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Marriages of Slaves.

The following article is taken from the recent
(being the one hundred and fifth) Annual
Minutes of the Charleston Baptist Association.
It is the report of a committee of five, appointed
at the meeting in 1855 to digest such views
as may be proper to present to the Churches,
on the special topic of the *Marriage of Slaves*.
The report is here presented entire:"The Committee appointed at the last meet-
ing of the Association in reference to the query
from Bethlehem Church on the marital ques-
tion among slaves, submitted the following re-
port, which, upon motion, was received to be
printed with the minutes of this meeting; so
that final action may be taken upon the same at
our next meeting:"The query referred to at our last meeting of
the Association, presents the following case for
solution: 'Suppose A. has a slave, a member
of the church, whose wife is on B's plantation,
and that B. having forbid the slave from com-
ing on his plantation, the latter takes another
wife, but says that he is willing to leave the
present, and take the former wife if he is per-
mitted. What must in this case be done?'Your Committee conceive it to be desirable
that the action of the churches should be uni-
form with reference to such cases. No matters,
requiring ecclesiastical action, are more difficult
of adjustment. And the occasion permits, and
the advisory office of the Association justifies a
distinct statement of principles with regard to
marriage and divorce, especially in the case of
slaves.Marriage among slaves has certain limitations,
and may be the subject of special rules. Their
condition is peculiar; their union requires for
its legitimation the consent of a superior au-
thority; as husband and wife they assume no
new relation to the law, and acquire for them-
selves, and can convey to their posterity no new
rights; and finally, as belonging in many,
if not most instances, to different masters, their
union is liable to separation. Hence, as in the
controversy of the Roman slave, the law, on
account of the remoteness and complications of
the subject, has almost entirely ignored this
matter. In heathen lands, there is among
slaves a capricious, casual and temporary con-
nection, but no true marriage. In Christian
lands, slave marriages are committed by the
negligence of civil legislation to the legislation
of the Churches. An able Committee, appointed
some five years ago by the Missouri Baptist
General Association, and consisting of J. M.
Peck, Adiel Sherwood, Hon. Judge Sale, and
Dr. A. J. Coons, stated in their report, that
there is no statute law, whether mandatory or
prohibitory, in Missouri or the other States,
touching the marriage of slaves. They say,
that there may be legal principles growing out
of the edict of Louis XIII., concerning slavery
in Louisiana, and also principles of common
law; that virtually recognize the marriage of
slaves in that State. But the law of usage and
moral obligation recognizes the marriage rela-
tion between the sexes of this class of persons
as a sacred and binding relation. Ministers of
the Gospel, of all denominations, are accus-
tomed to solemnize marriage between slaves.
The strong moral sense of the community is most
manifestly in favor of this practice, and decid-
edly opposed to co-habitation without the solem-
nization of the marriage rite.The chief points to which the attention
of the churches should be turned, are com-
prehended under the divisions: 1. The Regulation
of Marriages; 2. Its Dissolution; 3. The Difficul-
ties of the Subject; and 4. Church action with
reference to it.1. The Regulation of Marriage. 1. So far
as their influence extends, the churches should
see to it, that the marriages contracted under
their sanction should be preceded by a free pre-
ference of each other on the part of the persons
about to be united. To no arbitrary selection
made for them by others, should the sacred
name of marriage be applied.2. Yet the consent of the master should al-
ways be insisted upon, as necessary to the val-
idity of marriage. This was required under
Roman law. It is due to the relation which
the master sustains, to the influence which his
future movements may have upon the connexion
then to be formed, and to a proper sense of
seriousness and responsibility on the part of those
who enter it. So important do we regard thisantecedent to be, that we advise that a mar-
riage contracted against the will of superiors
should be held as null.3. An actual, formal service; should bind the
contracting parties. Some ceremony, and that
not too brief or too simple, should lend its in-
fluence to the occasion. And all clandestinity
should be discontinued. An union should
not be recognized unless acknowledged by pub-
lic pledges, given in the presence, say, of four
witnesses.11. The Dissolution of Marriage. This may
scripturally take place in three ways, viz: by
death, by infidelity, and by separation.1. At an early period in Church history, the
injunction, 'they twain shall be one flesh,' was
understood in so absolute a sense by many, that
second marriages were judged to be unlawful.—
Tertullian thought that a more holy even than
the previous earthly affection should be main-
tained for a deceased partner: while the Apostle
Paul himself commends widowhood as a state
favorable to happiness, 1 Cor. vii. 10; and
to a pious influence, 1 Tim. v. 5. Yet one would
have thought that the express declarations of
the Apostle would have sufficed to convince ev-
ery inquirer that death is one of the circum-
stances which limit the application of the prin-
ciple, Rom. vii. 2; 1 Cor. vii. 39.*2. Conjugal infidelity is another of these
circumstances. The acceptance of this limita-
tion by the Greek Church, and its rejection by
the Latin, constitute one of the ancient and un-
healed lines dividing these related communions.
The more indulgent view of this subject was taken
by nearly all of the great reformers of the
sixteenth century. The Theologians, Meant-
hon and Zwingle, are prominent on this side.
The extreme view probably arose from the de-
sire to attach a certain sacramental efficiency to
marriage. For the Lord's language in Mat. 5.
31. 33. xix. 9: 'He that putteth away his
wife, except for fornication committeth adultery,'
makes the inference necessary. 'If he that
putteth away his wife for fornication doth not
commit adultery.' The abbreviated form of the
command, Mark x. 11; Luke, xvi. 18, does not
at all change the law; for it is a maxim not only
of exegesis, but of common sense, that the
briefest statement is to be explained by the more
ample. And besides, adultery, in a certain
modified sense, executes a divorce: 1 Cor. vi.
16; leaving to the injured party the right alto-
gether to sever the connexion. That is, mar-
riage as a covenant obligation, is dissolved; but
as a civil relation, it still subsists. The contract
remains, but its moral bond is broken. Either
the latter may be renewed, or the former may
be canceled, at the will of the injured person.3. Another ground of divorce is involuntary
separation. This position although more
contested than the last is susceptible of proof.—
The Apostle Paul, who insists at large upon the
great and primary law of marriage, in the 7th
chapter of 1 Corinthians; who repeats its gen-
eral principle in various forms; who says, 'Let
the wife depart from the husband;' 'The
wife is bound by the law as long as the husband
liveth;' nevertheless in the same connexion in-
troduces several suggestions which serve to mod-
ify, or at least to limit, the primary and pre-
vailing law. Thus he recommends that to a
void incontinence, every man should have his
own wife, and every woman her own husband.
He says, that for those who cannot remain in a
state of celibacy without an overthrow of peace
and peril of salvation, 'it is better to marry,'
vs. 2, 9. And he says that where a Christian
is deserted by an unbelieving partner, the di-
vorce should be consented to, because 'a brother
or sister is not in bondage in such cases;' vs.
15. The first of these limitations apply to the
case of many who are, without their own con-
sent, separated from their partners. They cer-
tainly apply with peculiar force and significance
to the case of the great body of such slaves as
may be in an isolated state. And the last A-
postolic sentence that we have quoted applies
to all who are otherwise permanently and hope-
lessly isolated. This text has a specific mean-
ing. It authoritatively sanctions the opinion
asserted above. Without entering upon its min-
ute interpretation, which is here unnecessary,
two remarks, at least, will be in place. The
first is, that the subject referred to is not mere
separation, but positive divorce. Departure
from the wife in this verse, is opposed to dwell-
ing with a wife, in verse 13. But, according
to classical and latter usage, as is proved by
Tholuck (Serm. on Mount, vol. 1. p. 341 n.)
dwelling with a wife, is used to comprehend the
whole connubial life. Hence its opposite, de-
parting from a wife, is here used to indicate
the opposite of a state of matrimony; in other
words, is used to indicate divorce. The second
remark is, that the liberty here asserted to be-
long to the deserted partner, is the liberty of
re-marriage. Had the Apostle intended to say,
that the brother or sister had the right to re-
main in a state of outward separation, he would
probably have so said; he would probably have
added, as in vs. 11, the condition, 'only let her
remain unmarried.' But he imposes no condi-
tion here. Nay, such a condition would have
been inconsistent with the more obvious mean-
ing of the text, and with the spirit of the argu-
ment with which it is connected. The 'freedom'
of which he speaks, must be freedom from
the yoke of wedlock, which now, the wicked
head strong, and in all probability permanent
desertion, has become a bondage. And, further on,
in the same chapter, he himself explains his
idea of bondage and liberty in this relation.—
The bondage is such, as by the general law of
marriage unites the wife and husband until
death; the liberty is such as a widow enjoys—*The passage quoted is Rom. vii. 2. The woman which
hath a husband is bound (detest) by law to her husband
so long as he liveth; but if the husband be dead, she is
loosed from the law of her husband; *Interpret.* The bind-
ing indicates that the obligations of the marital law re-
main in force, the loosing, that they have come to an end.
1 Cor. vii. 39: 'The woman is bound (detest) by law so
long as her husband liveth; but if her husband die, she is
loosed (cleansed) to marry whom she will; only in the
Lord.' The binding indicates the marital connection; the
loosing is absolute and perpetual severance."the liberty to be married to whom she will,
only in the Lord;" vs. 39. Hence we conclude
that in a case of compulsory separation, the
right of re-marriage has place. This is a prin-
ciple, whose justice civil law admits in so many
cases of prolonged absence. It is a principle
which, to a certain extent, the word of God
confirms.III. The Difficulties of the Marriage Ques-
tion.—We do not propose here to discuss the
difficulties which arise from the primary relaxa-
tion of the primary conjugal law under the Pa-
triarchal and Mosaic Dispensations. The sys-
tem of concubinage and Levirate connexion be-
long to a past age. Yet, the fact that these
things once existed, and that by Divine permis-
sion—that they were suffered to retain a place
among the religious institutes, so that religion
itself might not lose its influence over a semi-
civilized and carnal people—this fact is worthy
of grave reflection. May we not press too far
the strict letter and unconditional severity of
the law upon a people who are but just emerg-
ing from a state of barbarism, and in whom
the animal appetites are constitutionally so
strong? Certainly it should be our aim to ex-
ercise as much indulgence as the letter of the
law will permit. Certainly we should not take
the isolated text of a law which is elsewhere ex-
plained and limited, and cut asunder with this
naked sword all the humanities of Church dis-
cipline. We shall gain much from the difficul-
ties of the Old Testament, if they produce a
spirit of concession in the treatment of a sub-
ject so involved.And that the difficulties of the New Testam-
ent, in this respect, are greater, is evident from
the fact that each of the positions taken in the
previous section has been for ages, still is, a
subject of animated debate. The Romanists
assail the second with all the arms of tradition
and authority. Sentimental spirits of various
denominations, but in fewer numbers assail the
first; while the third owes its comparative qui-
etude simply to the circumstance that it has not
been solemnly presented; a diversity of opinions,
which is the natural, but we may venture to say,
not the necessary result of the state of the ques-
tion. The subject has been exhibited in vari-
ous ways in the New Testament. In one con-
nexion, occurs the general primary law of mar-
riage; this is accepted by one class of readers as
absolute; all exceptional cases are denied.—
In another connexion, the law, with a certain
limitation upon it, appears; these two, another
class of readers receives as final. In another
connexion, a new limitation is added, and a
third party arises to defend it. The whole de-
bate would have been greatly simplified by the
adoption of two axioms: the first, that a rule
may have an exception; and the second, that a
rule which has one exception, may have more
than one. What these are, the scriptures them-
selves must determine.But if there be more than one exception to
the general rule why then, it may be inquired,
does the Savior admit by one, when he explains
to the Jews the true grounds of a divorce?—
Mat. v. 32. xix. 9. Because, as Zwingle, 'the
Lord here condemns an inconsiderate divorce,
not every divorce.
Neither does he except one cause only, by men-
tioning only one. For it was a usage among
the Hebrews to understand, and to express by
an inferior thing, all things of a like sort yet of
greater importance. Wherefore he assigns
adultery or fornication, as the least cause, as-
signing thus a limit within which no one should
repudiate his wife.' This answer, although it
may not be quite satisfactory, will set the en-
quirer in the right direction. It will suggest to
him the manner in which the exception ad-
mitted by our Lord may be shown to be consis-
tent with the exception admitted by the Apost-
le. In the one case, marriage to a second
partner may take place when adultery has dis-
solved its moral bond with the first. In the
other, when an obstinate and protracted separa-
tion has dissolved its physical bond. In the one
case, the divorced and innocent wife was not
allowed to marry, because her dismissal was
inconsiderate, and might therefore be tempo-
rary; in the other she was allowed, because the
separation was exasperated by hatred to the
truth, and by idolatrous fanaticism, and was
therefore, in all probability, irreconcilable.IV. Church action in reference to marriage.
1. Great care should be exercised when mem-
bers unite with the church. Their previous
conjugal relations should be subjects of strict
inquiry; and if needful, the church should pre-
scribe the marital conditions, which, in each
difficult case, must be submitted to, before the
way of membership is open.
2. A divorce on account of adultery, and a
subsequent marriage, should not separate the
innocent party from the communion of the
church. It may be prudent, however, for the
Church, in all such cases, to insist upon a pre-
liminary probation, say of six months, before
the re-marriage may take place.
3. A divorce and second marriage, caused
by the compulsory separation of husband and
wife, and where there is no reasonable hope of
the return of the absent party; should be per-
mitted after a similar or longer probation. In
case of a return to the same neighborhood, if*When the Apostle says *unleaved*, 'is not under
bondage?' 1 Cor. vii. 15: 'It must be understood in the
same sense as *detest*, 'is bound,' in verse 39, and Rom.
vii. 2, and in the same sense as *detest*, 'is at liberty,'
1 Cor. vii. 39; Rom. vii. 3; and *Interpret.* 'is
loosed.' Rom. vii. 2; *Interp.* system of Christian doc-
trine, German Ed., § 200 ad finem.*These cases gave much trouble to the early Reformers.
Many persons escaping from the persecution of Papal Priests
and magistrates, could not induce their partners to ac-
company them. Calvin was more than once interrogated
as to the propriety and right of re-marriage in these cases.
He decided, that after the flight, re-marriage should not
be permitted, unless the absent partner could be proved
guilty of adultery. *Opera*, vol. VI. p. 471, 472. Where
adultery has taken place, he judges, 'that men have no
right to deny (i. e. to the injured party) that liberty of
marriage which God permits.' *Letter to Valentinus Pol-
janus*, Vol. VI. p. 239. Even in the case of a person de-
serted for adultery, he pleads for indulgence, 'only they
should not be permitted to enter immediately into a new
matrimonial alliance.' He advises that a definite period
of delay should be prescribed, or that the permission
should not be given until the innocent party had mar-
ried again. *Ib.* p. 484.We could add similar instances in a
time of no unusual interest in the com-
munity. Do pastors and Christians
generally, practically believe, that
when consistent in example they go
forth weeping, bearing precious seed,
they shall return bearing their sheaves
with them?—*Congregationalist*.If you take your own cares upon
yourself, you load yourself with an un-
necessary burden. The Mighty One
awaits to help you.married again, the parties must consider them-
selves as dead to each other, just as when, from
long absence, one of the parties presumes on
the death of the other, and marries again. In
every case the Church should be consulted, and
will give leave to marry again only where the
separation was involuntary to the slave, and
seemed final. The law of Christ evidently re-
quires that if the separation may be prevented,
the departure of husband or wife is criminal
and should therefore be punished by excommu-
nication. If a servant is permitted to go or
remain with his wife, and refuses, he as truly
sends away his wife as did the ancient Jews
whom Christ condemned.A mere outward separation, which involves
the church in odium, will separate from its com-
munion one or both of the parties. A separa-
tion not involving a divorce, nor malicious feel-
ing against each other, will scarcely justify their
perpetual exclusion from Church fellowship, al-
though it may originally call for censure. A
2nd marriage in this case could not be tolerated.In relation to the case sent up to the Asso-
ciation, we know too little to decide absolutely.
If the prohibition of the master of the wife was
on account of some crime of the husband, ren-
dering his presence on the plantation inexpedi-
ent, we doubt the propriety of giving him
leave to marry again. If when under the pro-
hibition, without his fault, and when there
seemed no chance of reconciliation on the part
of the master, and no prospect of return to his
wife for the husband, he has been permitted to
marry again, we think that this second mar-
riage should not be annulled, even though an
opportunity should unexpectedly occur of going
back to the first wife.

