

# SOUTH WESTERN BAPTIST.

A. HENDERSON AND H. E. TALLAFERRO, EDITORS. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19. \$2 00 PER ANNUM, IN ADVANCE, OR \$2 50 AT THE EXPIRATION OF THE YEAR.

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For the South Western Baptist.

peared at this time in some other form; for this sect was originated by Arius, an eloquent presbyter of Alexandria in the early part of the fourth century. Notwithstanding all this, the orthodox will by no means give him up, but impute his unguarded expressions to his unhappy defect of judgment. So it seems, that Paul had abundant reason for his exhortation to the Colossians to steadfastness, when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." As a writer, there was none more profound in his day, than Origen. The most conspicuous of whose writings are, "the Hexapla; Commentaries of the Scriptures; and a treatise against Celsus." In speaking of the ordinance of baptism, Origen observes: "They are rightly baptized who are washed unto salvation. He that is baptized unto salvation receives the water and the Holy Spirit; such baptism as is accompanied with crucifying the flesh, and rising again to newness of life, is the approved baptism." The Lord spake unto Moses and Aaron "in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them." CLEOPHAS.

ORION, Nov. 29, 1858.

**Remarkable Sermon.**

One of the most remarkable discourses to be met with in our language, is Mr. John Leland's "Jarrings of Heaven Reconciled." It is found among the "Master pieces of Pulpit Eloquence" in the 2d of Dr. Fish's celebrated volumes bearing that name. We give an extract:

The text from which Mr. Leland discourses, is Col. 1: 20, "And by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven."

He speaks especially of the reconciliation of "things in heaven," and says of the text, "It implies a contention in heaven; and that the Father of our Lord Jesus Christ undertook to reconcile the contending parties to himself, by Jesus Christ; and that Jesus obtained a peace among all the jarring interests in heaven, by the blood of the cross."

The cause of the contention is first spoken of—the rebellion of man; and then he proceeds to treat of the contending parties, and their respective pleas. Love is brought forward; and then Justice and Holiness, and Omnipotence. This last attribute is thus described:

Omnipotence appeared as the executioner of the criminal, clothed in panoply divine—robed in awful majesty—Thunders rolled before him, the shafts of lightning darted through the ethereal vault; the trumpet sounded, the mountains skipped like rams, and the little hills like lambs; even Sinai itself was moved at the presence of the Lord. At the brightness that was before Him, His thick clouds passed halcyons, and coals of fire. In one hand he had an iron rod with which He could dash His enemies to pieces like a potter's vessel, and in the other, a sharp sword, with two edges. He set one foot on the sea, and the other on the earth, and lifted His hand to heaven. His face was awfully majestic, and His voice as the roaring of a lion; but none could learn from His appearance whether He chose to strike the venetian blow, or interest Himself in behalf of the criminal.

Omnipotence was interrupted by Wisdom who asked if the guilty sinner had any friend at Court—any one to meet the case, and satisfy the claims of Law, Truth, and Justice? Love came forward, followed by Grace and Mercy; and each put in a tender plea for the offender. But all availed not; and the scene that followed is thus graphically described.

At the instance of Justice, Omnipotence arose like a lion from the swelling of Jordan: made bare his thundering arm, high raised his brandished sword, waved His iron rod, and advanced toward the rebel with hasty strides. Love cried, Forbear, I cannot endure the sight.

The Love replied, Cursed is every one that continueth in all things written in the law to do them. The soul that sins shall die!

Grace exclaimed, where sin hath

abounded, grace shall much more abound!

Truth said, In the day that thou transgressedst, thou shalt surely die!

Mercy proclaimed, Mercy rejoiceth against judgment!

Justice, with piercing eye, and flaming tongue, said, "Strike! strike! strike the rebel dead! and remove the reproach from the throne of heaven!"

At this the angels drooped their wings, and all the harps of heaven played mournful odes. The flaming sword to pierce the criminal came near his breast, and the iron rod, to dash him to pieces like a potter's vessel, was falling on his head; when, lo! on a sudden, the voice of Wisdom sounded louder than seven thunders, and made the high arches of heaven to ring and reverberate—"Deliver him from going down to the pit, for I have found a ransom!"

In that all eventful crisis, the eternal Son of God, in a meditative form, appeared, clothed with a garment down to the feet, and girt about the paps with a golden girdle. Angels paid him profound reverence, and the great I AM placed him on his right hand.

He saw the ruined, guilty man, and O! amazing grace! He loved. With pity all his inmost bowels moved. He said, "I was set up from everlasting, my goings have been of old, and my delights are with the sons of men. The sinner shall live!"

The Love, in awful majesty, replied: "I am holy just and good, my injunctions on the rebel were perfectly proper for a human being, and my penalty, which the rebel has incurred, is every way proportionate to his crime."

Mediator—"All you say is true. I am not come to destroy the law, but to fulfill. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail."

Truth—The lips that never spoke amiss, have said, that the wicked shall be turned into hell. My veracity is therefore pledged to see it executed."

Mediator—"That part of the truth which was proper to reveal upon man, as moral agent, has said as you relate, with abundance more to the same effect; but that part of truth which the great Jehovah, my heavenly Father, spake unto me, in the covenant of peace, which is made between us both, has declared that on account of an atonement which I shall make, sin shall be pardoned, and sinners saved."

Holiness—"I am so pure that I can never admit a sinner into heaven. Nothing unclean, or worketh a lie, shall ever enter there."

Mediator—"Provision is made in the new covenant, whereof I am Mediator and Messenger, to remove the pollution as well as the guilt of sin. I have guaranteed that sinners shall be washed in my blood and made clean, and come before the throne of glory without spot or wrinkle, or any such thing."

Justice cried out, "Strike!"

Mediator—"Not the sinner, but the Surety!"

Justice—"Can Heaven admit of a vicarious suffering?"

Mediator—"It is that of which no government on earth ever will admit, or even ought to do, but is the singular article agreed upon in the scheme of salvation, which will astonish the universe in its accomplishment. In the fulness of time I shall be born of a woman; be made under the law, and perfectly obey and magnify it, which is all that the law in reason can require of human nature. I shall suffer that penalty for sinners which Justice will approve; and God shall accept; shall die and follow death to its last recess; shall rise again with the same flesh and bones, and shall thereby obtain the victory over death. I shall continue awhile in the world after I rise, to give incontestible proofs of the resurrection; and then ascend to the throne of glory."

"Now, if any one in heaven has sought against this plan, let him speak; for I have undertaken to reconcile all things and beings in heaven to the salvation of man."

He closed! but O what rapturous joy beamed forth on every face in heaven! Law, Truth and Justice cried out, "It is all we want or wish for." Love, Grace and Mercy shouted, "It is the joy of our hearts—the delight of our eyes, and the pleasure of our souls!"

The great I AM said, "It is finished!" the expedient is found—the sinner shall live—deliver him from going down to the pit, for a ransom is found! The angels, filled with heavenly pity and divine concern, who had been waiting in anxious suspense, through the important contest, now swept their golden harps, and sang aloud, "Glory to God in the highest, peace on earth and good will to man! Thou art worthy, O thou Son of God, to receive glory, and honor, and riches, and power, forever and ever!"

