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**The Philosophy of Giving.**  
OR, A FEW THOUGHTS OF ELDER LONG, IN  
SHORT SENTENCES.

The Elder was reading in Acts. He came to the words of Christ as rehearsed by Paul to the Elders of the Ephesian Church, Acts 20:30, "It is more blessed to give than to receive." He read the passage to himself. He then read it aloud. He then read it aloud the second time. He pondered. At last he meditated aloud. Blessed, blessed words! The Bible would not be complete without these nine words. Yes, it is blessed to give. It is more blessed than to receive. It must be so, Jesus declares it to be so. This ought to satisfy us. There can be no mistake. And then thousands have proved it to be so. O yes, my dull, sluggish heart, thou hast in a small way found it to be so. And here the Elder paused, and knit his brow in thought, as though he would think into the very heart of the subject. "Philosophy," said he—"deep philosophy. yes, there is deep philosophy in this. It must be that it is better to give than to receive: I think there are deep reasons for it." He continued: That which I receive adds to my care. That which I give back to God, for pious uses, I need not be troubled about.

In receiving I walk by sight; in giving I walk by faith.

That which I receive may minister to my covetousness; that which I give mortifies my sordid lusts.

That which I receive gratifies the lower principles of my nature; that which I give aright, gratifies and exercises the higher principles; yea, some of the higher principles of grace.

In taking I imitate men; in giving, I imitate Jesus.

In receiving, a worm takes alms; in giving, a worm returns loans to the Great Jehovah.

What I receive may be to me and others a great curse: what I give from love to Christ, and souls, will be pretty sure to do somebody good. It may do good to thousands and thousands. What I receive is in weak hands; what I give is in God's hands.

What I receive is not mine; what I give, and only what I give is mine.

Here the Elder paused, as though he would spread out this last thought a little in his mind. And then he opened his mouth, and spread it out somewhat in short sentences.

Yes, how true it is, that the money, the temporal bounties that come into my hand are not mine. I have no certain estate in them. I may abuse them. I may lose them in a day. The fire may burn them. The flood may sweep them away. Failing banks may destroy them. Fraud may snatch them from me. And yet, I may retain them for a while. Even then, through disease and pain I may not be able to enjoy them. They may even aggravate my troubles. They may prove in the end a great evil to my children. And yet, by the blessing of God, they may do me some good; say, much good. But the highest good they can confer on me and mine, after all, is not equal to the blessing I get and others get, from that which I give. What I receive is not mine in the best sense, even when I get from it the greatest possible good. But what the grace of God constrains and enables me to give to his glorious cause—(here the Elder's face brightened into a cheer-

ful glow—and his voice grew strong and musical) *this is mine—this is mine.* Just as soon as it drops from my fingers, it is mine. Christ has got it. It is in the bank of heaven. It is in stock, that yields, through grace divine, eternal dividends. I shall get a little here, if I need it. I shall draw upon it to all eternity. I cannot waste it. It is out of my power to make it worthless. Rust cannot corrupt it. Thieves cannot steal it. Hell cannot touch a penny of it. *It is mine.* "Wife," cried the Elder, "come in here." She was busy in the other room; a nice, saving woman, but had been in her younger days rather too anxious to make money. She came in. "Wife," resumed the Elder, "I have certainly found out the true philosophy of making money—here it is—all in a nutshell: *'It is more blessed to give than to receive.'*"

For the South Western Baptist.  
**Missionary for the State.**

The policy which has lately been adopted in Alabama and Georgia, in employing able and experienced ministers as missionaries for the State at large, has excited the opposition of the Tennessee Baptist and some of its correspondents. Others may also feel some degree of opposition to the measure, from the fear, that eventually some ecclesiastical power may be assumed in some form. I have thought the matter over calmly and deliberately; and whatever my private preference may be, I have concluded not to set up any opposition to the measure, as I feel well assured that if it be of God it will prosper; but if it be of men only, it will come to naught.