B. MANLY, Chairman.

*This was the decision of the Missouri Baptist General
Association, at the session previously referred to.

Winning Souls to Christ.

We think no part of ministerial duty
is more solemn, and awakens more
anxious thoughts in the mind of a faith-
ful pastor or layman, than the most
successful method of dealing personal-
ly with troubled sinners. The obser-
vation of a variety of cases in a recent
work of grace, has suggested the top-
ic; a few of which we shall give.—
Three things, it has seemed to us are
especially necessary; an earnestness
of manner which shall impress the sin-
ner with our deep solicitude, and the
urgency of his case; striking down, if
possible, any props on which the soul
may lean for security; and crowning
all, pressing home an immediate sur-
render to the claims of God, and the
acceptance of Christ. There is a busi-
ness air, a quiet manner of invitation,
so in contrast with the mighty interests
at stake, that the impatient heart is
rather soothed than agitated by it. In
the calm pathos of Apostolic earnest-
ness, dealing a deadly blow upon the
incense of excuses offered for refusing
God the sovereignty of the soul, and
urging unconditional submission, there
is a power that takes hold of conscience
and stirs the spirit.We recollect some illustrations of
this truth.Recently Captain B——, a moral
and proud man, entered for the first
time the vestry where the Spirit of the
Lord was at work. He was a stranger
and went to please a friend. At the
close of the service he was asked if he
had an interest in Christ. He answered,
no; but added, that the world failed
to meet his wants. The claims of God
were urged upon him. He bowed in
prayer, with the promise to enter upon
the service of the Lord. And he re-
deemed his vow. The decision was
made which revealed to him his aliena-
tion from God, and led him, under the
power of the Holy Ghost, fully to
Christ.Miss H——, also a stranger, was
approached with a direct appeal. She
had apparently but little feeling. In
conversation she at length said she did
not believe in total depravity, and that
her heart was enmity against God.—
When asked if she would thoroughly re-
view her life, to ascertain if an act had
been done for the glory of the Lord, or
from the warm impulse of affection, she
replied after some hesitation, she would.
In a few hours her refuge was gone,
and the whole conflict plainly, in her
own view, was between the world and
God. And after a whole hour of urgen-
cy, she decided to give herself to Christ,
and went to her room, and did not leave
it till a weeping, rejoicing disciple at
the foot of the cross.We could add similar instances in a
time of no unusual interest in the com-
munity. Do pastors and Christians
generally, practically believe, that
when consistent in example they go
forth weeping, bearing precious seed,
they shall return bearing their sheaves
with them?—*Congregationalist*.If you take your own cares upon
yourself, you load yourself with an un-
necessary burden. The Mighty One
awaits to help you.

The mystery of a Christian.