The river of God is full of water; but there is not one drop of it takes its rise in earthly springs. God will have no strength used in his own battles but the strength which he himself imparts; and I would not have you that are now distressed, in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.—*Spurgeon.*

Mean fortunes and proud spirits act like fuel and fire.

**The Baptism of the Holy Ghost.**

[From the Christian Secretary.]

When John the Baptist came baptizing with water, some supposed he must be the Christ; but he testified that there was One to come after him, who was mightier than himself, who would baptize with the Holy Ghost and with fire.

This prediction of the Baptist is not identical with the promises of the Saviour, though they might be closely connected in the fulfillment or manifestation.

The baptism of the Holy Ghost was experienced by the disciples on the day of Pentecost, in the upper room where they were assembled. There is no other event on record which includes all the particulars.

1. It was a *Baptism*. "The sound as of a mighty rushing wind," (the Saviour's chosen emblems of the Spirit) filled all the house where they were sitting." It was all around and within them, and might with propriety be called a Baptism. "And there appeared unto them cloven tongues like as of fire, and it (the appearance) sat upon each of them." "And they spake with other tongues"—in different languages. When Peter preached to Cornelius and his friends, who were Gentiles, (See Acts 10: 11) the Holy Ghost fell on them "As on us at the beginning," is the language of the Apostles, "and they spake with tongues." So when Paul found certain disciples at Ephesus, (See Acts 19) he instructed them—baptized them—and laid his hands on them, and the Holy Ghost fell on them, and they spake with tongues and prophesied.

The prophecy of Joel, was a general prediction of the dispensation of the Spirit and its wonderful effects.

The promise of the Saviour was "that He would send the Comforter to prove the world of sin, of righteousness, and of judgment—to take the things of God and show them to His people, and teach them all things, and it should abide forever." This promise began to be fulfilled when the disciples began to preach to the multitudes, aided by the Spirit, and they began to cry out, "men and brethren what shall we do?" under its reviving influence. I believe this promise is verified to all the disciples of Christ in every age and in every place where the gospel is preached.

The Baptism of the Holy Ghost foretold by John the Baptist, if not limited to the extraordinary manifestations in the "upper room" certainly does not extend beyond the age of miraculous gifts. I believe the Holy Spirit has often been poured upon Christians and upon sinners in mighty power, and that it will be even down to the end of time; but I also believe that we do not experience, and are not to expect the Baptism of the Spirit at the present day.

While all who are converted experience the reproofs and comforts of the Spirit, only those who were to speak with tongues received the Baptism.

It is quite common to pray for a Baptism of the Holy Ghost, but I think the propriety of it may be doubted. And when I have heard Pedobaptists use this petition with a great deal of earnestness and fervor, I have really doubted whether a drop would satisfy them just as well as a fountain.

The argument sometimes drawn from the Baptism of the Spirit on the day of Pentecost, in favor of aspersion or pouring, I am willing to admit, if those who practice it will conform strictly to the model, and pour on the water until it fills the place where the candidates are.

But if we are to pray for and receive the Baptism of the Spirit, I am sure no true disciple would be satisfied with so limited a manifestation as is indicated by the quantity of water used in sprinkling. S. B.

LOSS AND GAIN.—I remember, (says the Rev. George Burder) reading of a woman whose house was on fire. She was very active in removing her goods but forgot her child, who was sleeping in the cradle. At length she remembered her babe, and ran with earnest desire to save it, but it was now too late, the flames forbade her entrance. Judge of her agony of mind when she exclaimed, "O, my child! my child!" Just so it will be with many a poor sinner, who was, all his life, careful and troubled about many things, while the one thing needful was forgotten. What will it then avail for a man to say, "I got a good place, or a good trade, but lost my soul! I got many friends, but now pain is my everlasting portion! I clothed my body gaily, but my soul is naked before God! O, my soul! my soul!"

Those who plot mischief live in fear and die miserably.

**Dr. Monod and the American Revival.**

As to the reality of the Revival, most valuable testimony has been borne by the Rev. Dr. Monod, of Paris, who has returned to France after a very extended tour over the United States. He has two brothers, merchants, resident at Havre, and, on a recent visit to that town, he bore the following public testimony, which is all the more valuable as he has been suspicious and sceptical of "American Revivals," so called, and was therefore ready to detect imposture or fanaticism:—"He had attended many of their meetings—taken part in their services—his eyes and his ears were open and attentive to all that was going on around him; he had stood in the midst of three or four thousand people, all assembled for prayer and praise; had heard short and touching narratives of individual conversions that melted thousands into tears; short and tender addresses; earnest and pathetic appeals to Christians for their united prayers in behalf of special cases: yet with all this, there was a stillness and a solemnity pervading the entire assembly, such as he had never witnessed before. Nor had he, in all the meetings he had ever attended, once seen anything that had the slightest approach to fanaticism, nor anything that he could take the least exception to. And, to use the language of one of the American ministers, "it was without controversy, 'a revival,' not got up by man, but brought down from above." "As for myself," added he, "I have not the shadow of a doubt but that it is the genuine work of the Holy Spirit."

At a prayer-meeting held at his brother's house by Dr. Monod, some thrilling facts were related, when, without preconcert, in the spontaneous outburst of a new-born soul, his own son—who had accompanied him in all his travels gave a simple and touching account of what the Lord had done for his own soul, and of the faith which he now had in the prayers of God's people. It suffused all the eyes with tears, and melted all hearts. The venerable father said, (speaking of his mission to America for the building fund of this proposed church in Paris,) "O how good the Lord has been to me! true, I have not accomplished the specific object for which I went; but I have brought back with me what is infinitely better. The conversion of my dear son is worth all the gold in California." And when that son parted at night from the minister of the American chapel at Havre, he said to him, with great sweetness of expression, "Though I am a native of France, I shall always look back upon America as the place of my birth."—*British Evangelist.*

**Our Religion.**

Christianity not only elevates and expands the powers of the human mind, but it purifies the thoughts, changes the affections, refines and softens the feelings of the heart. It makes old things pass away, subdues old animosities and prejudices, and implants in their stead a friendship, a love and sympathy which is unfelt by the world and unknown save to the Christian's heart. It kindles in the bosom the tenderest emotions and warmest feelings for man, and awakens a deep sense of obligation to God; while it unfolds to the wandering spirit a happiness as elevated as heaven and vast as eternity, binding it to the eternal throne with ties which can never be dissolved. No mortal tongue can speak, nor human heart conceive, the elevated and elevating influence of real piety—of that faith which supports, moves and guides the soul to the celestial world. Cleansed by the blood of the cross and sealed by the Spirit of God, with His promise and oath pledged for his safe arrival, there can be no ground of apprehension, no room for despondency, no excuse for unbelief.