The following suggestions have been made to my mind, and to some extent influenced me in making my decision.

1. I believe it to be the right of every Gospel minister, under God, to preach the Gospel wherever an effectual door is opened unto him, within the limits of the whole world. If then, such a door is opened to these ministers in their respective States; I must believe it to be right for them to enter in and do the work which God has assigned them; no man forbidding them.

2. I believe it to be the right of every Gospel minister who devotes his time and talents and energies to the ministry, to receive from voluntary contributors, a reasonable and sufficient compensation; whether he do the work of a pastor for a church, or travel and preach as an evangelist. If then these ministers are supported by voluntary contributions of individuals, I see no reason why they should be forbidden, or hindered in their labors.

3. I believe it to be the right of churches under God, to invite to labor among them, any truly pious and regular ministers, whether they be pastors of other churches or evangelists. If then, any churches, (I mean Baptist churches of course,) see proper to invite these ministers to visit them and preach among them, I cannot see any good reason why they should be forbidden to do so.

4. I believe that it is the right of every man, under God, who has means to spare, to appropriate his money to whatever benevolent object his own enlightened conscience may approve. If then, persons throughout the State, choose, by their voluntary contributions, to sustain these ministers of tried worth, while they go forth and labor at different points, I cannot see wherein they do wrong at all. And I cannot see why there should be any opposition to the contributions, or to the ministers who receive them.

5. I believe furthermore, that the ministers employed, and the contributors who agree to sustain them, are as deeply concerned for the independence of churches, and the success of Baptist principles, as any other set of people under heaven. And that if they find the plan adopted, not likely to work well, they will give it up in due time; and there will be the end of it. I do not myself entertain the least fear of ecclesiastical or clerical usurpation from such a source. Reader, do you?

Feb. 19, 1859. J. M. W.

**JOHN NEWTON IN HIS OLD AGE.**—I have now almost reached my seventy-third yearly milestone; what dangers have I escaped or been brought through! If my heart would jump to be within three miles of you, why does it not jump from morning till night, to think that I am probably within three years of seeing the Lamb upon the throne, and joining in the praises of the blessed spirits of the redeemed, who behold him without a veil or a cloud, and are filled with his glory and love!

"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye."—Acts iv., 19.

TUSKEGEE, ALABAMA, THURSDAY, MARCH 4, 1859.

## Church Comity.

We publish according to promise an article from the minutes of the Red River Association, of Arkansas; in answer to the question—"Should one church receive members excluded by another church." That it is an able document, all will admit who read it. Such landmarks are worth preserving.—Eos. S. W. Baptist.

As a response to the question referred to this Committee—"Should one Church receive members excluded by another?" we submit the following:

We have examined this subject with a due sense of its importance. We recognize the fact, that many Baptist writers claim the existence of the right; others restrict the exercise of the right to the case of members unjustly excluded—all recommend, that such members should be received with great caution—while some advise, that in the case of an excluded minister, the aid of a council should be invoked.

No reason has been rendered, why the assistance of a council should be required, in the case of an excluded minister, and should not be required in the case of any other excluded member—nor can any reason be imagined, except under the presumption that a minister could demand some higher tribunal, in the hour of responsibility than any other member. The simple enunciation of this proposition is sufficient for its rejection. If councils are allowed by the Biblical Code, for the trial of men, they are allowed for the trial of all men for whom Jesus died.