1. He liveth in another. He is wise
in another. He is righteous in another.
He is strong in another.2. He is very low in humility, but
very high in hope. He knows he is un-
deserving of the least mercy, yet ex-
pects the greatest.3. He is in the world, but not of the
world; in the world as a pilgrim, but
his conversation above.4. He is meek, but vehement; meek
in his own cause, yet vehement in the
cause of God, as Moses, who was dead
to affronts, deaf to reproaches, and blind
to injuries. He will comply with any-
thing that is civil, but with nothing
that is sinful. He will stoop to the
necessities of the meanest, but will not
yield to the sinful humors of the great-
est.5. He works out his salvation with
fear and trembling. He works as if he
was to live here always, yet works as
if he were to die to-morrow.6. When he is weak, then he is strong.
When he is most sensible of his own
weakness, and most dependent on
Christ's strength, then he stands the
safest.7. When he is most vile in his own
eyes, he is most glorious in the eyes of
God. When Job abhorred himself,
then God raised him. When the cen-
turiot thought himself the most un-
worthy, Christ said, 'I have not found
so great faith, no, not in Israel.'8. He is content in this world, yet
longs and prays for a better.

Paul's Estimate of Heaven.

In speaking of the glories of the
eternal world, the rapture of the Apost-
le does not escape him as a sally of
the imagination, as a thought awak-
ened by the sudden glance of the object;
he does not express himself at random
from the sudden impulse of the moment,
but in the sober tone of calculation. 'I
reckon,' he says, like a man skilled in
this spiritual arithmetic. 'I reckon,'
after a due estimate of their compara-
tive value, 'that the sufferings of the
present time are not worthy to be com-
pared with the glory that shall be re-
vealed in us.'No man was ever so well qualified
to make this estimate. Of the sufferings
of the present world, he had shar-
ed more largely than any man. He had
heard the words of God, and seen the
vision of the Almighty, and the result
of his privileged experience was, that
he desired to escape from this valley of
tears; that he was impatient to recover
the celestial vision, eager to perpetu-
ate the momentary foretaste of the
glories of immortality.

Hannah More.

Dying Happy.

Nothing is more common among un-
reflecting persons than the inquiry re-
specting those who have just deceased,
whether they 'died happy.' Their own
judgment in the case is taken as al-
sufficient, and no consideration is given
to the more pertinent question, whether
they lived the life of the righteous. A
correspondent of one of our exchanges
relates the following as an illustration
of what this sort of dying amounts to:"A very inconsistent professor of re-
ligion, for whom scarcely any one had
any charity, was taken sick and died.
Strange to say, she died happy. And
when her pastor offered this as a source
of consolation to her friends, one of
them remarked in reply, 'Yes she want-
ed to die, and I do not know of any
body who had any objections.' Reader,
it is comparatively of little importance
how you die, but see to it that you
live that it shall not be said among all
who knew you, that not one had any
objections to your dying."

The Kind of Holiness Needed.

The editor of the Unity Magazine thus
discourses on this theme: 'An improv-
ed type of holiness is in demand to take
the place of the effeminate, emotional,
tender-footed, cowardly, parlor-holiness,
so much in fashion in some parts of the
country. We want a holiness which has
in it some of the stern, earnest, self-de-
nying, sin hating, devil-fighting, coura-
geous spirit of the prophets, apostles
and martyrs; a holiness that turns its
back upon the blandishment of pride,
that loves Christ's poor, pleads for the
oppressed, and thunders the curse of the
holy law in the ears of proud oppress-
ors; a holiness that has fire in it to con-
sume sin, mercy in it to weep over sin-
ners, and love in it to bear them to God;
a holiness that is full of the material
spirit, and is ready to march up to the
strongholds of iniquity in the face of
the enemy's fire.'

A Pulpit Baptism.

"My sermons yesterday were almost
fully written, but I was too full of my
subject to require their aid. Oh! I like
new light to fall on my texts in the pul-
pit. It makes notes appear mean, pal-
try things. I remember, when living
with the Rev. Dr. Dickson, in Edin-
burgh, he handed me on Saturday even-
ing his sermon for the following Sab-
bath morning, to read, and I went to
church expecting to hear him preach it.
He took the same text, but not an idea
of what he had written and I read it
he uttered. At dinner he asked if I had
observed anything at church that
seemed strange. I said I did. 'What
was it?' said he 'Why, Doctor, you
took your Saturday evening text, but
uttered not one idea on it you had writ-
ten to preach.' 'I thought you would
notice it,' said he. 'I got such a new
and precious view of my text when in
prayer, that I put not my sermon on
the Bible, but spoke just as I saw and
felt.' His wife said, 'Well, Doctor, I
wish you would always preach as you
see and feel. I should see the truth
better, and come home feeling better,
than when you read what you have
written on your text.' This will hap-
pen sometimes, but not always. When
at Great Bourton, England, I once for-
got my text, and in my first prayer had
such a full and glorious view given me
of those precious words, 'Wherefore, let
us come boldly to a throne of grace,'
&c., I could have preached from them
all day, I saw so much and felt so much
in them. But God had a poor trem-
bling sinner to save that day by that
word, who said, 'I could perish—pray I
dared not.' And God showed that
trembling penitent, then and there, that
there was neither necessity to perish,
nor to restrain prayer before Him.Oh! the joy that soul rejoiced in be-
fore the sermon was ended, to which
full expression was given at the close
of the pious Deacon Knill at its 'close.
Oh! I love a pulpit baptism. Think
God has some design in it for good to
souls; and that is the sugar that sweet-
ens it to my soul."

Christian Intelligencer.

The Children of Presbyterians.
"Our Presbyterian organization as-
sumes that baptized children are al-
ready members of the visible church.—
Admitting them to the Lord's supper at
the proper time, does not admit them
into the church, for they are already in
it. Partaking of the sacrament confers
upon them the privilege of full church
communion, but they are already in the
visible church through baptism. The
Lord's supper is an advance in their
spiritual and external privileges, not
the beginning of their recognition as
members."The foregoing is from the Report of
the Presbyterian Board of Education,
presented to the last General Assembly,
which met in Nashville, May, 1855.
It is the doctrine of Presbyterians
that the 'baptized children' belong to
the church. Let this be remembered.
It is sometimes difficult to get this con-
ceded in a baptismal discussion. Nor
is it strange. Where the concession is
made, Baptists are very apt to propose
such perplexing questions as these—
Are not all the baptized entitled at once
to the Lord's supper? What propriety
is there in making children eligible to
Baptism and not to the Lord's supper?
Are the ordinances of the church so far
separated from each other that years
must intervene between Baptism and
the Eucharist? Other questions might
be asked, but I forbear.—*Western Re-
corder*.

Atheism—Its Folly.

What can be more foolish than to
think that all this rare fabric of heaven
and earth could come by chance, when
all the skill of art is not able to make
an oyster? To see rare effects, and no
cause; a motion, without a mover; a
circle, without a centre; a time, without
an eternity; a second, without a first;
these are things so against philosophy
and natural reason, that he must be a
beast in his understanding who can be-
lieve in them. The thing formed, says
that nothing formed it, and that which
is made; is, while that which made it is
not! This folly is infinite.—*Jeremy Tay-
lor*.AFFLICTIONS OF CHRISTIANS.—They have
frequently more of these sufferings than
others. The husbandman does not
prune the bumble, but the vine. The
stones designed for the temple above,
require more cutting and polishing
than those which are for the common
wall. Correction is not for strangers,
but children. The Christian mournsover those infirmities which are not
viewed by others as sin, such as wan-
dering thoughts and cold affections in
duty. It is said of the beautiful bird,
the bird of Paradise, that when it is
caged and caged, it never ceases to
sing till it is free. Just such is the
Christian. Nothing will satisfy him
but the glorious liberty of the sons of
God.—*Jay*.

Joining a Fashionable Church.

The Methodist Protestant says one of
the last reasons assigned a few days ago
in this city, for leaving the Methodist
Episcopal Church, and joining a more
fashionable congregation may be found
in the following conversation:"Is it possible, Mrs. S., said one lady
to another, 'that you are going to leave
our church and join at Rev. Dr.—'s?'"
"Yes," replied the lady, 'I have con-
cluded to go with my daughters. They
say that the seats in old Etaw are so
close together, that they must either
leave off hoops entirely, or leave the
church they have been in the habit of
attending. Now, at Dr.—'s the pews
are large and wide, and ladies can get
in and out without much trouble. I
think I shall have to go with the girls."A class of girls, varying in age from
eight to twelve years, were engaged in
reading the thirteenth of Luke. In the
course of the questioning, they were
asked, 'What is a parable?' 'A story
teaching heavenly truth,' was the reply.
After a few simple questions upon the
story of the barren fig tree, the inquiry
was made, 'Now what is the heavenly
truth we are here taught?' The answer
was readily given, 'That God looks
for fruit on us.' And what is the fruit
to which he looks, was naturally the
next question; but the ready and beau-
tiful application of Scripture was
scarcely expected, as one of the young-
est of the class rose and without a mo-
ment's hesitation repeated, 'The fruit
of the Spirit is love, joy, peace, long
suffering, gentleness, goodness, faith,
meekness, temperance.'

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, MARCH 5, 1887.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we here by inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge 25 cts.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

Our exchanges speak of great irregularity in the mails.

The communication of T. H. Murphy shall appear next week. We had many articles on hand before it arrived.

It will be a convenient time for many of our subscribers to send their indebtedness by the delegates to the Convention. Both the editors will be there. If we knew what word to say that would bring the money out of the pockets of those who owe us, we would say that word.

COTTON-GINS.—The enterprising DANIEL PRATT, as may be seen in his advertisement, is manufacturing Cotton Gins extensively. He has attained to such distinction in machinery, that commendation from us is unnecessary. Yet we may be allowed to say, that his honesty and integrity as a man are unsurpassed in any country.