Such, Christian reader, is the power of the religion you profess, and such the ground on which your hopes rest for a blessed immortality. With your name written in that book, which no stain or blot can ever efface, you may look beyond infirmity, and feel assured that your tears will all be wiped away, and the sighs which heave your bosom, will be lost in the chorus of the redeemed, as the son of eternity shall give utterance to the mystery and glory of the cross.—*True Witness.*

USEFULNESS.—Usefulness is the very excellency of life. No man, in the real church of Christ, liveth unto himself.—Every true Christian is a tree of righteousness, whose fruits are good and profitable unto all men.—*Vern.*

**Is the Deaconship a Failure?**

[From the Christian Chronicle.]

Of this order in Episcopal Denominations, I do not wish to speak; but as it exists amongst Baptists. A writer in some newspaper shrewdly says "there is no scriptural warrant for the office of deacon standing between the pastor and his flock, and so standing and acting in many instances, as to mar his happiness and even usefulness, grieve the church, and directly and largely contribute to the instability of the pastorate." Baptists plead strenuously for Scripture precedents. The office of deacon therein was ordained to look after the poor of the church, and to minister to them. In exercising these functions they must necessarily be led to speak of religious topics abundantly. This, in time, might make them fluent speakers. In which case they might become Evangelists. But then they lose the office of deacon. See the case of Philip, the deacon, in the Acts of the Apostles.

To fill this office, "men full of faith and the Holy Spirit," were designated. Piety, then, was the principal mark. Is this course still adhered to in our churches? Do we not now take men because they are regarded as possessing more money or other property, to fill this office, rather than pious men? How often do we find deacons that will not pray in public; that are proverbially cross and crooked in their disposition; self-willed, and self-conceited; made such because they are the richest men in the church; and who never will visit the poor, and minister to them.

All the ungodly and unscriptural deacons are found competent to do, is to oppose the pastor, and every efficient member of the church, in their aims to serve Christ. Of these Spurgeon has justly intimated, they are worse than the devil; for, as he remarks, "resist the devil, and he will flee from you; but resist a deacon, and he will fly at you."

As our churches ordinarily fill this office it is a dead failure. Deacons there are—God bless them, and add many more such—who fill Christ's requirements to the letter. Brethren, think on these things. B.

**Christ and Yourself.**

Suppose the great day to come, and you stand before Christ in judgment.—We will not attempt to represent the language, or describe the doings there; but may not something like the following be expected?

C—"What did you do with the talents I gave you?"

Y—"I endeavored to get property, be respectable and live pleasantly."

C—"But what did you do for me?"

Y—"I tried to be honest and blameless; kept up family religion; sometimes took part in religious meetings; and gave something for benevolent objects."

C—"For which did you do most, for me, or for the world? To promote the salvation of men, or to please yourself and advance your worldly interests?"

Y—"That is a hard question for me to answer."

C—"Did you not know that I longed for the salvation of men, as when I poured out my blood for it; that they were to be saved by means of the Gospel; and that I had directed my friends to give this Gospel to all and persuade them to receive it?"

Y—"Yes, I knew all this."

C—"Did you do all you could to spread the knowledge and influence of the Gospel among them, and save them?"

Y—"I meant to do as much as I could conveniently."

C—"Had I done no more than that, what would have become of you? You knew the heathen were perishing in sin, and ignorant of that Gospel which I provided for men at the price of my blood. What did you do for them?"

Y—"I tried to pray for them sometimes, and put in my yearly contributions to the missionary cause."

C—"How much was it? Was it the amount that you thought would most please me, and do most to save the dying world?"

Y—"I am afraid it was not."

C—"Think of what your house cost; and your furniture, and dress, and all your delights of ambition, pride and appetite. Did love to me and love to immortal souls guide you in all those expenses?"

Y—"I must confess that I cared too much for self, and too little for thee and I for precious souls. O that I had lived more wisely; lived for eternity."

Now, while we may prepare to an-

swer gladly in that great day, let us think of these things. How shall we answer that last question?—*Boston Recorder.*

**A Good Answer.**

In Dr. Dagg's admirable work on "Church Order" we find the following oft repeated Pedo-Baptist argument and his pithy answer.

The argument:—"Christ designed his religion to be universal, and adapted to every climate of earth, and every condition and rank among men. Immersion is not suited to cold climates—is frequently impossible to the infirm and sick—is repulsive to the delicate and refined; and the invariable observance of it cannot have been required by him who said, 'my yoke is easy and my burden is light.'"

Answer:—"Our simple reply to this argument is, that it is Christ's command. We dare not, by our infallible reasoning from general principles, attempt to determine the will of our divine Lawgiver when we have in our possession his express command on the very subject. Christ knew all the climates of the earth, and all the conditions and ranks among men, and he has adapted his religion to these as far as appeared best to his infinite wisdom. If the infirm and sick cannot obey, there is an end of responsibility in their case. If the delicate and refined will not, they must leave the pleasure of obedience to those who think it no humiliation to tread where they find the footsteps of their Lord and Master. Though Christ's yoke is easy, it is still a yoke; and pride and false delicacy may refuse to wear it; but love can make it welcome and delightful."—*Church Order*, pp. 67, 68.

**Missing at the Prayer-Meeting.**

Doubting Thomas once experienced a great loss because he was absent from a prayer-meeting when the risen Saviour appeared to the disciples. It is never wise to be away from such a place unless compelled by necessity, for we may meet losses equally great. The Christian Association of New Orleans have issued the following placard:

"Not forsaking the assembling of ourselves together."—*Heb. 10: 25.*

And I who missed me there? My Saviour, my pastor, and my brethren and sisters in Christ.

And what did they miss? They missed my figure in its usual place, my voice in the sacred song, and the voice of my heart in prayer.

And what did I miss in my absence?—I missed the blessing of God, the approbation of my conscience, and the love of Christ's friends.

And why was I missing at the prayer-meeting? I forgot the hour, and was too far away in body and heart to reach there.

My dear reader, if we love the communion of the saints, if we love the souls of sinners, if we love our own souls, let us never be missing at the prayer-meeting.

GRATITUDE.—Said an aged woman, several years since, "I do not know that I ever drank a glass of water, without thanking God for the gift of it." Was not her's the spirit which should rule us all—and always rule us? But alas! how far below this grateful recognition of the Father's hand, our customary moods of feeling fall! How apt are we to murmur, rather, over what his wisdom lovingly denies us! Let this example of saint-like gratitude shame discontent from our hearts, and stir us to a proper sense of the divine benefits, not alone in the great things of salvation, but in the smallest of the present life as well. If a heathen could say, "Whatever good fortune betides you, impute it to God," let us show that Christians can act it.—*Religious Herald.*

SHALL I BE ONE OF THEM?—How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in his presence.—*Dr. Watts.*

Without innocence, beauty is unlovely, and quality contemptible.

The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, December 9, 1858.

BRETHREN! READ THIS!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our New Steam Power Press, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or job work, to forward their dues at once. In order to meet the present exigency, we again renew our proposition to all who are in arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENTS—that is, at the rate of two dollars per annum, no matter how long they are behind. We must have this New Press, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from ONE TO TWO NEW SUBSCRIBERS between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

J. A. PYLANT is an authorized agent for the S. W. Baptist, to receive subscriptions and collect arrears.

Also, Rev. Wm. HOWARD, of Gainesville.

