composed of delegates chosen mostly from our State Conventions. Now, these bodies, thus removed from our churches, do not even assume to be advisory councils. They are not even consulted upon questions either of faith or practice. Their sole business is to receive and disburse the benefactions of the denomination to the various objects of benevolence, which are cherished in common by all the churches. Not one particle of ecclesiastical power is either expressed or implied in their several constitutions. Even in cases of moral delinquency among any of the missionaries or agencies of their respective boards, the course of action which relates to their Christian character and fellowship, is left wholly to their churches. This was exemplified in a case of recent occurrence between the Board of Foreign Missions of the Southern Baptist Convention, and the Rev. I. J. Roberts, late missionary to China.

Thus we see, that according to the theory of Church Government as exemplified in the history and usages of Baptists, all the ecclesiastical power which the New Testament confers, is inherent in the churches—that Associations, in so far as cases of discipline are ever entertained by them, are merely advisory councils—and that our State and General Conventions are not even consulted upon questions of discipline or doctrine—from all which it appears, that the proportion in which you recede from the churches, which are the sole depositories of all divinely chartered ecclesiastical power, in that proportion is this power diminished. And how far our State and National Governments have adopted this theory, which, to say the least of it, is as old as the New Testament, is left to the candid reader. We will not say that he who can see no analogy between the theory of our civil government and that of church government as above expounded, is wilfully blind; but we will say, that he who can see it, and presumes to express his conviction on this subject, is not a demagogue.

But now let us look at the other theory. The position maintained, is, that in Episcopal Government, as distinguished from Church Government, the highest embodiment of power resides in that ecclesiastical body, which is farthest removed from the laity—and that this power diminishes just in proportion to its proximity to the laity; that is, Episcopal Government is the direct antagonist of Church Government. The two theories are irreconcilably at variance. There can be no cessation of hostilities between them, until one party or the other shall be annihilated. Let us illustrate this position, by appealing to the most formidable embodiment of Episcopal power known in this country: formidable we mean in the number of its votaries.—In the Methodist Episcopal Church, a General Conference, composed of its Bishops and clergy, is the highest ecclesiastical judicatory known in its organization. It arrogates to itself all the elements of sovereignty. It "admits no constituents"—it "has no constituents." It "has the power to create and to destroy." It is amenable to no tribunal on earth, but the conscience of its members, for the exercise of its powers. And we beg the reader to observe that this body is the farthest removed from the laity of that church, of any which the system recognizes. The Annual Conferences are the next in order to this, in point of authority. As they are a step nearer the laity, so their power proportionally diminishes. Quarterly Conferences come next in order; and as they are nearest to the societies, so they are the least in authority. These facts are susceptible of any amount of proof from the book of Discipline. So that, under the operation of this "system of surpassing energy," as Bishop Hamline calls it, the churches, as such, "have no part or connection with its governmental organization, and never had." For thus the judicial records of our country testify. The very bodies, who, in Apostolic days, chose a successor to Judas—elected seven of their own number to fill the office of deacon—separated Paul and Barnabas, under the direction of the Holy Spirit, to the work of the minis-

try—to whom every epistle in the New Testament was directed—those bodies, we say, in whom all those powers vested, under the tuition of inspired men, under clerical domination, are not even recognized as constituents!

Thus have we attempted to illustrate the practical tendencies of these two theories: In Church Government, the fountain of ecclesiastical power is in the churches, as such; and as we recede from these bodies, this power proportionally diminishes. In Episcopal Government, the fountain of power, "ecclesiastical and temporal," is recognized in that body farthest removed from the churches; and this power diminishes as we approach the laity. It is not without reason that Thomas Jefferson saw in the one an impressive model for the government of the colonies, before the revolutionary war; and that Judge Nelson saw in the other a system of clerical absolutism, which "had no constituents."

Such is the contrast between the two theories of Church and Episcopal Government.

Sir Isaac Newton on the Intercession of Christ.

"We need not pray to Christ to intercede for us. If we pray the Father aright he will intercede." This is not a garbled extract from the Theological writings of the great Cambridge professor; who in Science all men delight to honor, but who in Theology they follow with much caution, now differing with him, then agreeing, and often rejecting his opinions as heterodox. But it is the ninth article of twelve which form his creed in formal and dogmatical terms, entitled, "Our Religion to God to Christ, and the Church."