Marriages of Slaves.

On the first page, we publish an able and instructive article on the above subject. The reader should not be deterred by its length. We give below what an intelligent brother, writing to us privately, says about it:

"It is a very nice and delicate question of casuistry and Scriptural teaching. That public opinion has not attained, among intelligent and pious church members, the proper standard of elevation on this subject, is obvious; but what is right is undecided in my mind—not being convinced altogether by the ingenious reasoning of the Report. Some of our wisest Southern statesmen and jurists have recommended a modified and restricted legalization of marriage between slaves. Whether this is done or not, there ought to be more solemnity and caution in the marriage of this class of persons—and then comes the vexatious question of the Report, for what causes may churches in their dealings with 'colored' members allow divorces and marriages? On the whole subject of divorces, our legislation, I opine, is strangely at variance with the teachings of Scripture, and our too lax statutes are rigid compared with public opinion and custom and church dealing in reference to marriages of slaves. Would it not be right for our Convention to have this whole subject investigated and reported upon by an able committee composed of such men as: Shorter, Garrett, Watts, Chilton, Henderson, Stargis, Battle, Holmes, &c.? I throw out the suggestion."

The Convention.

It is always important that there should be a full attendance. The importance of the Baptist Convention of Alabama, to combine and give direction to the benevolence of the Denomination, is clearly seen and admitted by all observing and reflecting men. But how few, compared with the numerical strength of the Baptists of Alabama, attend the Convention. There should be ministers and laymen from every section of the State, to represent their several societies, the liberality of their Churches and their Benevolent Societies. From some portions of our State letters only are sent, no living, feeling representative. Let ministers and members come, mingle in the deliberations of the Convention, and they will carry with them to their friends and churches a zeal and energy for the Cause of Missions, Home and Foreign, Education, Ministerial and Literary, impossible for them to have by remaining at home, and reading the Reports of the Convention. We want more feeling upon those vast subjects fostered and promoted by the Convention, then there will be more action. And to get that feeling, let all attend who can. Make a sacrifice, brethren.

We submit, in all kindness, to those who can attend and take the liberty of staying at home, that they are not discharging their obligations to their Master. If it is right for one to discharge his duty to the objects pleaded for by the Convention, it is the duty of all. And it is just and right that a few ministers and brethren, who are determined that the Convention shall be kept in existence and sustained, should bear the expense in loss of time and expenditure of money, while others remain at home, and save their time and money? But we forbear.

Marion is a convenient point to reach from every part of the State. And from the uniform liberality of that people, you will be welcome. But should you not go, and can stay at home and do your conscience justice, forget not to send a contribution for some object which lies nearest your heart.

Elder JOHN S. HOLMES, of Pike county, will accept of our thanks for a list of 8 new subscribers, and that indispensable article, the cash. A. S. Nafel was not in arrears. His \$5 will pay for the S. W. B. 24 years.

The following was written in November 1856—misled by the author—but recently sent and left at our option to publish. Good news is always in time, and we herald it:

MISSISS. EDITORS:—The Lord in his goodness has blessed us, to some extent, in this section. We have been permitted to realize how good and how pleasant it is for brethren to dwell together in unity. Christians have been made to rejoice; sinners have been awakened and mourners comforted, and several added to the church, by experience and baptism: At Liberty, 8; Shady Grove, 17; Providence, 19; and there are others in the bounds of these churches that have hope, and we are looking for them to join. Brethren, pray for us that the blessings may continue; yea, be more abundant, and that we may be humble and thankful for them. W. D. HARRINGTON, Chambers Co., Ala.

Olshausen's Biblical Commentaries.

On the reception of the first volume, we gave our opinion of this incomparable work. Upon a more thorough examination, we are prepared to say, that in several respects, it is the most preferable work of the kind that has yet fallen under our notice. As a suggestive exposition both of the literal and spiritual import of the sacred text, it is unsurpassed. And then its critical worth is equal, if not superior to the justly renowned work of Dr. Macknight "on the Epistles." Altogether, it is a treasure of biblical knowledge, which every minister in our land ought to possess. To stimulate thought on the part of the reader, appears to have been one main object of the learned author; and having accomplished this task, he at once stops. No needless circumlocution—no array of learned lumber—man the beauty of our author's style. With a transparent simplicity and force in the highest degree commendable, there is united a reverence for the authority of the sacred oracles, which conciliate our confidence in the commentator both as a scholar and a Christian. It is a monument to the genius and piety of Dr. Olshausen, which has placed his name among the most evangelical and judicious exponents of God's word, which Germany has yet produced. The slight blemishes in the work are not worth noting when contrasted with its many excellencies—since they are mostly such as are peculiar to the German mind.

The second volume of this work has just been received, and is every way equal to the first. SHELTON, BLAKEMAN & Co., are determined to make the mechanical execution of the work equal to its intrinsic merits. The volumes before us embrace respectively 621 and 624 pages, and are sold at two dollars per volume. The set when completed will comprise six volumes. The work is destined to an extensive circulation over our country wherever intelligence and piety appreciate its own most wholesome nutriment. We could wish that every minister, especially in our State, could possess a copy. Are there not many liberal minded brethren who will present a copy of it when the series is completed to their pastors? How many churches will do the same? Brethren, you would be doubly paid in the rich returns of spiritual knowledge which such a present to your pastors would enable them to impart. How many of our poor ministers would feel, in discharging their responsible duties with such scanty libraries, that, like the enslaved Israelites in Egypt, they are required "to make brick without straw!" What they want is, not books of sermons which they can memorize and repeat like so many parrots; but books of "thoughts that breathe and words that burn"—books that shall wake up thoughts in their minds, and words upon their tongues, that shall be like "nails fastened in a sure place by the masters of assemblies." And we do hope that our brethren will not forget their pastors and evangelists when the announcement is made that the last volume of this work is out. We shall be glad to receive orders at our office to supply any number of our brethren with these volumes.

We thank brother DILLARD BROOKS for his entertaining letter, giving an account of "things in North Alabama." The whole or any part of the letter is left to our discretion; we should publish extracts, were there not too many personal allusions. We would be pleased to hear from him often, and from others in that section. Railroads are uniting North and South Alabama.

Aptitude of Woman.

The aptitude of woman, in those things to which public opinion would allow her to devote her capabilities, has long been admitted. Much more; eulogized by rhetorical pens and tongues. And as public opinion, a great tyrant, allows her a little more scope for the development of her powers, her aptitude in new relations, is astonishing to the friends of female culture, and rebuking to those who would have her stereotyped to past ages.

We, though not wedded to the past in this regard, have looked on for the last quarter of a century with feelings somewhat a kin to jealousy, call it solicitude, rather, for the masculine part of the race. The efforts that have been made during that period to emancipate and develop the intellectual powers of woman have been great and praiseworthy, and well have they been rewarded. It is now as clear as a demonstration of Euclid that young ladies have an aptitude and a capability very little inferior, if any, to young men in mastering all the languages and sciences in a regular College course. And what she may, in this regard, prove herself to be in a half or whole century, no one can tell.

In the late European war, Russia and the Allies, "old Fogies," to use a hackneyed phrase, were dumb with astonishment at the capability of woman in a new field, which she opened for herself. The sufferings of the sick and wounded in the hospitals at Scutari came to her eye through the press, and her ever tender and emotional nature was touched. Could she not do something? No; woman had never entered the hospitals of rude soldiers. Public opinion was against it. "I will brook public opinion for once, and stay at home in a new field. I have waited on the sick in families, have cheered the hearts and softened the pillows of the dying in peaceful abodes, and I will make the experiment among the suffering soldiery. They have bodies and souls as other men!"

Her resolution thus formed was soon reduced to action. Many of them quit old England, take shipping, and are soon in the regions of Sebastopol. They were not poor women whose necessities in the matter of dollars and cents, compelled them to go; but the

beautiful, young, wealthy and accomplished quitted the luxuries and comforts in which they had so long lived, encountered the perils of a stormy sea, to labor in a semi-civilized country among the rudest of human beings. The gossiping public had food for a while. Ill-natured innuendoes were thrown out; grave remonstrances were made; fatal predictions were uttered. But all to no purpose. They went; and nobly did they fulfill their mission of mercy. And not only so, but woman developed a new, or rather a suppressed capability in that, to her a new field. She proved herself to be, not a good nurse, for she was that before, but a good assistant Physician and quite a Surgeon. In addition to the assistance rendered as nurse, assistant Physician and Surgeon, she exerted a happy and powerful influence on the habits and morals of the sick and wounded soldiers. Proof clear, that the influence of cultivated, refined and virtuous woman will be felt everywhere on God's earth. The rough, uncouth soldiers to whom they ministered almost adored them; and their influence over them in a healing point of view, was greater than all Her Majesty's paid Surgeons. All honor to their god hearts, powerful intellects, and brave souls!

Let man give woman all the freedom God allows her, and then we shall see clearly her aptitude and capability. And to woman we would say, lay aside all novels, light literature, and such publications as are beneath your fine capabilities. Betake yourself to the Languages, Sciences, History; Literature, Magazine and newspaper, worthy of the mind God has given you, then you will assume the position among men, the good and great of your sex have asked for you.

THE DIFFERENCE.—The West Minister Review in an able article on the Capabilities and Disabilities of Women, says:

"America has emancipated its women, but retained the negro in slavery. England has emancipated its negroes, but it has not emancipated its women."