OBITUARIES will appear next week.

THE MINUTES OF THE EUPAULA ASSOCIATION were received from the Clerk, bro. IRBY, immediately after the adjournment of the body, and were printed by us and dispatched to the point of destination, Eufaula, as directed by the Clerk, on the 22d of October, but have never been received. We very much regret this; but the Clerk and the printers have all done their duty. Doubtless the brethren will be satisfied with this statement. They will be ferreted out, if possible, this week.

"MACHINERY."—We insert, as a matter of duty to the cause of Foreign Missions, Dr. JETER's refutation of the charge that more money was spent in "machinery" than in China or Africa.—We allowed the Secretary of the Domestic Board to set his Board right; and now, we can but allow the President of the Foreign Board to refute the charge as it relates to his Board.

Alabama Baptist Bible and Colporteur Society.

The annual meeting of this Society was held in connection with the convention. The latter body adjourned on Saturday, at noon, to enable the former to hold its meeting. After the usual preliminaries, the meeting was organized by the re-election of Rev. I. T. THICKSON, President, and A. B. GOODNER, Secretary. We were present but a short time, and cannot give a detailed account of the proceedings. This, however, would be unnecessary, as they will be printed in connection with the minutes of the Convention. There were sent up from the various constituencies of the Society and collected during the meeting the sum of \$——. The Depository at Selma and its various auxiliaries and agencies sold during the past year Bibles and books to the value of \$10,215.38.

The Brother appointed to preach the annual sermon being absent, it was resolved to hold a mass meeting at the Presbyterian church at the hour usually occupied by that service, (Sabbath evening at early candle-light,) and several brethren were requested to address the meeting. None, however, complied, except Bro. Buck and the President. The occasion was interesting—a large congregation attended—and quite a creditable collection was taken up.

On Monday, another short session of the Society was held to make the usual appropriations, appoint the next Board of Managers, elect delegates to the Southern Baptist Convention, and attend to such other miscellaneous business as concerned the Society; all of which was attended to with the greatest of harmony.

We have already published a list of the new Board; and need only mention in conclusion, the names of the two working officers—to-wit—

MERRITT BURNS, Depository Agent.  
Rev. ROSE KERR, Sec. Secretary.

No doubt the Society will move on with increased energy in the execution of its high trust: that of sending the Word of God in all lands, and scattering through our own country those religious and denominational books adapted to the nourishment of the faith, piety and activity of our brethren. God speed it in its "works of faith and labors of love!"

HONORARY DEGREE.—At the last commencement of the Alabama University, the honorary degree of A. M. was conferred upon our old friend A. B. SEALS, formerly of Eufaula, Ala., now of Hamilton, Georgia.

My Promise.

Last week I promised to give some account of the country through which I passed in visiting the Zion Association. Way in the past some wag of a fellow who never will be known, made some ludicrous remark about Buncombe county, N. C., which has made it a by-word up to date, and will make it in the future a classical county. For a long time it operated against the county, albeit it was one of the best sections in N. C. The section I visited has shared the same fate. Years ago some Rabalais of a wag dubbed Pike, Henry, Dale, Coffee and Covington "Cow counties," and because Butler and Conecuh were contiguous they rested under the same reproach and suffered accordingly.—Dean Swift, the great English satirist and wag, when he resolved to write down a British Ministry, set the people to laughing at them, either by prose or doggerel rhyme, and down they went—laughed down. Waggy before the crowd is more potent than logic. But I must not write an essay.

The counties above named have been laughed down and kept in the background for years, and Alabama injured by her industrious citizens leaving and going to other States, and leaving a valuable portion of her own soil uncultivated and comparatively unknown.—These counties are as old as Montgomery, Lowndes, Dallas, Perry, Marengo and Greene now teeming in population and wealth, but no wag (good luck to them) ever set the crowd to laughing at them. But these counties are fast coming into notice. They have heard in the distance the "tooting," or neighing, of the Iron Horse and have waked up. They are now laughing at the laughers, and fearlessly adopt and glory in the sobriquet, "Cow counties."—In this, their conduct reminds me of the way Parson Monk, a "Hardshell" Baptist preacher, once turned the tables on the "Missionary" Baptists in one of his "spell-bound" sermons. Said the Parson: "Brethering, they call us 'Hardshells'; and Monk's willin' to bear it, ah! Now let's see what the Hardshells will hatch, ah! Well, that's the goose, ah! and the turkey, and the duck, and the chicken, and the dove, ah! and, in short, ah! all the beautiful fowls in the air, ah! And now dear, childriving us the covenant, let's see what the Soft-shell's will hatch, ah! That's the Crocodile, ah! and the turtle, and the tarapin, and the snake, ah! and the spider (O my soul!) and all the abominable animals in the yeth, ah! Now what have they made by their nickname, brethering?" "Nothin'!" responded the "brethering." These "Cow counties" are willing to bear the name.

I did not see much of the country, and can not speak of the whole section. But from what I saw, and from reliable descriptions of the rest, I am satisfied it is a country heretofore vastly underrated. People wishing to move have passed it by as a region of alligators, gophers, salamanders, gallinippers, &c., with now and then a squatter with a small patch of corn and peas, and a large stock of cattle. Now be it known that I am utterly opposed to this moving propensity in our countrymen, but as they will move, I suggest to them to go and examine these "Cow counties" before they "go West." It is painful to see an Alabamian, a poor man probably, sell his home and all his interests, start West without ever seeing the "West;" he gets there after having spent most of his money, he or his family get sick, he is dissatisfied, and to say the least of it, he wishes himself back in the section he left. He is moneyless and homeless, perhaps. Would it not be better for him before he runs this risk to visit this country and examine it? It would cost him but a few dollars and a few days. Land is cheap, water plenty and good, health good, as far from a grave-yard as any part of Alabama. Of course people die there when their time comes, not a moment sooner.

As stated, I can not give a full description of the country. Pine lands mostly; interspersed with large strips of oak woods; much hammock land; also much creek and river bottoms.—The whole is well watered by rivers, creeks and branches, and wells are easily obtained. All of it good free-stone water. Most of the country is about broken enough to prevent stagnant waters from accumulating. The country is well adapted to the poor and rich. Large bodies of land can be obtained, while in other portions small farms can alone be made. As to the citizens of that country they are a clever, social, moral and intelligent people. The Baptists are numerous. There are sinks of iniquity, pestiferous animals in the shape of men may be found every where; this country is not an exception. The Montgomery and Pensacola Railroad will soon be finished, which will be quite convenient to a large portion of the country; and should the Girard and Brooklyn Road be finished, and it doubtless will be, it will run through the heart of it. In conclusion: all I have to say, is, go and examine it well if you are determined to move. H. E. T.

"Can the Ethiopian Change his Skin?"