We will briefly show the absurdity of this article, and consequently its erroneousness. "We need not pray to Christ to intercede for us." Then the whole remedial scheme of atonement mediation and intercession revealed by the Gospel is needless. We can go directly to the Father without a day's man. Had the Patriarch of Uz been as wise a man as the Philosopher of Cambridge he would not have been the least distressed about a day's man betwixt us; that might lay his hand upon us both; nor would he have made that important enquiry, "how shall man be just with God?" In the first article of his creed he admits a mediator, in his like the logical reasoning, and the mathematical demonstrations of the author of the Principia? Alas! for the mightiest intellect when it becomes entangled in the labyrinths of Unitarianism.

"We need not pray to Christ to intercede for us!" Then was Christ truly "the son of Joseph and Mary" according to the unitarian hypothesis, and not "God manifested in the flesh" according to the Trinitarian, when among his last words he said to his disciples, "hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full." If Sir Isaac, the philosopher is right, Jesus, the carpenter, was wrong. And Paul with all his learning, and inspiration to boot was far from correct when he penned the following language: It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And further, "For there is one God, and one mediator between God and men, the man Christ Jesus." And additionally: "But this man (Christ Jesus) because he continueth ever hath an unchangeable priesthood. Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And John wrote like a blockheaded fisherman, and not like a Cambridge professor when he said, "My little children, if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

But here comes the antidote or poison, which you please: "But if we pray the Father aright he will intercede." Sir Isaac, in the language of Mary you have taken away my Lord, and I know not where you have laid him. What do you mean? You perplex us. Do you mean that if we pray the Father aright, he will influence the Son to intercede for us? If so, why suggest to us to slight the Son by passing him by, and thus condemn God's plan of intercession, which places the "one mediator" between God and man, the man Christ Jesus? Might we not be repulsed should we go to the Father first, when we are told to approach him through the Son? It reminds one of the Roman Catholic notion of praying first to the Virgin Mary to influence her son to answer the request. Christ, according to Sir Isaac's and the Romanist's hypothesis, is stern, inflexible, hard-hearted, and has no sympathy now in his glorified state for his people on earth for whom he died; and is not touched with every feeling of our infirmity, and does not know how to succor them that are tempted."

But it may be that we mistake him in the above paragraph. We will let it be so, and give him the advantage of

a mistake. What then? If the above is not correct, the following must be: "But if we pray the Father aright he will intercede." With whom? With himself? Or is it that the Father will intercede with the Son, for the Son to intercede with him? We had thought that "God is not a man, that he should lie; neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good." We had believed that "he was of one mind, and none could turn him." We had often said, "amen" to Jehovah's declaration through Malachi, "I am the Lord, I change not." But if Sir Isaac's creed is correct we were a simpleton all the time, and all such passages of Holy writ, wrong. God, the unchangeable, inflexible God, interceding with himself! Or interceding with Christ, to intercede with himself! This is a going several leagues beyond the regions of absurdity, if a philosopher did say it, and believe it. This creed was surely written during his mental hallucination.

Latitudinarianism.—No. 1.

Every age has its idiosyncrasies and its prominent actors. In that respect, the name of the present age is *Legion*. One of the prominent features of this era is its latitudinarianism, which we propose noticing in a series of short articles. If any object to the name we have given the thing, they may give it the more common title of "liberality of sentiment," "Christian charity," &c. We are satisfied with the dubbing we have given it, and for the future will venture to personate the spirit and christen (having as good a right as any baby christener in the land) him *Mr. Latitudinarian*.

If a Banyan were to give his genealogy he would briefly say, Mr. Latitudinarian was born in the town of Cantwell, on Hypocrisy Street, and was the son of one Mr. Sacrifice-the-truth. Well, so let the record stand; we wouldn't be surprised if that was his paternity.

Mr. Latitudinarian is a world-wide gentleman, but is most popular in what is called, by way of compliment, we presume, the *Christian Church*. In politics, and literature, and science, he is often banded and treated quite roughly, but when he flies to the "Christian Church," he is received with open arms, and like the poor man "going from Jerusalem down to Jericho," his wounds are bound up by our good Samaritans. Politicians will not allow him to interpret that glorious instrument, our Constitution, but will readily admit him into their councils, whenever parties wish to humbug each other.

We are truly sorry to see this strutting, vaunting, canting fellow becoming so great a favorite in Baptist Churches. It has come to this, that many of our ministers glory in companionship with him, and of course, "like priests like people." Time has been when our people, ministry and all, cordially and heartily despised him; but for the last quarter of a century he has waxed great and strong; impudent and denunciatory; threatening to amalgamate us with the surrounding sects or tribes, the Ashdodites, Moabites, Ammonites, Hittites, Jebusites, &c. But there are some stern Nehemiah's who will not build with the Sanballaths, Tobiahs and Gashims, and are determined to "chase them away" from the temple of the living God.