A fine compliment to the wisdom and mercy of our country! The religious and political wisdom of America, has raised it above the barbarous custom of enslaving women. Here she is a free low counselor and "an helpmeet." England, according to the Review, is yet in barbarism. America follows the law of God in the Bible and the law of nature. These make woman what they are in this country. And God has, in judicial sovereignty, pronounced the doom of perpetual slavery upon Ham and his posterity, and America will not interfere with that sentence. In mercy we take care of that inferior race, incapable of self-government and protection, show them how to work to support themselves and their owners. England has reversed this order of things, ordained of God, and has enslaved women who were designed to be free. This is freedom with a vengeance, across the Atlantic.

Experimental.

Hoping our articles on the Spirit's work, and Experimental religion have been instructive and profitable, we continue them. Below we give a portion of the experience of one of the most godly of men. Every converted reader will recognize the feelings of Romaine as a part of his own. It is a true testimony of the working of the Spirit of God in the heart.

ROMAINE, in relating his experiences observes that he began to seek life by his own works and proceeds, "It was hard labor and sad bondage; but the hopes of having something to glory in as my own kept up my spirits. I went on, day after day, striving, agonizing, but still I found myself no wiser, no better."

I thought this was the fault or that, which being amended, I should certainly succeed; and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence, and exert all my strength; still I got no ground. This made me often wonder, and still more when I found at last, that I was going backward. Methought that I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way; so that the discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in, and show me something of the glory of Jesus, but it was a glimpse only—gone in a moment. As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of gospel grace; and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work, the old leaven of selfishness, new christened holiness, stuck close to me still, and made me a very dull scholar in the school of Christ. But I kept on, making a little progress, and I was forced to give up one thing and another, on which I had some dependence. I was left at last, stripped of all, and neither had, nor could

see, where I could have ought to rest my hopes on, that I could call my own. This made way for blessed views of Jesus. Being now led by very deep discoveries of my own legal heart, of the dishonor which I had put upon the Savior, of the despite I had done to the Spirit of his grace, by resisting and preventing the workings of his love, these things humbled me. I became very vile in mine own eyes. I gave over striving, the pride of free will, the boast of mine own works, were laid low, and as self was debased, the Scriptures became an open book, and every page presented the Savior in new glory. Then were explained to me those truths, which are now the very joy and life of my soul."

THE TEACHER'S LAST LESSON.—A Memoir of MARTHA WHITING, late of Charleston Female Seminary; consisting of Extracts from her Journal, interspersed with Reminiscences and Suggestive Reflections. By Catharine N. Badger, an Associate Teacher. Gould and Lincoln, Boston.

A beautifully printed and bound volume of 284 pages. But the splendid mechanical execution of the work is nothing to compare with its contents. It is seldom one's good fortune, plentiful as books are in the world, to meet with a narrative of such dignity and piety. To read this entertaining narrative will better the heart and head. Martha Whiting is a model to Teachers, both in devotion to her calling, and in her Bible spirituality.

LONG SERMONS.—At the South Carolina Conference, (Methodist) the presiding bishop decided that long sermons, except on special occasions, are improper, contrary to the Discipline, to "the practice of the fathers," and to some extent, subversive of the ends of the Christian ministry. He thinks, on ordinary occasions, that sermons should not exceed from thirty to forty-five minutes in their delivery.

Give it to them! Lay on, ye powers ordained by men!! O for some tremendous, snake killing power, greater than any of your "small fry" of bishops, to pass some law and then enforce it, to break the wind of long winded newspaper correspondents!!!

A DEFINITION.—An English Review defines "the three great rights of man" to be, "security of life and limb, security of the property won by the faculties which God has given, and freedom to use these faculties to the best advantage." Wonder if the English people enjoy the free exercise of these three great rights?

Revival Intelligence.

Virginia, fifteen at New Salem; fifteen at Lost Creek; twenty-two at God Hope; twelve at Reedy Spring—64.

Missouri, twenty-six at Sugar Creek; fifty at Wolfe Island; eight at Providence; ten at Ramsay's Creek; twenty-three at Richland; fifty-five at Jackson; fifty at Rock House Prairie—272.

Kentucky, six at Mill Creek; seven at Indian Fork; twenty-two at Bethel; eight at Beaver Dam; thirty at New Hope; eighteen at Warrensburgh—96.

Indiana, sixteen at Bethel; fourteen at North Liberty—30.

Iowa, fifty in Fayette and Clayton counties.

Illinois, twenty at St. Charles; ten at La Prairie; forty-three at Farm Ridge; a number near Newark; more than twenty at Pavilion; fourteen at Littleton—107.

Ohio, eighteen at Mecca, including four entire households; fifteen at Sandusky; twelve at Jackson; four at Springfield—49.

Pennsylvania, thirty (Dutch) at Lower Providence; twenty-seven at Brandywine; one hundred in Litchfield and Windham; thirteen at Salem—170.

Fourteen at Woodstown; thirty at Montgomery; thirty-five at Smithfield; twenty-three at Ruff's Creek—272.

New York, over twenty at Cross River.

New Jersey, revivals at Somerville and Piscataway.

Maine, over fifty at Hancock and Buxton.

Vermont, thirteen at Bennington.

Massachusetts, eight at West Hancock, four at Charlestown; ten at Lawrence—22.

California, ten more at Sacramento, including several Chinese; ten at Stockton—20.

British Provinces, forty-two.

GIVE YOUR MINISTERS A COMPETENCE.—Ministers do not preach for money, but this is no reason why they should receive none, or, at most, barely enough to keep them in a condition for labor. When the churches act in this matter, and afford to their ministers a competent support, the cry for men—the destitution of the ministry—will cease to be heard; and when ministers are enabled to lay by a little something for the dark day, the "thorn" will be removed from the "pillow" of the dying pastor, and his heart saved from the "pang" of absolute poverty.

Selfishness leads directly to uncharitableness.

The function of the five senses is to establish relations between the active and passive principles, between man and nature, attracting man to an important work in the economy of the universe, namely, the supervision of the planet which he inhabits, of its vegetable and animal kingdoms.

Communications.

For the South Western Baptist.

MICCO, CREEK NATION,

WEST OF ARK. JAN. 24, 1887.

DEAR BRETHREN: I wish to inform my friends through your paper that I am just recovering from a protracted and severe attack of pneumonia. I visited the Muskoke Church, fifty miles north, on the 29th of December. I had to face a severe north-west wind thro' a forty-five mile prairie, which was the immediate cause of my affliction. The skin on my face became so contracted from the cold wind that it cracked, and my face bled. In a half hour after my arrival, I was taken with a congestive chill which lasted thirty-six hours, and two weeks passed by without my knowledge. In the mean time, the snow fell to the depth of twelve inches, with a frozen crust on the top; and it became so intensely cold that I could send no word to Mrs. Buckner. Fortunately, I was under the hospitable roof of brother D. N. McIntosh, whose kind family gave me every attention; and a skillful physician from the Cherokee Nation attended upon me faithfully. My lungs are injured, but I trust not seriously. At the end of three weeks I was helped on my horse, and I returned through the untrodden snow to my family. You will all allow that there was joy at my return. I feel as if I were alive from the dead. "Home, sweet home" seems more dear to me than ever; and surely my Heavenly Father intends to allow me the blessed privilege of doing yet more for the forgotten Indians of the West.

What a blessed work! Oh! rejoice with me that I can now engage in it with as good a hope of success as if I had received a new commission. Surely it is a new one; else why was I restored to health? Has not God spoken to me by this affliction? As yet, I have not been able to preach, but to-morrow I expect to talk to the people in a low voice. Many friends have come to see me since my return. To-day, thirty-six days at my table. I did not get to preach during my visit to the Muskoke Church, and I will not be able to visit them again before spring. I must take some care of my health. I have been riding on horse-back and preaching, as a business, for seventeen years; and in all that time I have never regarded the weather, nor missed an appointment on such account; but a necessity is now laid upon me to be more careful. One thing I will add, to encourage the friends of the Indians. Six years ago I lived in a Creek town called Oschee. Then there was not but one Indian in the town who belonged to the church, and when they met in Council, they passed a town law that no one should work for me at any price. This time, when they heard that I was coming to the Muskoke Church, they made a public dinner, and had an appointment for me to preach. But the good Lord was pleased to afflict me. Bro. McIntosh preached for them in my place, and I knew nothing of the day, for I was delirious. That is now a Baptist town, King and all. I know no one personally who is not a Baptist in that town. There may be some, but I do not know them. Such changes are going on in many parts of the Nation. The Lord be praised.

Affectionately, &c.,

H. F. BUCKNER.

For the South Western Baptist.

Good Enterprises.

BRETHREN EDITORS: In looking over the last number of our paper, I am delighted to find that several of the ministers in Alabama are engaged heart and soul in extending the circulation of the same. This is praiseworthy, and should provoke others unto love and good works in these same cause. The S. W. Baptist is worthy of every Baptist's subscription in Alabama, and if every family enjoyed its regular weekly visits there would be in one year a great improvement in the efficiency and christian knowledge of the people. The value of such an organ cannot well be over estimated, for it is incalculable. Then it is printed so nicely and contains so many good things, that every person may derive a special and lasting benefit.

I am delighted also to find that the brethren in Montgomery, who are always forward in good enterprises, have undertaken to establish a regular Baptist Book Emporium, worthy of Southern Baptists. You remember that last fall I suggested a similar plan for Columbus, and I wish it could be carried out. There is room enough both for Montgomery and Columbus, and the enterprises are worthy of a liberal support. I feel assured that the Montgomery brethren will not fail to accomplish their undertaking, and I bid them God-speed in it. I wish that I was able to take stock with them, as I am satisfied that it would be both a benevolent and safe investment of funds. I think also that Montgomery is the very place for such a Book establishment. I hope, therefore, that the idea of a failure will not enter into the minds of those who are engaged in the undertaking.