In looking into "Wilson's United States," a school book, in giving an account of the early settlement of Georgia, we find the following:

"The celebrated John Wesley, founder of the Methodist Church, had returned with Oglethorpe, with the charitable design of rendering Georgia a religious colony, and of converting the Indians. Having become unpopular by his zeal and imprudence, he was indicted for exercising unwarranted ecclesiastical authority; and after a residence of two years in the colony, he returned to England."

This occurred about the year 1737 or 1738, early in the career of Mr. Wesley. It is no impeachment of the piety of Mr. Wesley to affirm that he was naturally a tyrant; for strange as it may appear many a good man, in every other respect, has been a tyrant from an unfortunate combination of his mental, moral and physical natures. Here was Mr. Wesley in Georgia, comparatively a young man, giving evidences of what was naturally in him, and what he would do if he had the power, viz: be an ecclesiastical despot, and establish a clerical despotism. The Georgia emigrants, who had fled from ecclesiastical tyranny in England, would not allow the young suppliant "Churchman" to fasten the yoke upon them, he made his escape to Britain again, and there founded the Methodist Church, a Daguerreotype likeness of his despotic nature. As sure as the Divine record is true, which says, "Adam begat a son in his own likeness, after his image," so true is it that John Wesley founded a Church "after his own likeness, in his image." What more could be expected of him? The Ethiopian cannot change his skin, nor the leopard his spots. In how much he was to blame in being true to nature, we shall leave to others, and only state facts. Look at him in Georgia among the simple colonists; at his own school at "Kingwood," the rigid school-master, thrashing the boys; during the Revolution declaring he was no Republican, nor never intended to be, and urging his preachers and people to have nothing to do with our struggle for liberty; all the time in England manufacturing his Iron Wheel, making hub, spokes, tire, all the wheel so strong that it can not be modified, in the least, without its being bursted to splinters. Wonderful piece of despotic ingenuity! The wisdom of all his successors have been unable to add to, or take from it, anything of importance. They see that some of the machinery is unsuited to the times and to this free country, and would fain alter it, but alas! they see it is impossible, without tearing it all to pieces, and then they fear they cannot put it together and it be called that same WHEEL. Well, gentlemen, it is a fearful experiment, but it will have to be done. Your own people are getting tired of it; and free-men are looking with concern at its liberty-killing influence in this country, and public opinion will make you try the experiment. Sooner or later it will have to be done.

Christian Paradoxes.

By N. M. Crawford, D. D., President of Mercer University, Geo.

We have already recognized the receipt of this work, and promised to give it such a notice as we might suppose it deserved, after a more thorough examination. We beg our old friend, the doctor's pardon for delaying it so long. We assure him, however, that other engagements have intervened, and that this is the first leisure we have had to discharge this pleasing task since the book was received.

The title of the book will at once suggest to the Christian, who has an extended and varied experience, a most prolific theme: "CHRISTIAN PARADOXES." The whole life of the Christian is but a combination of paradoxes. And what can be more acceptable to the disciple of Jesus than a scriptural development of these, in relation to his every day life? To say that Dr. Crawford had solved all the mysteries of his theme would be affirming that which no human pen, inspired or uninspired, has yet accomplished. The same clouds of darkness which encompass the word of God on these subjects, also darken the experience of every Christian. Eighteen hundred years ago, the great apostle of the Gentiles wrote thus:—"By honor and dishonor; by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying and behold we live; as chastened, and not killed; as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things!" 2 Cor. 6: 8-10 and it is yet our song in the house of our pilgrimage! Every Christian, we suppose, has affecting cause, almost every day of his life, to sing:

"Strange that so much of heaven and hell,  
Should in our bosoms dwell,  
Lord, can thy Spirit ever dwell  
Where Satan has a seat?"

We repeat, the theme is too profound and inexhaustible for any pen ever to resolve all its mysteries, or exhibit all its riches. Yet we can most unhesita-

tantly say that Dr. Crawford's volume is a most timely and valuable contribution to this branch of religious literature. Every minister ought to possess it, for it will aid him materially in "feeding the flock, over which the Holy Spirit has made him an overseer." Every brother and sister should have it, because it is a masterly delineation of the "unsearchable riches of Christ." It is a rich cluster of Eshool, which will refresh every pilgrim who possesses it with gladness and joy.

For sale at the Selma Depository, by Merritt Burns, agent.

BROOKS & COX, proprietors of the Southern Female (Baptist) College, La Grange, Ga., have a new advertisement in our paper. We learn that this old and popular institution is in a very flourishing condition.

The American Sunday School Union propose publishing a weekly periodical as may be seen in another column. The reader should examine the announcement and then decide upon the utility and propriety of the enterprise. The design of the periodical is clearly set forth, and we need say no more. The great amount of good done by the Sunday School Union is apparent to all men.

Ministerial Removals.

P. S. MONTGOMERY has removed from Ashville, Ala., to pursue his studies at Rahamah Academy, Jefferson county, Ala., and his post-office is Rockville.

Mobile is the post-office of F. M. LAW instead of Selma, as formerly. Brother Law says:

"I am now on board the *Bethel* ship with my family—all comfortably fixed and feeling quite at home. I have preached once to the seamen, and can say I feel a growing interest in my work. May God give me grace to be very useful. Our post is thirty miles below the city."

The Rev. T. W. TOBEY, of Yanceyville, N. C., has removed from that place to Samterville, Ala., and taken charge of the Baptist Church at that place, and at Jones Creek. His correspondents will please address him hereafter at that place.

We heartily endorse the following from an exchange:

THE AMERICAN BAPTIST PUBLICATION SOCIETY.—We would direct the attention of our readers to the advertisements in another column of the "Young Reaper," the "Baptist Almanac" and a "New Five Dollar Library," issued by the Publication Society. Of the *Young Reaper* we have before spoken in terms of unqualified praise, and we know of no better test of its popularity than may be found in the simple fact, that in less than two years the subscription list has run up from 25,000 to 75,000! We trust that all our schools will feel enough interest in this Baptist paper for the young, to largely increase its present circulation.

The *Baptist Almanac* for 1859 is one of the best we have ever seen. Its mechanical execution is almost faultless; its illustrations are appropriate and beautiful, while its tables of statistics are the most full and reliable of anything of the kind ever offered to the denomination. Every family should possess themselves of at least one copy of this valuable and useful annual.

This is the first we have heard of the new "Five Dollar Sabbath School Library," but we rejoice in its publication as an indication of the vigor and progressive spirit of the Publication Society. In doing this kind of work, in doing it so cheaply and so well, we are furnished with the best argument, that now, as in the past, Baptists need a Publication Society of their own, to do that well, which otherwise would not be done at all.

Here follows a "riddle" which a friend has sent us. Can any of our readers who have "plowed with the heifer" make known the riddle?

A Literary Curiosity.

MESSRS. EDITORS: Please place the following in your department of Notes and Queries:

In examining a copy of a work entitled "CHRISTIAN PARADOXES," bearing the imprint "GRAVES, MARKS & CO., I find bound between the pages numbered 144 and 169, twenty-five pages of "THEOPHILUS WALTON; OR, THE MAJESTY OF TRUTH."