We now advertise it, giving the gentleman due and timely notice, that we are his determined enemy; and intend to do all we can through the South Western Baptist, and otherwise, towards ousting Mr. Latitudinarian from the Baptist Churches. We will introduce him more fully to our readers next week; not to court their love, but hatred.

Christian Repository.

The January number of the above work has arrived in good health and fine spirits. Well, brother Ford you have commenced the new year in fine clothing. We have never seen you look better. And, though always a sensible writer, we have a great mind to say, we have never seen you write so well. That is well; a man should improve every time he appears before the august public. We heartily wish you a successful year.

Surely our Western brethren will not let this interesting and able monthly go down for want of patronage. If such an energetic, and able editor as Ford, assisted by such able scribes as D. R. Campbell, J. M. Peck, W. Carey Crane, W. W. Everts, J. W. Warder and W. C. Duncan cannot interest them, it will be a hopeless attempt to edify such a part of God's creation.

Should any of our readers wish to read the Repository, let them address S. M. Ford, *Christian Repository*, Louisville Ky., and they will receive it at the cheap price of \$2.00 per year.

Rev. T. A. Bell, a Methodist minister was baptized into the fellowship of Providence Church, Habetsham County Ga.

A Great Man's Books.

A recent visitor to the library of Daniel Webster which remains at his old home in Marshfield just as he left it, after giving a full description of it, says, "Not an infidel work could be found among all his books." He never read such books. To the very close of life he retained that reverence for the Bible and the religion it inculcates, which his excellent parents taught him in infancy. The mute counsellors with whom he communed in retirement, still show how he thought, how he studied, and what opinions he cherished. A better selection of books to make one wise and good could scarcely be made."

Some men, who have great fame, never would have been known outside of their gate, if it had not been for their opposition to the Bible. They had not mind enough to obtain fame in any other way; and having an unholo ambition, they preferred distinction, such as it is to heaven. Not so with Webster. Well for fame seekers, in that way, that the Bible is true; otherwise it would cut off the only hope they have of procuring a name in the world.

Little pated gentlemen, do yourselves no harm. Be sure you do not prove the scriptures to be a book of myths; else you will only be known in your community as good natured fools. Nor will you have any preachers and church-going people to laugh at; nothing upon which to what your grub street wit.—You will have no more such men as Webster to hold in contempt for believing the Bible.—Eps.

Denounced by one of its Advocates.

The following extracts from the "New York Pathfinder," are taken from the "New York Observer." They show the candor of the writer, as well as the conclusions of one having had extensive observation with regard to the workings and results of this great delusion of the 19th century. Doubtless this editor, Mr. John F. Whitney, has had as ample opportunities for thorough investigation of spirit rappings as any of its advocates. This may appear from the declaration that he has been "at the head of the most extensive establishments in existence for the investigation of the phenomena, publishing one of the leading journals, devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigations and instructions, and this establishment being carried on at the expense of two hundred dollars per week."

Fortunately for us the people of the South have never become so enthralled on the subject of "spiritualism" as our neighbors at the North. Some have thought, however, notwithstanding their credulity, that "there must be some truth in it," and others that the "new revelation" is very strange, &c. Now, as we have so little light on this subject, let us profit by Mr. Whitney's experience. It is to be hoped that the time will soon come when Christians will not only discountenance, but frown down all such delusions—which, in their character, are only calculated to promote skepticism and infidelity. But to the extracts from Mr. W. We say:

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, who are compelled to speak our honest conviction which is that the manifestations coming through the acknowledged mediums, who are designated as Rapping, Tipping, Writing, and Entranced Mediums, have a baneful influence upon its believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, debase and make man but a little better than the brute creation. These are among the fruits of modern spiritualism."

Again, he says:

"Seeing, as we have, the gradual progress that it makes with its believers, particularly its mediums, from a life of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look with amazement to the radical change which a few months bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be. We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which these manifestations are causing."

This communication is sent to you, thinking it may be read with interest by some of your readers. F. M. L.

For the South Western Baptist.

Children Editors: As we are just entering upon a new year, and a new administration of our esteemed organ of communication, we would like to make a few suggestions.