The Columbus brethren, though not undertaking to accomplish as much as the Montgomery brethren are in a similar enterprise; are not wanting in liberality or in good works. They have plans of usefulness on foot that must accomplish great good. Bro. DeVotie, the pastor of the Baptist Church, is meeting with good success in his pastoral labors. The number of members is gradually increasing and there is an improved degree of efficiency also among them. Peace and harmony abound, and a desire to advance the cause of Christ seems to pervade the whole. The colored congregation under the care of Bro. Whitten, is also improved very much; and I think I may say with truth, I have never seen a better instructed, nor a better trained congregation of colored people. The Girard church is a small body yet; but under the faithful pastorate of Bro. Slade it is doing a good work. The members are persons in limited circumstances, but are of the right stamp. They have a new meeting house in progress of erection; and are in need of some aid to complete it. An interesting Sabbath school and monthly concerts for prayer for missions are kept up. These are the only organized Baptist churches in the vicinity. The Baptists are occupying a high position amongst the people, and I trust will advance to greater perfection.

J. M. WATT.

COLUMBUS, GEO., Feb. 23, 1887.

For the South Western Baptist.

Arminianism as now Taught.

DEAR BRO. TALLIAFERRO: Having examined, briefly, two of the three propositions advanced by modern Arminians, I shall devote the present number to the third and last; and thus take leave of Arminianism at least for the present, and perhaps forever, unless some one should deem it necessary to enter its defense and controvert the positions taken in these articles. For want of time and health, I have endeavored to dispose of each point in as concise a manner as possible. It, perhaps would have been better, if I had allowed more time and space for the discussion of each proposition, and especially the second; but after weighing the matter as best I could, I concluded to persevere the course adopted, and await future developments. The remaining proposition to be discussed, is, 3d. That the Holy Spirit is not given to any man unconditionally, but that all are left to obtain this aid as best they can, after being simply told how it is to be done (viz.) by praying for it; and that some do pray and obtain His aid, and others do not. In this way Arminianism accounts for the fact that some men become Christians and others do not. Here, now it becomes necessary to remind the reader again, that modern Arminianism teaches that men are totally depraved, and that too in such a sense, as to render them wholly unable to serve God, without first having ability imparted by the Holy Spirit. It is a common thing to hear Arminian preachers, of our day, say to the unconverted. You are unable to repent and believe—to love and serve God; but if you will make an effort the power will be given, and you shall be made able. And this effort is to be an effort of prayer. It consists in asking for the Spirit's aid. Now this doctrine teaches, that the sinner first gets his own consent,—disposes his own heart to love and serve God, and with this disposition he makes an effort and God gives him ability to do that which in his heart he is already disposed to do; for it is absurd to suppose that he will make an effort until he is disposed to do it. Now if this be true, does not the sinner convert himself—What is conversion? Is it not the act of God in imparting power to the sinner to love and serve him? or, is it a disposition to do it? or, is it both? If it is imparting power to do right, then according to this theory God converts. But if it consists in a disposition to love and serve God, then the sinner converts himself; for he is supposed to have this without Divine influence, and with it to ask for help to do, that which by nature, he is unable to do. But if it be both, then it is a partnership work. The sinner having the disposition, independent of the Spirit's influence, and God imparting the power, the work is done. Which now has the harder task? and who shall have the glory? are problems to be solved by some Arminian D. D. Who among them will undertake it? But if it be said that God imparts, both power and disposition; then the question arises does he do this for all? To be consistent, Arminianism must answer in the affirmative; and if true, then all men would love God, or none would. But if to avoid this difficulty, it be maintained that men have with power, not disposition, to repent and believe; but that they can pray for the Spirit's aid, it will only lead to a greater. For this is to suppose that men can pray, but cannot serve God. Is not praying serving God? If men can pray they can do any and everything required of them in all the round of christian duties. In conver-

sation with a friend upon this subject, not long since, who was trying to maintain the strange notion that a man could pray, but could not repent and believe. I suggested to him, that it required as much power to pray as it did to repent or believe. And feeling the force of it, as every sensible man must, he replied, that though a man could not pray acceptably, yet he could imagine a man in distress, crying for mercy, and God in compassion hearing and coming to his help. This same man imagined that when our Lord took little children in his arms, that he sprinkled water upon them and called it baptism. And a lunatic standing by the Peak of Otter, might imagine that a mole would turn them over on him. O! what fine imaginations some men have; but what a pity, that they imagine so much error to be truth. If the sinner is crying to God he is praying to him—doing what David says he did. But if he is crying to anything else, he is an idolator, and might as well be crying to one of the gods of Egypt or Greece. If men can pray they can repent and believe. Indeed they cannot pray unless they do first believe. Faith in the gospel order of things must precede prayer. An impenitent unbelieving sinner praying! The carnal mind subject to God! Impossible! Faith is that act of the mind by which we recognize the Lord Jesus as the mediator between us and God, and there is no other act that can recognize this great truth, and God cannot be approached in prayer without a recognition of it. If he may be, then he may be approached without a mediator, for to attempt to pray without faith in Christ is to set aside the atonement—than which there is no greater sin. Hence, faith is the first act required by the gospel. Its first in the commission, and first in all acceptable worship. There is sin in every act, word and thought that precedes faith in Christ; for it is written, "Whatsoever is not of faith is sin," and "without faith it is impossible to please him" (God.) Now then, to teach a sinner that he can pray, without the Holy Spirit, but cannot believe, is to delude him,—to teach him to pray that he may believe, is to pervert the gospel of Christ,—is to reverse the order of graces exercises, as established by Christ and taught by his apostles. Prayer is the duty of all men, at all times, but not unbelieving prayer. Prayer is the duty of all but there is a previous duty, and that is faith. It is the duty of every man who hears the gospel to be baptized, but not before they believe, not in unbelief. Arminianism as taught in the proposition we are now discussing, teaches men to come to God by praying for faith; but the gospel teaches men to come to God by believing in Christ. Arminianism teaches men to pray for acceptable faith; but the gospel teaches men to believe that they may pray acceptably. Arminianism makes faith the result of prayer; but the gospel makes prayer the result of faith in Christ. And thus does it delude and lead men from God. There are many good men among Arminians but their system does not make them so,—they are so in spite of it. There are good men who preach Arminianism; but there is no good man who prays it. They are forced to pray the opposite of what they preach. Arminianism as now taught is opposed to the gospel of Christ, dishonors God, and endangers the souls of men.

But if the Holy Spirit is given to none, unconditionally, and some do obtain his aid by praying for it, and others do not, then those who do, make themselves to differ from those who do not, and the work of regeneration is a partnership business,—man begins it, and God finishes it. All such may be expected to fall from grace. This is the reason why all Arminians believe in apostasy. And here, my brother, I take my leave of Arminianism, and await future developments. What I have written, I do not consider a full discussion of the subjects; but only hints for the reflecting mind to digest. May the blessing of the Lord, attend your labors, and while you plant and water may He give a rich increase.

Yours respectfully,

CRISTUS.

UNIONTOWN, ALA., Feb., 10th, 1887.

For the South Western Baptist.

A DIALOGUE BETWEEN A YOUNG CIRCUITER ON HIS FIRST BOUND, AND A LAY MEMBER. Member.—Brother minister, where did you live before you began to ride this circuit?

Minister.—In the town of L—, sir.

Member.—Are you a member of the Church in L—, yet, or have you drawn a letter for the purpose of joining some Church on this circuit?

Minister.—Why, brother, you surely don't understand our system! I'm a member of the Conference!

Member.—You are not a member of the Methodist Church then?

Minister.—Certainly I'm a Methodist! A member of the Conference I told you!

Member.—Well, is the Conference the Church? if so, I am not a member of

the Church, for I have never joined Conference, it looks like one of us is out of the Church.

Minister.—O don't bother me with such foolishness, let me prepare my sermon.

For the South Western Baptist.

DEAR BROTHER HENDERSON: I had the good fortune to reach Marion, on my return from Tuscaloosa, in time to attend the semi-annual concert of the Judson pupils, in the Town Hall, on Friday night the 20th inst. The spacious Hall was crowded to its utmost capacity, by a general attendance of the citizens of Marion, and by the presence of numerous friends of the Institution from abroad. Thanks to the Railroad which has bridged over the prairie mud, heretofore separating, at this season of the year, by an almost impassable barrier, Marion and Selma, and brought those towns, as two such flourishing towns ought to be, in a condition for the easy interchange of friendly courtesies,—the Judson concert was graced by the presence of some two hundred ladies and gentlemen from Selma, who came to this place by an express train of cars, and returned the same night. And I doubt not they all felt themselves amply paid for the trip. The young ladies, by their skillful execution of many beautiful and difficult pieces of music, did themselves and their teachers great credit, and furnished a rich treat to a large and appreciating audience.

The Judson was never in a more prosperous condition. The high reputation which it attained under its former Principal, Prof. Jewett, is to say the least, fully sustained under the wise government of Prof. S. S. Sherman, and the able corps of teachers constituting the present faculty. That it is constantly growing in public favor, is evident from the fact that it is constantly increasing in the number of its pupils.—The spacious building which has heretofore furnished sufficient accommodations, being no longer adequate to the wants of the Institution; the citizens of Marion have responded with their accustomed liberality to the call for aid, and a large addition is in process of erection, which, as I am informed, will be ready for the accommodation of pupils by the commencement of the next session.

May the Judson receive the patronage it deserves. Then will it continue for generations to come, a favorite seat of learning for the daughters of the South, where they will be thoroughly trained in all the branches of a liberal education, and in the principles of Christianity; and whence they will go forth animated to adorn and bless society.