How did this happen? Who publishes the latter work?

Respectfully yours,

The following should have appeared last week, but was crowded out:

"Enquirer" begs leave to say that individual Christians are not "dependent" on each other for religious opinions, or authority to act, any more than one church is dependent on another church. Every man, as an individual, is "independent" of every other man, in soul affairs. When they come together, that independence is only confirmed to the body, which belonged to the individuals before.

How is the joint of your leg, this morning? I hope you will receive many a soothing embrocation, when you return Convention; in the shape of "miles" from your new press.

Tolerably well, give ye thanks, considering. And is not every man a sovereign in respect of every being in the universe but God, in "soul affairs?" "If the Son shall make you free," &c.—Editors.

For the South Western Baptist.

BELLEVILLE, NOV. 29, 1858.

MESSRS. EDITORS: Yesterday, a pleasing incident occurred at this place.

Just as we were performing the closing services of the sanctuary, Mrs. C., a Presbyterian, entered the house and took her seat among the members, near the pulpit. As soon as the assembly was dismissed, her husband informed me that his wife wished to converse with the Church. The members resumed their seats, and listened with interest to the relation of her Christian experience and change of doctrinal views, while a large congregation stood about the doors looking in. She was received for baptism, we straightway repaired to the pool, where it was my esteemed privilege, to bury this devoted disciple with Christ in baptism, in the presence of a deeply serious audience.

Sister C. has been a member of the Presbyterian Society about twenty-four years, is a lady of deep piety, and of strong common sense. She was raised by a Scotch Presbyterian family. Her misguided parents got a Presbyterian minister to sprinkle a little water on her face in infancy (as she was told when she came to years of understanding) in the name of the Holy Trinity; this she was told was Scriptural baptism. When she embraced the religion of the blessed Jesus; without investigation, she joined the church of her ancestors; but recently the waters of religious controversy have been stirred. The gauntlet was thrown down by Episcopal Methodism, and taken up by the undersigned, of course. She was therefore led to an investigation of the relative claims of believer's immersion and infant sprinkling, which resulted in her being immersed into the fellowship of Christ's Church, which is at Belleville.

Yesterday morning she became fully convinced that she had never been baptized, and unwilling to wait for usual formalities, desired immediate baptism.

Accessions from the Methodists to the Churches I supply, and to the Churches generally of this section have been numerous, this year.

The Lord has been gracious to the Churches of my charge this year, some 140 added by baptism, others restored and others again brought in by letter who were lying out of duty; and besides all this, two very valuable brethren of much promise set apart to the Gospel ministry, viz: brethren Andrew Jay and George L. Lee. These two devoted brethren have gone right to work and are doing valuable service in the vineyard of the Lord.

W. C. MORROW.

We are glad to hear from brother Morrow, and of his success in his field of labor. Hope he will often communicate to our paper.—[Eos.]

From the Religious Herald.

Our Board of Foreign Missions.

MESSRS. EDITORS: The following communication will explain itself. It was written, as you will perceive, for publication in the *Tennessee Baptist*, and forwarded to the editors about the 16th of September last, with an earnest request that it might be published promptly, to prevent the injurious influence of the statements to which it is a reply. Under date of "Nashville, Sept. 29, '58," I received from Rev. J. R. Graves a letter, saying, "Your communication will receive attention next week." I have watched the successive numbers of the *Baptist* from week to week, but my communication has not yet appeared. Despairing of its publication in the *Tennessee Baptist*, I must beg for it a place in the columns of the *Herald*, and of such other papers as may feel an interest in the Foreign Mission cause. It is, perhaps, due to the *Tennessee Baptist*, to state, that it copied, about the time my letter was received, from the *Herald*, some facts in refutation of the statement that the pious Board machinery cost more than is expended on the missions of China or Africa; but I must also, in fairness, add, that these facts were accompanied by editorial remarks calculated to weaken their force, and to throw suspicion on their accuracy.

J. B. JETER.

For the Tennessee Baptist.

MESSRS. EDITORS: In your issue of Sept. 4th, in a note, appended to an article from the pen of President Crawford, the following passage occurs:

"We do not believe that the Foreign Board has any right to call upon the missionaries that the churches send to China or Africa, to take a journey to Richmond, to be examined touching their experience, call to the ministry, and doctrinal views, do they degrade the judgment of the church, that heard and approved his experience, and called him to ordination? Certainly not. To secure the piety and soundness in the faith of ministers, they are subjected to a double examination—first by the church, and next by the presbytery; not exalting themselves above the church, but, tho' acting independently of it, yet co-operating with it for a common and important purpose. It is of great importance that our foreign missionaries should be true men. They need peculiar qualifications. They are not examined by churches or presbyteries concerning their call or qualifications for the work of Foreign Missions. The Foreign Board does not exalt itself above the churches or presbyteries, but seeks to meet its solemn responsibilities by subjecting candidates for the foreign field

Before I notice this extract, I wish to make a few remarks concerning the main points in brother Crawford's article. The subject of *Polygamy* has never, in any form, come before the Foreign Mission Board. We have deemed it unnecessary to discuss it as a mere matter of speculation, and it has never been presented to us as a practical question. I have myself no decided opinion on the subject discussed by brother C., not having given to it that careful investigation which would justify the formation of such an opinion. I have no knowledge of the views of the member of the Board touching this matter; but I presume their minds are in the same undecided state as my own. Should they be called to examine the question, they will, doubtless, do so calmly, with an earnest desire to promote the cause of Christ, and with due regard to their official responsibilities, and the just rights of the churches and the missionaries.

As it regards the plan of conducting missions, much may be said. Every true friend of the cause desires that the simplest, cheapest and most efficient method should be adopted; but I would remind brethren that it is far easier to see defects in existing plans, than to devise wiser and better. When they undertake the task of arranging the details of a foreign mission, they will find many perplexities of which they have never thought. I cannot now discuss this subject; but I hope it may be examined at the next meeting of our S. B. Convention.

I now pass to the consideration of the extract above. I should not notice it, were it not, as I suppose, an editorial note, and entitled to all the weight and influence due to the statements and opinions of the able corps of editors. As the extract contains several points claiming attention, I will, for the sake of order, number them.

First. The first point is the right of the Board to examine missionaries for appointment. You say, Messrs. Editors, "We do not believe that the Foreign Board has any right to call upon the missionaries that the churches send to China or Africa, to take a journey to Richmond, to be examined touching their experience, call to the ministry, and soundness in the faith." I may not understand you. I fully admit that if the churches, of their own authority, and with their own means, send out missionaries, the Foreign Board has no right in the case. But the churches and missionary societies, by delegates assembled in Convention, adopted a constitution, and appointed a Foreign Mission Board, with full authority to select missionaries, appoint their fields of labor, decide on the amount of their compensation, and, in general, to supervise their operations. Less than this cannot be implied in the plain language of the constitution. "To each Board shall be committed, during the recess of the Convention, the entire management of the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by the Convention, and such other instruction as may be given from time to time." If it is the right of the Board to select missionaries, then it is clearly its right to judge of their qualifications, and to adopt such measures as may be deemed best to form a right judgment. Moreover, the constitution specially provides, that "missionaries appointed by any of the Boards of this Convention, must, previous to their appointment, furnish evidence of piety, fervent zeal in the Master's cause, and talents which fit them for the service for which they offer themselves." The Boards respectively are appointed by the churches, through the Convention, to judge of this evidence, and the Boards are responsible to the Convention and churches for the exercise of this judgment.