1st. Would it not be a decided improvement for every brother contributing to your columns to write over his true signature? By pursuing this course, would not a very desirable object be attained, viz: a more general acquaintance formed between the ministers and others contributing?

2d. Would not such a course ensure a more certain and careful perusal of the articles published and they, thereby, accomplish much more good? Are not many rich articles passed by unread, simply because the reader, in looking for the author's name, finds some anonymous signature, or initials which will not suit the names of any of his acquaintances?

3d. Would it not save those brethren who write over fictitious signatures the trouble of whispering their names in the ears of a few friends, so that their moral worth and literary merit be not entirely unappreciated?

4th. Would it not better comport with the spirit of our holy religion for every man to stand before the church and the world in his own garb? If he has moral worth to sustain his views let them receive the support to which they are justly entitled.

Politicians and writers of fiction often choose to write over an assumed name, and let them do so. But advocates of the truth who are striving for the building up of Christ's Kingdom, who are all children of one Father and seeking to promote union in faith and practice among the family of God, should, I think, throw off all disguise and engage in a free and brotherly interchange of views, as a man would talk face to face with his friends. A. G. McCRAW, Selma, Dec. 25, 1855.

For the South Western Baptist.

A Capital Thought.

I have watched with some care the progress of events for a number of years past, and I am decidedly of opinion that it would be a great convenience to many members of the church, if the Saturday conferences were entirely abandoned. Almost every man of business needs all his week-day time to accomplish his worldly ends; and hence it is a great sacrifice to leave his business and attend the meetings of the church on Saturdays, which days are very often the most important days in his business. I propose, therefore, in order to suit the convenience of the members, and at the same time to insure a better attendance at conference, to offer the following resolution:

Resolved, That this church hereafter, hold conference on Sabbath afternoon, instead of Saturday, as heretofore.

Reader, will you second the motion for its adoption? HINTER.

For the South Western Baptist.

The kind of Subscribers we want.

We get many letters like the following. We publish this without the authority of the writer, but as an anonymous suppress her name. Give us a few hundred such sisters and we'll ask the world no odds. We go to work with better spirits. Bro. Prather sent us a similar one by the same mail. LA GRANGE, Dec. 26, '55.

Editors of the S. W. Baptist: Enclosed I send you four dollars in payment for the present year—one sent to Mrs., the other to Mrs. —. The money should have been transmitted earlier, but I did not know exactly at what time the last year's subscription expired. As we are very much pleased with your paper, we will continue it, and endeavor to be more punctual in making payments in the future. Please to acknowledge receipt of this. Yours, respectfully,

For the South Western Baptist.

The Board of Domestic Missions of the Southern Baptist Convention, having received the sad intelligence that the wife of Rev. A. G. Moffatt, missionary with her husband to the Choctaw Indians, departed this life on the 14th of November 1855, passed unanimously the following resolutions, to be entered on the records:

Resolved, That the death of Sister Moffatt, the church of Christ has been deprived of one of her brightest ornaments, the Choctaw Mission of a zealous and faithful laborer, and Bro. Moffatt and his and her children "of a faithful companion and a kind mother."

Resolved, That the Board hereby tender their unanimous sympathies to their afflicted missionary, trusting that he will be mercifully sustained under this heavy stroke of an All Wise Providence.

Resolved, That the Tennessee Baptist, the Biblical Recorder, and the South Western Baptist be requested to publish the above proceeding and resolutions. JOSEPH WALKER, Cor. Sec.

When God is humbling us, let us endeavor to humble ourselves. Sin is the poison, affliction the medicine.

POETRY.

For the South-Western Baptist.
Lines written on the death of Edgar M. Po-
sey, who died while a student of Theology in
Howard College.

BY HIS ROOM-MATE.

Spirit of my departed friend,
Say, whither hast thou gone?
The grave has claimed the mouldering dust,
But where's the spirit flown?
My heart is sad and lonely now,
And shall I see thy face no more?
The thought I cannot leave!

Angels that wait around the throne,
I pray attend my prayer;
Bring back my friend again to me,
Or wait my spirit there,
Alas! how fruitless my desire,
My suppliant is vain,
These eyes, in thy familiar face,
Shall never turn again.

No more join in the private prayer,
Nor tell each hope and fear,
Nor share the sympathetic sigh,
Nor shed the mutual tear,
Never again, shalt thou proclaim,
The Gospel's glad tidings,
Warn sinners from the "wrath to come,"
And bid the saints rejoice.