But I must not close this letter without saying a word with reference to Howard College. I was greatly surprised on visiting Marion a few weeks since, for the first time since the burning of the College building, to see far more elegant and commodious buildings in process of erection, and rapidly approaching completion. This sight convinced me that the Howard is firmly seated in the affections of the people; and inspired me with the most cheering hopes in reference to its future prosperity.

And why should not the friends of the College anticipate for it a glorious future of prosperity and usefulness? It is located in a section of country of unsurpassed healthfulness, and in the midst of a community distinguished for their high-toned morality. It is supplied with a corps of Professors, who need not shrink from a comparison with gentlemen occupying a similar position, in any part of our country. It is presided over by Dr. Talbird, a gentleman eminently fitted by nature, and attainments to render such an Institution all that its warmest friends could desire. And finally, it is the child, and should be the pride of a denomination of Christians in the State whom God has blessed with abundance. I am convinced that its claims only need to be fairly presented, in order to secure for it a speedy endowment on a scale of liberality which will place it above all pecuniary embarrassments for the future, give it a fresh impulse in its career of usefulness, and render it in all respects worthy of the Baptist denomination in the State.

Respectfully yours,
T. G. FREEMAN.
Marion, Feb. 23, 1857.

For the South Western Baptist.

Alabama Baptist Convention.

SELMA, Feb. 17, 1857.

The session for 1857 will be held in Marion, Perry County, Ala., commencing on Friday 10th of April.

Introductory sermon, by Rev. A. T. Holmes, Rev. A. Vanhose, alternate.

Missionary Sermon by Rev. I. T. Tichener; Rev. W. Wilkes, alternate.

Sermon on Education.—Rev. S. Henderson, Rev. H. E. Taliaferro, alternate.

The Bible board appointed Rev. A. T. M. Handy, to preach the annual Bible sermon, in place of Rev. J. H. De Votie, removed from the State.

STANDING COMMITTEES.

On Temperance.—A. Van Hoose, J. C. Foster, W. Wilkes.

On Foreign Missions.—T. Tichener, J. D. Williams, A. T. Holmes.

On Sabbath Schools.—W. H. McIntosh, Z. G. Henderson, J. Wimer.

On Domestic Missions.—J. H. De Votie, D. Lee, J. F. Falkner, as bro. De Votie has removed from the State, bro. D. Lee, is considered Chairman.

On Education.—Rev. H. Talbird, P. H. Lundy, A. J. Battle.

On S. B. P. Society.—W. Williams, E. C. J. B. Thomas, J. C. Foster, of Wilcox County, bro. Thomas is Chairman as bro. Williams has removed from the State.

A. J. McCraw, President of the Ala. B. Convention.

Church Music.

The following is from the pen of that excellent critic in music, R. P. Willis: "Hearing a choir sing is not worship. Reading the hymn through in a merely intellectual attention to the thought is not worship. Such a feeling is often the result of architectural or artistic causes. A person, for instance, has entered a cathedral. He is awed by the grandeur and solemn hush of the place. He yields to an irresistible feeling of solemnity, and afterwards goes away, and feels, perhaps, as though he had worshipped. Not so. He has merely indulged in what may be called architectural awe. Such a feeling is a legitimate effect of elevated art. But this is not worship. The place and the supreme object of worship lie higher than mere architecture, or music, or sculpture, or painting, artistically enjoyed, bear the soul. For, in the enjoyment of art, as in the enjoyment of natural scenery, we are recipients; the mind, therefore, is in a passive state. Whereas, in worship, the mind is in an active state. We must rise through nature to nature's God; and, in sacred art, unless the soul be impelled forward one step further, to definite action, it is not in a condition of worship. For no passive state, no condition of mere feeling, can involve this. Worship involves an act. Feeling may, and should accompany this act, but cannot constitute it. And in sacred song we must not only, as a mere act of intellect, attain to the thought of the words, but we must utter that thought upward to God, before we can be said rightly to worship it."

Business Department.

Receipt List.

Wm. Ross was credited in our paper, Nov. 27.

Amount

Mrs. Ann G. Hall, 9 47 2 00

Mrs. T. B. Driver, 9 39 2 00

Mrs. R. B. Driver, 9 39 2 00

Albert Butler, 9 39 2 00

Allen Brawley, 9 39 2 00

T. W. Throver, 9 39 2 00

B. Bussey, 9 39 2 00

John T. Foster, 9 39 2 00

John Waters, 9 39 2 00

J. H. Robertson, 9 39 2 00

Rev. J. S. Holmes, 9 47 2 00

Mrs. S. E. Maddox, 9 34 2 00

Rev. R. B. Scott, 9 32 2 00

W. H. Stanton, 9 38 2 00

J. C. Rawls, 10 5 6 00

Mrs. Louisa Field, 9 25 2 00

Joseph C. Mott, 9 10 1 00

Rev. J. G. Foster, 9 38 2 00

Rev. A. B. Scarborough, 9 38 2 00

George Hugely, 9 22 2 00

W. S. Jackson, 9 45 4 50

Wm. S. Simpson, 9 39 2 00

J. R. Alford, 9 4 2 00

James Comer, 9 40 2 00

James K. Aldridge, 9 40 2 00

C. S. Coates, 9 27 2 00

J. J. Ingram, 8 46 2 00

Ansel Talbert, 10 21 2 00

Wm. W. Taylor, 9 48 2 00

Rev. J. G. York, 9 38 2 00

R. Broadnax, 9 35 2 00

James Brazier, 9 22 2 00

Hon. G. F. Smith, 9 18 4 00

J. J. Johnson, 9 8 2 00

Rev. Emily Harrison, 10 36 2 00

R. G. Gamble, 9 38 2 00

D. Thornton, 9 35 2 00

Y. L. Stroud, 9 40 2 00

MARRIED.

On the 26th February, by the Rev. Sam. J. Henderson, Mr. JAMES A. WRIGHT to Miss NANCY M. GIBSON, daughter of C. Gibson, all of Macon county, Ala.

Obituary.

Wills H. Wood.

Departed this life, on the 23rd of January, 1857, Mr. WILLS H. WOOD, son of Matthew and Mourning Wood, late of Tallapoosa Co., Ala. In the seventieth year of his age, on the twenty-fourth of December he died a quantity of rice, and was on the 26th attacked with typhus fever so violently that all medical aid which could be obtained proved of no avail—the disease continued worse—baffling the skill of physicians, and bidding defiance to the unremitting attention of parents, relatives and friends.—He was a devoted Christian, and a most estimable man, who bore all his suffering with uncomplaining patience, until the 23rd of January, a few minutes after seven o'clock in the afternoon, when he calmly fell asleep.

Mr. Wood was born on the 11th of March, 1842, in Tallapoosa county, Ala.; moved with his father to this (Smith County, Tenn.) during the fall of 1855. He was a young man of excellent mind and of unblemished moral character, beloved by all who knew him. Although he had, during his life, been no public profession of religion, yet, in his last illness he prayed like one accustomed to commune with God, and spoke of his departure with the calmness of a Christian philosopher. A short time before he died, after calling around him his parents and sisters, and other brothers, he called his youngest brother to his bed, and placed in his hand some tokens of affection, with advice expressed so touchingly, and so indicative of the following scene, that all wept. After this, he asked his father to read the 13th Psalm. A short time before he was raised up, looked round the room, then crossed his hands, was laid down, and soon breathed his last. He is free from the sorrows of this world, and we trust, is enjoying "that rest which remaineth for the people of God."

We deeply sympathize with brother and sister Wood, and would console them with the promise of Christ; for, although in this weeping hour, we weep not as those who have no hope, but with a strong confidence that he will come forth at the resurrection of the just.

G. G. RAGGERS.

Providence Church, Chambers county, Ala., in conference, February 21st, 1857, Wm. D. HARRINGTON, Moderator; A. L. SKEE, Clerk, adopted the following Preamble and Resolution:

Whereas, God, in the dispensation of an all-wise Providence, has taken from our midst, on the 17th February, 1857, our beloved sister mother in Israel, Mrs. NANCY JACKSON, widow of Rev. Wm. Jackson, deceased, formerly of Wilkes county, Ga., who was in her 67th year, and had been a constant member of the Baptist Church for nearly 35 years. She lived at Rehoboth, Wilkes Co., Ga., in 1822, where she joined until the winter of 1855, at

which time she moved with the family to this State, and united with us as a church. Her life was a model of piety. Her days were devoted to the service of God, and to the instruction of her children. She was a devoted Christian, and a most estimable woman, who bore all her suffering with uncomplaining patience, until the 23rd of January, a few minutes after seven o'clock in the afternoon, when he calmly fell asleep.

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G. G. RAGGERS.

Providence Church, Chambers county, Ala., in conference, February 21st, 1857, Wm. D. HARRINGTON, Moderator; A. L. SKEE, Clerk, adopted the following Preamble and Resolution:

Whereas, God, in the dispensation of an all-wise Providence, has taken from our midst, on the 17th February, 1857, our beloved sister mother in Israel, Mrs. NANCY JACKSON, widow of Rev. Wm. Jackson, deceased, formerly of Wilkes county, Ga., who was in her 67th year, and had been a constant member of the Baptist Church for nearly 35 years. She lived at Rehoboth, Wilkes Co., Ga., in 1822, where she joined until the winter of 1855, at

which time she moved with the family to this State, and united with us as a church. Her life was a model of piety. Her days were devoted to the service of God, and to the instruction of her children. She was a devoted Christian, and a most estimable woman, who bore all her suffering with uncomplaining patience, until the 23rd of January, a few minutes after seven o'clock in the afternoon, when he calmly fell asleep.

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The Joy of Doing Good.