It is to be observed that the advocates for a council, have not defined its character or composition—whether its members shall be learned in the law of Christ, or ignorant thereof—whether convened by the excluding Church, or by the party seeking its advisory aid—whether it shall consist of impartial, unprejudiced, unbiased men, whose action will be regulated by principle, or of sycofantic, misguided followers of some modern Iscariot, for whose sake, they would again betray a Redeemer's cause. In the absence of any law, prescribing the constitution of a council, is it not to be apprehended, that human nature, in its fallen state, will make the worst use of an agency, so convenient to distort the truth or conceal iniquitous action, as that of an assembly of men, convened under the name of a council? Who could distinguish at a distance, between an assembly for good or for evil—whether actuated by a holy or an unholy purpose when composed of men, whose number, purpose and character are alike indefinite? When we remember that councils have been the mightiest engines of the Papal Hierarchy, to extend and perpetuate their usurpation—to crush the virtuous and the faithful under the pains of martyrdom, while they gave to the fanatical or licentious priest, the reputation of a saint—there is nothing in the name or history of councils, to conciliate the regard of a Christian Baptist. Observing, that the advocates for councils do not pretend to quote any authority for their existence, from the Father, Son, or Spirit, or from any Apostle or Prophet of the Holy Revelation, we have no hesitation in deciding, that as Baptists, we should regard and discountenance all councils as mere human inventions—and their action as both criminal and unnecessary.

Ascending in our progress, we will now examine the position of those authors, who restrict the power of a church so as to authorize it to receive members unjustly excluded by another church. Remarking, that it is the alleged injustice of their exclusion, that gives the alleged jurisdiction, the inquiry arises, how is the fact of an unjust exclusion to be ascertained? Will it be by an examination of the Church records? It is a well known truth that, but few church records, even in the case of flagrant offenders, contain the evidence, while many imperfectly describe the offences, for which members are excluded. This would inevitably lead to the conversion of our churches into courts of justice, so far as the technicalities of the description of unchristian conduct are concerned—and facilitate the escape of transgressors from a just retribution.

The question is repeated—how is the alleged injustice to be ascertained? Will any one respond, "by a re-investigation?"

Then we enquire, at whose instance is this re-investigation by the second Church to take place? Not at the instance of the excluding church, for she complains of no injury—and if she felt

that injustice had been done, she has ample power to redress the wrong! Neither can the excluding church be a party in the re-investigation, for when was it known, that the same constituent body, that once sat as judges in a trial, could humiliate themselves so as to appear as a party in an appeal from their own judgment? Then the re-investigation must commence at the instance of the excluded member, and must precede the decision of the church that an exclusion has been unjust. At this stage of our progress, a question suggests itself: Has an excluded member the right to demand this re-investigation? If it be conceded that he has, then, inasmuch as wherever a right exists, a corresponding duty arises, it is the duty of every church to hear the complaint, and upon his own showing to grant a re-investigation of every case of alleged injustice in the exclusion of a member of the church. This claim would give to every Baptist Church, a jurisdiction as extensive as that of Rome in the pride of her highest power. There can be no limitation as to distance or time. In Yoruba or Brama, in Africa or Asia, if an unjust exclusion be charged, the complainant may ask, and every Church in Europe or America must if required, grant a re-investigation precedent to a reversal of the original judgment. Modest are the advocates for the reception of excluded members, who restrict their action to the cases of members unjustly excluded. Their theory would erect a Papal Rome, on the foundation of every Baptist Church, establish thousands of conflicting jurisdictions, each one embracing the whole habitable earth, (should all mankind accept the Gospel) and create a confusion and emotion that, of necessity, would speedily end in the dissolution of the Baptist Churches.

Much of the foregoing argument will apply to the position of those who advocate in its broadest sense, the right of one Church to receive the members excluded by another Church of the same faith and order; the same reasoning will refute the theory, so long as it is a mere theory—the same destiny of dissolution will await their practice, when their theory is reduced into practice.