Off I've beheld the stars at night,
When twinkling from on high,
Like dew-drops on the flowers of heaven,
Or diamonds in the sky,
When from the flood-gates of the east,
Streams forth the light of day,
I have watched them one, by one,
In splendor die away.

It is not that they cease to shine,
The sun's more brilliant rays,
Over powers their milder light,
And hides them from our gaze,
It is thus with departed friends,
Though hidden from our sight,
The blaze that from the throne descends,
Reflected shines, and bright.

THE INVITATION WAS ACCEPTED IN THESE WORDS:
'It will afford me the greatest
pleasure to commune with my Heavenly
Preserver, after the events of the day:
such exercises prepare us for the repose
which we seek in sleep.'

THE HOST NOW REACHED THE BIBLE FROM
the shelf and after reading a chapter,
and singing, concluded the whole with
a fervent prayer; then lighting a pine
knot, conducted the person he had en-
tertained to his chamber, wishing him
a good night's rest, and retired to an
adjoining apartment.

'John,' whispered the woman, 'that
is a good gentleman, and not one of the
highwaymen, as I supposed.'

'Yes, Susan,' said he, 'I like him
better for thinking of his God, than all
his kind inquiries after our welfare. I
wish our Peter had been home from the
army, if it was only to hear this good
man talk; I am sure Washington him-
self could not say more for his country,
nor give a better history of the hard-
ships endured by our brave soldier.'

'Who knows, now,' inquired the
wife, 'but it may be himself, after all,
my dear? For they say he does travel
just so, all alone, sometimes.'

'Hark! what's that?'

The sound of a voice came from the
chamber of their guest, who was now
engaged in his private religious wor-
ship. After thanking the Creator for
his many mercies, and asking a blessing
on the inhabitants of the house, he con-
tinued:

'And now, Almighty Father, if it be
thy holy will that we shall obtain a
place and name among the nations of
the earth, grant that we may be enabled
to show our gratitude for thy goodness,
by our endeavors to fear and obey thee.
Bless us with wisdom in our councils,
success in battle, and let our victories
be tempered with humanity. Endow,
also, our enemies with enlightened
minds, that they may become sensible
of their injustice, and willing to restore
peace and liberty. Grant the petition
of thy servant, for the sake of Him
thou hast called thy beloved Son:
nevertheless, not my will, but thine be
done. Amen.'

The next morning, the traveler de-
clined the pressing invitation to break-
fast with his host, declaring it was nec-
essary for him to cross the river imme-
diately; at the same time offering part
of his purse as a compensation for what
he had received, which was refused.

'Well, sir,' continued he, 'since you
will not permit me to recompense you
for your trouble, it is just that I should
inform you on whom you have conferred
so many obligations, and add to them,
by requesting your assistance in cross-
ing the river. I had been out yester-
day, endeavoring to obtain some in-
formation of our enemy, and being
alone, ventured too far from the camp.

On my return, I was surprised by a
foraging party, and only escaped by
knowledge of the roads and the fleet-
ness of my horse. May name be George
Washington.'

Surprise kept the listener still for a
moment; then after unsuccessfully re-
peating the invitation to partake of
some refreshment, he hastened to call
the negroes, with whose assistance he
placed the horse on a small raft of
timber that was lying in the river near
the door, and soon conveyed the
General to the opposite side of the
river, where he left him to pursue his
way to the camp, wishing him a safe
and prosperous journey.

On his return to the house, he found

that while he was engaged in making
preparations for conveying the horse
across the river, his illustrious visitor
had persuaded him to accept a token
of remembrance, which the
family are proud of exhibiting to this
day.

The above is one of the hazards en-
countered by this patriot, for the pur-
pose of transmitting to posterity the
treasures we now enjoy. Let us ac-
knowledge the benefits received, by our
endeavors to preserve them in their
purity; and keeping in remembrance
the great Source whence these blessings
flow, we may be enabled to render our
names worthy of being enrolled with
that of the father of his country.

Gleanings from old Authors:
BY THE EDITORS—WITH REMARKS.

We are not admirers nor pleaders of
Swift's morality; but as a literary wit
and satirist he is a favorite. We will
treat our readers with a few ray sen-
tences from the pen of the sharpest
wit, and the severest satirist of the
age of Queen Ann.

When a true genius appeareth in
the world, you may know him by this
infallible sign, that the dunces are all
in confederacy against him.

It is pleasant to observe how free
the present age is in laying tax upon
the next: 'Future ages shall talk of
this; this shall be famous to all poster-
ity; whereas their time will be taken
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