Yes, there's a joy in doing good •
The selfish never know.
A draught so deep, so rich and pure,
It sets the heart aglow;
A draught so exquisitely rare,
It fills the soul with bliss,
And lifts it to a heavenly world,
Or makes a heaven of this.

The sordid, blindly, erring, bar
The door 'gainst real delight,
And bars the way to sunshine
Grim face and murky night.
The noblest attributes of man
They bind in golden chains,
To reap a harvest terrible—
Cramped hearts and narrowed brains.

And when old age hath silver'd o'er,
Their locks once black as jet,
Grim phantoms of the past appear
To haunt them with regret.
Fain would they snap their shackles then,
And holier pleasures seek;
But God each link has stronger grown
While they have waxen weak.

But well-spent youth and well-spent prime
To life's declining day
Bring consolation's whisp'ring sweet
To help us on our way.
Good works, on dove-like pinions borne,
Returning from the past,
As ministering angels come
To bless us to the last.

The Family Circle.

The Boy not Ashamed to Pray.
H. S. D.—was called in early youth to leave "his boy-hood's happy home," to attend the academy of B—, going out as he was to meet the temptations of the world, his affectionate, weeping parents commended him to the special guardian care of the "good Shepherd," as they knelt around the domestic altar the morning he left home. They said to him, "H—, never forget to pray; never be ashamed to be a Christian."

Arriving at the academy, he felt sorrowful. The second week of his absence he wrote, "I feel very sad as I sit in my room, and look over the mountains towards home. I rise half an hour before the first bell rings, that I may have time to read my Bible and pray before the boys are up." When they heard him pray in his room, they laughed, and called him "deacon," but he was not ashamed to pray. It had for sometime been his motto, "It requires a great deal of moral courage to do right."

Soon after this, a number of boys in the academy were anxiously concerned for their salvation. A social prayer-meeting was instituted. At one of these meetings, one of his beloved teachers called upon him to pray. He wrote home, "I at first thought I could not pray in meeting, but soon determined I would; for if I did not pray the first time I was asked, I might be a dumb Christian all my life." A state of spiritual interest continued at the academy most of the winter. Many, we trust, were born again. H—rejoiced in hope.

Before the end of the term he was suddenly called to leave this world. On his death-bed his sufferings were intense, and he was much of the time deranged; but his conversation even then was often on spiritual things. At times he was endeavoring to lead some of his dear associates to Christ. In his lucid intervals, he appeared to rest calmly in Jesus. He loved to pray while he lived, and left pleasing evidence in conversation, writings, and example, while in health that he died in the Lord. Imitate his example. Never, no never be ashamed to pray. Never be ashamed to do right.

INDIAN HONESTY.—An Indian, being among his white neighbors, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man says, 'It is not mine—I must return it to the owner.' The bad man says, 'Why he gave it you; and it is your own now.' The good man says, 'That's not right; the tobacco is yours, not the money.' The bad man says, 'Never mind, you got it; go buy some dram.' The good man says, 'No, no, you must not do so.' So I don't know what to do; and I think to go to sleep; but the good and the bad man kept talking all night, and trouble me; and now I bring the money back, I feel good."

A clergyman traveling in a stage was asked by one of the passengers if he thought pious heathen would go to heaven. "Sir," said the clergyman, "I am not appointed judge of the world, and consequently cannot tell, but if you get to heaven, you shall either find them there, or a good reason why they are not." A reply well fitted to answer an impertinent question, dictated by idle curiosity.

How the Children Die.

Not long ago a minister wrote me about "Little Annie," a sweet girl only four years old, who died a little while since. Just before she died, she looked upward with a beaming face, and whispered:

"One way—one little way."
"Where, Annie?" her mother inquired.

"To Christ Jesus!" replied the child, and shortly after she died.

How beautiful little Annie died.—Young as she was, Jesus opened her eyes, and showed her a bright path leading to his breast. Her happy soul saw it, glided from its pale earthly home, flew swiftly along that "one little way" to her savior. O how little Annie's widowed mother was comforted to see her child go home so sweetly to meet her father who had gone before.

Another dear child, named Helen, about nine years old, was brought to the borders of the grave by a cruel accident. "Pa," said she, must I lie in the grave forever?"

"No, my child. The Savior will come after a while, and take your little body up to heaven," replied her father.

"Does the Bible say so?" asked the child, as if doubtful of the fact.

Her father read those beautiful texts to her which tell of the resurrection. Helen listened with great interest.

When he had finished reading, her face lit up with a smile, which beamed more of heaven than of earth. She bade all her friends "good-by," and said, "I'm going to my bright home?" and died.

Peace to thee, sweet Helen! and to thee, bright "Little Annie!" May all my readers die as well as ye did; but mark me, children, to die as well, you must live as well. You must, like Helen, believe what the Bible says, and then, like Annie, when you die you will see the "one little way" to Jesus shining like a sunlit path before your eyes.

TO PARENTS.—The following judicious rules for the government of a family cannot be too familiar to heads of families. Let every parent read them often and practice them faithfully, and the next generation of men and women will be a glorious improvement upon the present one.

1. From your children's earliest infancy, you must inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything, unless you are sure that you can give them what you promise.
4. If you tell your child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them see that they can vex you, or make you see your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great one, should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the like circumstances at another.
11. Teach them that the only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.

He that is warm to-day and cold to-morrow, zealous in his resolutions, and wary in his practices, fierce in the beginning, and slack and easy in his progress, hath not yet well chosen what side he will be of. For religion cannot change, though we do; and if we do, we have left God; and whether he can go who goes from God, his own sorrows will soon enough instruct him.

Worldly men seldom read good books, but there is one book they always read, and that is the book of a Christian's life and conversation.

Faith is the very life of the spirit; how should we maintain it—how increase it? By living it. Faith grows with well-doing. What little faith you have, only live it for one day, and it will be stronger to-morrow.

A good deal of the trouble of God's people ariseth from a mistake and misapprehension of God; they judge of God by their sense, not by His promise; by their own fame, and not by His constant nature.

The Youth that Was Hung.

The sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes yet to live."

The young man burst into tears and said, "I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering strawberries in the garden, and I became angry with him without cause, and killed him at a blow with a rake. I did not know anything about it until next morning, when I awoke from sleep, and was told where my little brother was found, his hair was all clotted with blood and brains, and he was dead. Whisky had done this—it has ruined me. I was never drunk but once, I have only one more word to say, and then I am going to my final Judge. I say to young people, never! never! never! touch anything that can intoxicate." As he pronounced these words he sprang from the box and was launched into an endless eternity.

I was moved to tears at the recital of the awful spectacle. My little heart seemed as if it would burst and break away from my aching bosom, so intolerable were my feelings of grief. And there in that carriage, while on that cushioned seat, looking with streaming eyes on the body of that unfortunate young man, as it hung dangling and writhing between heaven and earth, as if unfit for either place, there it was that I solemnly took the pledge never to touch the hurtful poison.

Long years have since passed away. White hairs have thickened around these temples then ruddy and young, but I have never forgotten the words of that young man. And I have not violated that pledge. When the tempter offered to me the sparkling goblet, the words of that young man have seemed to sound in my ears again.—*Old Man's Story.*

THE SPIDER.—A boy went with his father into the vineyard. There he found a beg in the web of a spider, which had already opened its jaws to devour its prisoner; but the boy saved the bee and destroyed the web of the rapacious insect.

The boy's father observed it and said: "How can you, my son, value the skill and dexterity of the insect, that you destroy its ingenious and laborious work? Did you not see how beautifully and regularly the tender threads were interwoven? how can you be at once so compassionate and so cruel?"

The boy answered: "Does not the spider employ its skill and dexterity merely to murder and to destroy? But the bee makes honey and wax. Therefore I liberated the bee and destroyed the web of the spider."

The father approved of the judgment of Frank's simplicity which condemns even the brilliant talents which spring from egotism, are bent on destruction and harm.

"But," continued the father, "perhaps you have wronged the spider. See it protects our ripening grapes from the flies and wasps, by spreading its web before them."

"Does the spider do so," (asked the boy, "to protect them, or to satiate its blood-thirsty appetite?"

"Indeed," answered the father, "I dare say the insect cares little for the grapes."

"Oh," said the boy, "then the good which it does involuntarily has no value at all. The good motive alone forms the beauty of every good action."

"Very true," said the father, the praise is due to Nature, who knows how to apply even dangerous and hostile things to the preservation of the good and the useful."

Then the boy asked, "Why is the spider so solitary in its web, while the bees live and work together in social harmony? So should the spiders make a large web, and live together."

"My dear child," answered the father, "many can join in harmony for a good aim only. Malice and selfishness bear the germ of destruction in themselves. Therefore, wise nature would not try to effect what men of experience so often find to be impossible and pernicious."

When they returned home, the boy said: "I have learned to-day something from the ugly insect."

"Why not?" answered the father. "Nature placed the hostile by the side of the amiable, and the evil by the side of the good, that the good may appear clearer and brighter by the contrast. Thus man may learn, even from evil."

Krummacker.

The smallest providence involves some great truth; but only prayerful observers discover it.

Legal Notices.

The State of Alabama—Macon County.
PROBATE COURT, SPECIAL TERM—20th day of February, 1857.
I, the undersigned, HENRY BLACKMON, administrator of the estate of Seymour R. Bonner, deceased, and presented his petition praying for an order to sell certain land belonging to said estate, to wit: the land described in the last 1/2 of Section 11, South-east 1/4 of Section 2, South 1/2 of Section 12, and two hundred and twenty-eight acres on the North 1/2 of Section 12, all in Township 14, of Range 24—for the purpose of paying the debts of said deceased; and also praying that the said land should be sold in April next.—And it appearing that Seymour R. 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