Having devoted sufficient space, to the crude theories of finite minds, let us turn and contemplate the perfect institution of an Infinite Wisdom. We are taught in the Sacred Volume, that Baptist Churches were scattered thro' Europe and Asia, from the banks of the Tiber to the waters of the Euphrates. While many were remote, others were very near to each other—but neighboring or remote—we read of no re-investigations—of no appeals—of no reversals of judgment among them. That no superiority was arrogated or admitted, proves their equality—that no homage or other tribute was demanded or yielded, proclaims their independence. Independent yet equal to each other, they discharged the functions of their institution acknowledging their dependence and subjugation to God, their founder. In obedience to His laws, they performed every duty that can devolve upon the Churches of our day—they received, admonished, rebuked, or expelled members—without being held to account for so doing to any other tribunal than that of God. To every Church, it was said, in respect to the incorrigible offender—if he neglect to hear the Church, let them be unto them as a heathen man and a publican." To the Church at Corinth it was given in charge, that "they deliver the incestuous criminal unto Satan for the destruction of the flesh,"—and upon his repentance, under "punishment, inflicted of me," that church (and no other) was enjoined to forgive him, lest he should be swallowed up of overmuch sorrow. To the Brethren at Thessalonica, it was commanded that, they "withdraw themselves from every brother that walked disorderly." The churches of Asia are commended or censured according to the degree of their fidelity or faithfulness to the principles of the Gospel.—This could not have been proper, had one of the churches the government, supervision or control over any other; and they are Scriptural proofs of the independence and equality of the Churches in point of power—and justify Baptists in believing that a church is the highest court of ecclesiastical jurisdiction on earth—from whose decision there is no appeal save to that judgment, where the "secrets of all hearts shall be judged by Jesus Christ."

Not only the independence and equality, but also the comity of the churches

can be demonstrated. The duties already mentioned of receiving, expelling, and restoring members, were not only independently, but harmoniously executed by the Apostolic Churches. Each church, in its appropriate sphere, discharged its own duty—there was not a jar—a discussion, or cause of discussion between the several churches throughout the Saviour's earthly Kingdom. To them all, the Apostles wrote or preached—with them all, the first disciples prayed or sung—to them all, the same doctrine was delivered—among them all, the same officers, in power and degree, were appointed.—The same spirit of kindness animated every church—those having abundant means, contributed to the necessities of the saints of other churches. Again, messengers were sent from one to the other—advice was asked and received—visitors from one to the other kindly entertained—when Phoebe, a servant of the church at Cenchrea went to Rome, she was commended to the brethren, "that they should receive her in the Lord as becometh saints." These and many kindred instances illustrate the Apostolic comity of the churches.—While that comity prevailed, then had "the churches peace." We read of no proposition to re-investigate, revise, or entertain appeals from the decisions of churches. Their comity was as complete as that of the stars in the firmament above—in like manner, the churches—the astral lamps of earth, achieved their mission of love to the human race.

It is submitted as a truth that no blow could be more destructive to the Scriptural organization of the churches, than the admission of the power of one church to re-investigate and reverse the decisions of another. Nor does this admission offer any compensating results, in any possible improvement of our condition. Being clearly an innovation of human device upon the system of the Apostolic age, in what respect would it be better than the mere human organization, already in the world? Better, far better, would be the government established by Wesley, seventy-four years ago, for the Methodists of America—or that founded by the tyrant Henry for the Episcopalians of England, or that of Papal Rome. For these systems have at least the merit of certainty as to time, place, and order of appeal; with them, they have ordained a gradation of judgment and judges to whose decisions the inferiors may look with respect. But with us, if every church may entertain a repeal from another church there is no possibility of ascertaining amidst thousands of appellate courts, where responsibility begins or terminates. Without pursuing the argument further, we declare our conclusion, that no church can receive into membership, one "who is delivered unto Satan for the destruction of the flesh,"—without a licentious violation of the law of Christ. To the church that excluded him, he must on repentance, return for restoration.