But you say, Messrs. Editors, that the course of the Foreign Board, in requiring candidates for appointment to the foreign field to appear before it for examination, "is a high-handed act, and degrades both the judgment of the church and presbytery that ordained him." It never appeared to me in that light. When a presbytery examines a candidate for ordination on his experience, call to the ministry, and doctrinal views, do they degrade the judgment of the church, that heard and approved his experience, and called him to ordination? Certainly not. To secure the piety and soundness in the faith of ministers, they are subjected to a double examination—first by the church, and next by the presbytery; not exalting themselves above the church, but, tho' acting independently of it, yet co-operating with it for a common and important purpose. It is of great importance that our foreign missionaries should be true men. They need peculiar qualifications. They are not examined by churches or presbyteries concerning their call or qualifications for the work of Foreign Missions. The Foreign Board does not exalt itself above the churches or presbyteries, but seeks to meet its solemn responsibilities by subjecting candidates for the foreign field

to a special examination—an examination, of the importance of which experience has given an increasing conviction. If, however, the S. B. Convention desire that the Board shall select their care in the selection of missionaries, and that ordination shall be counted a sufficient proof of a man's fitness for the foreign field, let them indicate, and the Board will submit.

Secondly. The next point is, that of the Board to direct the labors of the missionaries appointed by it. "We believe," say the editors of the *Herald*, "that the Board has no more authority over the missionaries to foreign fields, than to dictate to them in their work, to do, or how to do it, than has brother M. Smith, the Financial Agent in London." If this be so, the Board has been laboring under a mistake from the beginning, and so, it would seem, has the Convention. The Board has undoubtedly exercised the right, with the knowledge and implied approval of the Convention. The Board has endeavored to exercise it kindly and discreetly, with due regard to the views, feelings and interests of the missionaries, and certainly, with rare exceptions, has done so in a manner entirely amenable to them. But has the Board's right, when it selects a missionary, to decide what field he shall occupy? It appoints him for Africa, may he go to China, or South America, and draw his support from the treasury of the Board? Has it no authority to control the labors of its missionary? he should conclude that he can best promote the mission cause by teaching school, writing books, or selling goods, has the Board no duty to perform, simply to pay his salary? These views of utterly subverting the system of missions adopted in this country in the beginning.

Thirdly. The last and main point respects the expenditures of the Foreign Mission Board in Richmond. You say, "Why more money should be spent in Richmond, to keep up the ponderous Board machinery, than is spent in either Africa or China, we cannot tell; do confess, Messrs. Editors, that I am surprised and pained at this statement. You occupy a place of high and sole responsibility. Your paper has extensive circulation, and a mighty influence. With multitudes you have the authority of an oracle. You publicly and gravely affirm that 'more money is spent in Richmond, keep up the ponderous Board machinery, than is spent in either Africa or China.' I do not know from what source you have derived your information on what documents you rely to sustain your assertions. If it is true, the Board ought to be abolished. But is it true? The latest documentary evidence, which I have ready access, is that of the Treasurer of the Foreign Mission Board, duly presented at the Convention in Louisville, in May, 1858, adopted by the body, and published with its minutes; of which, doubtless you have a copy in your possession. It will give the entire disbursement of the Board for the preceding year.

For African Mission, \$10,980 00  
Canton Mission, 2,112 32  
Shanghai Mission, 6,634 00  
Central African Mission, 6,304 00  
Sierra Leone Mission, 564 00  
For incidental expenses, 2,095 00  
Salaries, 3,000 00  
Outfits, 100 00  
Passage, 254 00  
Traveling expenses, 640 00  
Home and Foreign Journal, 170 00  
\$33,550 00

From this document, it appears that there was expended, in the year reported, in China, including the Shanghai and Canton Missions, \$24,741 32; in Africa, including the missions in Liberia, Central Africa and Sierra Leone, \$17,533 02. During the same period the whole expense of keeping up the ponderous Board machinery, including salaries, incidental and traveling expenses, and the Home and Foreign Journal, amounted to only \$1,569 00. Have no question but that the Treasurer's report of the past year presents a similar result; but as it was not presented to the Convention, nor acted on, and may not be within reach, I have deemed it needless to search for it. And yet, Messrs. Editors, in view of these facts and figures, you affirm, or clearly imply, that the expenses of the Board in Richmond are greater than the whole amount expended in either China or Africa.

Nor is this all. The Board has a Secretary, but they perform the duties of a General Agent. During the year, they were more than half time away from home, visiting States and Conventions, throughout Southern States. In this way, the traveling expenses of the Board have been incurred. But is there no deduction to be made from these expenses, in the of the extended labors and influence of our excellent Secretary? Are their sermons, so freely and earnestly preached, their addresses in part of every good cause, their good influence, worth nothing? Are their evangelical labors performed

# SOUTH BAPTIST.

over the land; and it is within my knowledge that their presence and efforts have imparted interest and efficiency to many of our State institutions.

Dear brethren, let us labor for the things which make for peace, and the things whereby we may edify one another.

I alone am responsible for this communication. I have not consulted a member of the Board in regard to writing it. I write not as a member of the Board, but as a servant of Jesus Christ, earnestly desiring the spread of the Gospel.

Richmond, Sept. 16, 1859.

**The Sunday-School Times,**  
A WEEKLY PERIODICAL ABOUT TO BE ISSUED BY THE AMERICAN SUNDAY-SCHOOL UNION.

The signs of the times indicate an approaching development of the Sunday-School interest such as its warmest friends had hardly hoped for. No one feature of the great revival of 1858 has been more marked, than the extent to which it has called out in the church the latent power of its members. Never before has such a practical illustration been given to the great truth, that every one who has professed to be a Christian and man himself, has a direct work to do in converting others.

The Sunday-School, through its infant and juvenile departments, its Bible and adult classes, its teachers' meetings, its visitations of families, its benevolent and missionary agencies, its systematic study of the scriptures, and its dissemination of a cheap Christian literature, presents to the church of Christ a field of action equally suited to the new spirit of activity to which she has been awakened. It is a work in which every man, woman and child, who loves the Lord Jesus Christ, may find something to do; in which there is a place for the oldest no less than the youngest; for the wise and the strong, no less than the weak and the ignorant. It is, in short, an all-pervading, all-penetrating agency, through which the Christian pastor can multiply tenfold his power to reach the masses, and to carry on his great work of saving souls.

The object of the Sunday-School Times, will be to help forward this great Sunday-School movement. It will encourage the planting of Sunday-schools where none now exist, and seek to improve those which are already established. It will aim to promote the prosperity, not only of the mission schools established by the American Sunday-School Union, but of evangelical Sunday-schools of every name, wherever godly men and women are found laboring together to bring the youth under the influence of Gospel truth.