It may be asked—shall members unjustly excluded remain always excluded? The answer is—*not always.* An unjust and improper exclusion from a church of Christ may be productive of the highest good. Among the Christian graces, not the least is *patience*; "In your patience, possess ye your souls"—for "patience worketh experience—experience hope—and hope maketh not ashamed." The patience of the Christian exercises not only a salutary influence on his own character—but also on that of the circle in which he moves.—It disarms error and overcomes prejudice. This is written on the supposition that the excluded member has been unjustly prosecuted—but the thought occurs, what better tribunal could the Saviour have established for the trial of members, than the church of his own selection? It admitted him, on his own application, to its privileges and responsibilities—its members are his peers and of the viciage—they are the best judges of the character of the accused and of the veracity and capacity of the witnesses, by whom the charges are sustained. A community of strangers cannot—and a prejudiced community (to whom appeals of this nature are usually made) will not, in the nature of things, be as competent to decide correctly on these all important points.—Again, the church to which one belongs, can be approached by all—it is equally accessible to the rich man and to the "poor in spirit." It does not require falsehood, or sycofancy, or money, so frequently necessary to carry the favor, or conciliate, or corrupt the press. To the humble heart it is the home of the

wealthy and the refuge of the poor. As it was instituted, "so note it always be." All of which is respectfully submitted,  
M. BOZEMAN, Ch'n.

From the Louisiana Baptist.  
**Foreign Mission Board.**

The attack made in the Tennessee Baptist on the Foreign Mission Board, appears to me to be utterly groundless and uncalled for. The intimations and charges are such as are calculated to ruin the reputation of the excellent brethren who compose that Board.

When the assertion was publicly made that "more money is spent in Richmond to keep up the ponderous Board machinery, than is spent in either Africa or China," Dr. Jeter immediately came out with the *facts and figures*, and showed that the assertion was incorrect. Is the Baptist satisfied with these figures? By no means. After acknowledging that the declaration "as it stands may possibly make a false impression," he proceeds, in more than a column, to establish the assertion.—And by a process which he says is without foundation endeavors to show that the charge is true. He says, "Much of our data is supposition." And by this data shows that the Report of the Treasurer, is more than one-third less than the truth. Dr. Jeter, from the Treasurer's last Report, which was made at the last Biennial Convention at Louisville, and received by that body, shows that the expense of the Board, "including salaries, incidental and traveling expenses and the Home and Foreign Journal," amounted to only \$4,503 21. And that the money sent to China was \$87,411 38, and that sent to Africa was \$17,533 02. This is less than 18 per cent.

Now the Tennessee Baptist by his "data of supposition" makes out \$15,369 56 as the probable amount of money spent in Richmond to keep up the Board machinery. Thus from the supposed data, he says, "We are confident that not less than 33 per cent of the above sum, (the sum he supposes to have been collected,) and until we are corrected, we will say *fifty per cent.* of it, for agencies abroad." He adds, "Now if our figures are correct, what per cent of the money collected in the churches finds its way to Africa or China? The sum sent in 1856-7 was \$26,264 38." The amount collected, according to the above estimate, is not far from \$44,000. That is, the Board and its agencies absorb \$40 of every \$100 contributed for missionary purposes.

The Tennessee Baptist says: "We have \$15,369 56 as the supposed probable amount of money spent in Richmond (capitals are mine,) to keep up the Board machinery." After Dr. Jeter shows from the Treasurer's Report that \$3,213 67 were spent in Richmond, the Tennessee Baptist, by its "data of supposition," maintains that the sum of \$15,369 56 was spent there; hence, intimating that the "Report" of its Treasurer "is not only radically deficient in the points above indicated, but it is calculated to make a false impression."

The Editor then inquires, "How much was spent by the Board in Richmond for running the machinery that brought in this amount? We do not know.—They, for some reason satisfactory to themselves, have not informed the churches. Perhaps the Board think it will do harm; perhaps they simply think it would do the churches no good to know."

If it is true, as the above insinuation plainly intimates, that the Board at Richmond do actually purloin from the missionary funds more than \$10,000, it is surely time to remove them, and choose better men. But an account made out on "data of supposition" is not sufficient to brand with dishonesty such men as compose the Foreign Mission Board. If reputation can be so easily blasted, what can a good man do? Upon the supposed data, it is asserted without any qualification, "There is a wrong somewhere about our Foreign Missions." And by his suppositions fixes, or rather endeavors to fix the wrong on the Board at Richmond, in making out a Report in such a manner as to make a "false impression."

It may be asked, why I should be so concerned about this matter? Because I believe the brethren in Richmond are unjustly assailed. I believe the Board is composed of honest men, and sincere Christians, and I am unwilling to hear them slandered and abused with nothing but "data of supposition" against the records of the Board's Books. It is said that their *feeling* under such a charge, is evidence of conscious guilt.

What shall men of integrity do, when their reputation is assailed? Shall they remain silent? This would be considered as an evidence of guilt, and if they appeal to public documents to prove their integrity, this is also taken as an evidence of guilt.

The Tennessee Baptist goes further. It gives a lesson to the Treasurer, to teach him how to make out a Report, and then speaks with assurance, "Such a report, and nothing short of something like this should be called a Report, or be received by the Convention." Will the whole body of Baptists consent to be ruled by one man? Must he dictate to all in every particular matter? Surely, he must suppose that he is the only guardian of Baptists, and that every thing must yield before him! I think this dictation to the Treasurer of the Board, and this direction given to the Biennial Convention, is a bold step towards arbitrary power. The Convention will meet in a few months, and we shall see whether there will be entire submission to this dictation.

It may be that I have said too much, I could say more, I am not willing to say less. I trust the Board will be vindicated by the denomination at large, and that the inuendos of the Tennessee Baptist will fall harmless at their feet.

THE MOST DILIGENT PREACHER.—Bishop Latimer, speaking of the clergy, says, "Now I will ask you a strange question: who is the most diligent bishop or prelate in all England, that passeth all the rest in doing office? I can tell you, for I know who it is, I know him well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and it is the most diligent preacher and prelate in all England: and will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all the others; he is never out of his diocese—he is never from his cure—he is ever in his parish—there was never such a preacher in England as he. In the meantime the prelates take their pleasure: they are lords and no laborers; therefore, ye unpreaching prelates, learn of the devil to be diligent in doing your office—learn of the devil, if ye will not learn of God and good men, learn of the devil, I say."—*Plow Sermon, preached 1548.*

DRAWING INFERENCES.—"I like your sermon very much to-day, with a single exception," said a worthy pastor to a minister who had occupied his pulpit a portion of the Sabbath.

"Well, what was the exception?"

"I think you used too many technical phrases."

"Did I?—I didn't think of it."

"You repeatedly spoke of drawing inferences. Now, that was Greek to many hearers."

"Oh, no. Most every one of course knows what we mean by drawing an inference."

"You are mistaken brother, as sure as you live: I do not believe one half of my congregation would understand the phrase—"

"You certainly cannot be right."

"I am; now there is Mr. Smith," pointing out a man just turning the corner from the meeting-house, "who is quite an intelligent farmer; we will overtake him, I will ask him if he can draw an inference and I do not believe that he will understand me."

Accordingly the two ministers quickened their pace, and as they came up to the said Mr. Smith, his pastor said to him:

"Brother Smith, can you draw an inference?"

Brother Smith, thus summarily interrogated, looked at his pastor for some fifteen seconds quite surprised, and then rather hesitatingly said:

"Well, I don't know; I suppose I could. I've got a pair of steers that can draw anything to which they are hitched—but I shouldn't like to on Sunday."

We are not straitened in God, but only in ourselves. If our desires at the mercy-seat were larger and our faith stronger, we should be the recipients of far richer blessings. There is water enough in the well; it is fed by a living, redundant spring; and if we carry but little away, it is because we come with a small pitcher. Oh, bring a large one, and instead of a scanty, receive a bountiful portion. Heed God's exhortation to Israel, "Open thy mouth wide, and I will fill it."

Temptations frequently spring from the anger, where we least expected them; remember Job's wife, and Lot's daughters.