It will discuss in a catholic, but earnest spirit, the various means proposed for giving life and efficiency to Sunday-school instruction, and not forgetting that education is one, though its means be many. It will keep its readers apprised of every important religious movement, setting apart for this purpose a portion of its columns for the publication of general religious intelligence of the latest date.

It will of course contain reports of the proceedings of Sunday-school conventions, endeavoring to extract from them whatever useful practical thoughts are there brought out, and to scatter them for this purpose a portion of the Sunday-school, teachers, and pastors, in every part of the land. Considerable space also will be given to the correspondence of Sunday-school missionaries, whose letters are often found to be of such absorbing interest. The paper, in short, aims to contain just that kind of reading, with which an intelligent Sunday-school teacher would like to be supplied every week before reaching his class.

The Sunday-school visitor also will find it a valuable auxiliary in his efforts of mercy to the victims of the poor. An attractive newspaper left behind in such a family, is always acceptable, and is more generally read, especially by the male members of the family, than a book or tract would be.

In the tone and cast of its articles, this paper will follow the spirit of the age in seeking to be popular. Its mission will be, in part, to catch, to supplement such of the so-called "cheap literature," whose poisonous influences distributed through a thousand captivating channels, are perpetrating a wondrous moral strength of the nation.

Party, personal and sectarian issues, will be wholly forgotten in the higher sphere of inculcating those great fundamental truths underlying every safe and salutary organization, whether social, civil, or religious. It will, in other words, be the exponent and advocate of true evangelical union.

Above all, it will aim never to forget that the Sunday-school is itself an end, not only a means; that the true end of the Sunday-school, and of the Sunday-School Times, as of the people of God in every department of their religious activity, is to save souls. Articles, therefore, addressed directly to the end of bringing men to repentance and faith, will ever form a prominent feature in this journal.

The Sunday-School Times will be issued every Saturday morning, beginning on the Saturday in January, 1859. It will be of the form and size of an ordinary newspaper, and will be published on the following liberal terms:

To single subscribers, per year, \$1.00  
6 copies to one address, 5.00  
25 " " " " " 20.00  
50 " " " " " 37.50  
100 " " " " " 70.00

The highly popular paper for children, heretofore published under the name of the "Youth's Penny Gazette," will hereafter be enlarged, and called

**THE SUNDAY-SCHOOL GAZETTE.**

It will contain no matter but that which is suited for Sunday reading. Writers and artists of the highest abilities will be employed in making it both instructive and attractive. It will be published monthly.

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**MARRIAGES.**

Married, on Tuesday morning the 20th ult., at the residence of the bride's father in Tusculum, by the Rev. Samuel Henderson, D. D., J. R. JONES to Miss MOLLIE C. CHILTON, daughter of the Hon. W. P. Chilton.

On receiving flowers from a young bride the morning of her marriage.

The chaplet from dear Mollie's hair  
Blossoms fragrant, fresh and fair,  
Like murmured tones, to bid you  
Like whispers breathed in prayer.

The income stealing from the rose  
Her virgin hand entwined,  
Like murmured tones, to bid you  
Like whispers breathed in prayer.

Love, wisdom, joy, and virtue strewn  
Over her way by her father's hand,  
Till shadows in substance grew  
A crown of falsehood vain.

Married, at the residence of the bride's father in Perry county, Ala., by Rev. J. T. S. Park, on Tuesday the 23d inst., Mr. ROBT J. COBBEN and Miss CYNTHIA A. daughter of Henry H. Thomas.

Married, at the residence of the bride's father, in Perry county, Ala., on the 14th November, by Rev. Levi Parks, Mr. GEORGE B. HOLMES of Montgomery, to Miss MARY C. TALBERT, daughter of Gen. E. G. Talbert.

**THE SUNDAY-SCHOOL TIMES.**

The signs of the times indicate an approaching development of the Sunday-School interest such as its warmest friends had hardly hoped for. No one feature of the great revival of 1858 has been more marked, than the extent to which it has called out in the church the latent power of its members. Never before has such a practical illustration been given to the great truth, that every one who has professed to be a Christian and man himself, has a direct work to do in converting others.

The Sunday-School, through its infant and juvenile departments, its Bible and adult classes, its teachers' meetings, its visitations of families, its benevolent and missionary agencies, its systematic study of the scriptures, and its dissemination of a cheap Christian literature, presents to the church of Christ a field of action equally suited to the new spirit of activity to which she has been awakened. It is a work in which every man, woman and child, who loves the Lord Jesus Christ, may find something to do; in which there is a place for the oldest no less than the youngest; for the wise and the strong, no less than the weak and the ignorant. It is, in short, an all-pervading, all-penetrating agency, through which the Christian pastor can multiply tenfold his power to reach the masses, and to carry on his great work of saving souls.

The object of the Sunday-School Times, will be to help forward this great Sunday-School movement. It will encourage the planting of Sunday-schools where none now exist, and seek to improve those which are already established. It will aim to promote the prosperity, not only of the mission schools established by the American Sunday-School Union, but of evangelical Sunday-schools of every name, wherever godly men and women are found laboring together to bring the youth under the influence of Gospel truth.

It will discuss in a catholic, but earnest spirit, the various means proposed for giving life and efficiency to Sunday-school instruction, and not forgetting that education is one, though its means be many. It will keep its readers apprised of every important religious movement, setting apart for this purpose a portion of its columns for the publication of general religious intelligence of the latest date.

It will of course contain reports of the proceedings of Sunday-school conventions, endeavoring to extract from them whatever useful practical thoughts are there brought out, and to scatter them for this purpose a portion of the Sunday-school, teachers, and pastors, in every part of the land. Considerable space also will be given to the correspondence of Sunday-school missionaries, whose letters are often found to be of such absorbing interest. The paper, in short, aims to contain just that kind of reading, with which an intelligent Sunday-school teacher would like to be supplied every week before reaching his class.

The Sunday-school visitor also will find it a valuable auxiliary in his efforts of mercy to the victims of the poor. An attractive newspaper left behind in such a family, is always acceptable, and is more generally read, especially by the male members of the family, than a book or tract would be.

In the tone and cast of its articles, this paper will follow the spirit of the age in seeking to be popular. Its mission will be, in part, to catch, to supplement such of the so-called "cheap literature," whose poisonous influences distributed through a thousand captivating channels, are perpetrating a wondrous moral strength of the nation.

Party, personal and sectarian issues, will be wholly forgotten in the higher sphere of inculcating those great fundamental truths underlying every safe and salutary organization, whether social, civil, or religious. It will, in other words, be the exponent and advocate of true evangelical union.

Above all, it will aim never to forget that the Sunday-school is itself an end, not only a means; that the true end of the Sunday-school, and of the Sunday-School Times, as of the people of God in every department of their religious activity, is to save souls. Articles, therefore, addressed directly to the end of bringing men to repentance and faith, will ever form a prominent feature in this journal.

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