# The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, March 3, 1859.

**HOWARD COLLEGE.**—We learn that there are one hundred students in attendance, twenty-six of whom are Theological students. Ten others in the classical department have the ministry in view. The Judson, as usual, is doing well.

## Charging for Marriage and Obituary Notices.

"A large portion of the secular press charge for these notices. And we see the question of charging is now being discussed by the religious press at the North; several leading papers, among them the New York Observer and the Examiner have adopted the charging system. Twenty-five cents for marriages, and ten cents a line for obituary notices. We have never charged for either, nor do we think it right to do so. These notices are usually from subscribers, or their immediate relatives.—Those who take and pay for a paper should not be denied these small favors. And then they add to the value of a paper. They are usually the first thing that is read. But another objection is the littleness and inconvenience of such charges. These notices are usually sent from a distance, and it is not the amount so much as the difficulty of paying. We regret to see the religious press adopting any such system. We would prefer publishing marriage notices for nothing, and urging the new married couple to commence life right, by subscribing for a family religious paper. Obituary notices tend to endear the paper publishing them to afflicted relatives. And upon the whole, such notices are an advantage to the paper."

The above sensible sentiments are from the True Witness. It is true, religious newspapers have done a great deal of publishing gratuitously, for which secular papers have charged, but that is no reason why they should go from one extreme to another. The distance from extreme liberality to niggardly meanness is not so great after all; and it looks bad to see religious papers take such a leap, and such a "plunge." The S. W. Baptist makes two charges, in neither of which there is no money involved. 1. We charge those who announce marriages not to dab poetry to the announcement, for it takes space, and there is not much in poetry, the best you can do with it. 2. We charge those who write obituaries, to be short. Are not our charges very reasonable? See, then, that you obey instructions!

## A New Work.

Harper & Brothers are now publishing a new work on the American Revolution, entitled LOSSING'S PICTORIAL FIELD BOOK OF THE REVOLUTION. It is sold only by subscription; and Mr. HENRY KNIGHT is the sole agent for this and the adjoining counties, and he will endeavor to exhibit it to every family, who wish to see it, as early as possible.

We have not examined the work critically, but we are inclined to think, judging from the great names who recommend it, that it is the best work on the exciting and stirring scenes of the Revolution. We see it highly commended by such men as Edward Everett, Jared Sparks, and Washington Irving, and other names of equal celebrity. It is hardly to be expected that such men would lend their names to an indifferent work.

## Book Notice.

**THE DUTIES OF CHURCHES TO THEIR PASTORS.** An Essay, by Rev. FRANKLIN WILSON, of Baltimore. Charleston: Southern Publication Society.

We are glad to hail the third edition of this most excellent little volume.—The size, 108 pages, brings it within the reach of all, and then the matter is of the right kind for church and pastor. The relation of church and pastor, ancient as the Apostolic age, is not well understood. And this little work is well calculated to define the relation of each, and to enforce, scripturally, the obligations of church and pastor. It is one of those rare books, which, for the length of it, cannot be bettered.

**THE LIVING EPISTLE; or the Moral Power of a Religious Life.** By Rev. Cornelius Tyree, of Virginia. Sheldon & Co., New York.

This is a timely production, of 185 pages. It contains an introductory Essay by Rev. Dr. Fuller, of Baltimore, itself worth the price of the volume. In this age of contention and strife about ordinances and forms it is cheering to meet with an occasional volume on the power of Godliness. We need more books and tracts on practical godliness. While we admit the importance of orthodoxy in theory, and insist upon it in our preaching and writings, there is great danger of losing sight of vital, spiritual Christianity in our heated zeal for forms. A denomination is comparatively weak, though strictly orthodox,

if she does not possess and maintain the spirit of Christ. We would admonish Baptists to be orthodox in letter and spirit; then we shall have power with God and man. A well balanced man has power and influence, and will make his mark upon his generation. It is even so with a denomination. It is easier for a denomination to become sectarian than spiritual. We commend the work under notice as eminently calculated to make a well balanced Christian, the noblest work of God.

## Query.—Apostleship of Judas.

"For he was numbered with us and had obtained part of this ministry."—Acts, 1:17.

BRO. HENDERSON: Give us an explanation of the following interrogatories: 1st. Was Judas a minister, and yet a wicked man?

2. If he was not converted why did the Saviour give him power to cast out devils and heal all manner of disease? ANTI-APOSTATE.

Skipperville, Feb. 16, 1859. ANSWER.—The character of Judas has always been a mysterious one. Some aspects of it we suppose, never can be explained in this world. Without, therefore, attempting to be wise above what is written, or daring to obtrude upon a domain where angels would not tread, we may venture some thoughts which may be of some interest to our querist "Anti-Apostate."

1st. To the first question we answer that Judas appears to have been "a wicked man" from the beginning. Thus we understand the words of our Lord as recorded in John 7:64,—70, 71.—"For Jesus knew from the beginning who they were that believed not, and who should betray him."

Have not I chosen you twelve, and one of you is a devil? He spake this of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve." If, therefore, to have "betrayed" Christ, to have been "a devil," and to have been so known to our Lord "from the beginning," can constitute "a wicked man," Judas was doubtless "a wicked man," a man who never knew the power of regenerating grace—who had simply the form, but not the power of godliness. This accords fully with all subsequent references to Judas—especially may we mention that one contained in John 12:4-6. The Bethany family, out of gratitude to our Lord doubtless for his having raised Lazarus from the dead, made Him a supper. Mary, whose full heart could find no other method of expressing its overflowing love for Him, "took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." Judas, like all other mere carpers in benevolence, who are far more concerned about the manner than the objects of Christian charity, is wonderfully concerned about such a useless waste! "Why was not this ointment sold for three hundred pence, and given to the poor?" exclaimed the hypocrite. "This he said," says John, "not that he cared for the poor; but because he was a thief, and had the bag, and bear what was put therein." A most suggestive typical character. Those who make the most fuss about our forms of benevolence, are invariably the least contributors. So much then for the first question.

2dly. As to the second question—to wit: "If he was not converted, why did the Saviour give him power to cast out devils, and heal all manner of diseases?"—we have this to say:—Judas appears to have received a commission in common with the rest of the Apostles—see Matt. 10:1-8. Thus our Lord addresses all the twelve: "And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Why our adorable Redeemer gave such a commission as this to "a wicked man," resolves itself into this—"Even so," Jesus, "for so it seemed good in thy sight." Perhaps the following observations, however, may not be amiss.

(1st.) It is the gospel, NOT THE MAN THAT PREACHES IT, that is the power of God unto salvation. "By his knowledge," says Isaiah, "shall my righteous servant justify many." The mere instrument that God may use to communicate that knowledge, is a matter of secondary importance. Whether it be a saint or a devil—an angel or a human—if the truth as it is in Jesus is communicated, and gratefully received, it will make the spirit free. One of the most glowing prophecies of the coming Messiah which the Old Testament contains, was uttered by a man who, for "the wages of unrighteousness," engaged to "curse Israel."—Balaam:—"I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." That he did not curse Israel, according to his contract with his master, Balaam, was simply because he met

upon the mountains One whose authority subdued for the time his own avarice and the power of his king. He who can make even the wrath of man to praise Him, interdicted the curse of the wicked prophet, and forced him to exclaim: "How shall I curse, whom God hath not cursed? or, how shall I defy, whom the Lord hath not defied?"

Again: The inspired Paul affirms—Phil. 1:15—18—that "some preach Christ even of envy and strife, and some also of good will."

What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." To preach Christ "of envy and strife" certainly marks a very base character. Did Paul rejoice simply that such wicked men as these preached Christ? Doubtless not. In what then did he rejoice? Why "that Christ was preached"—and that some souls who else would never have heard the Gospel, were made wise unto salvation. In other words, he rejoiced that souls were saved by any instrumentality, whether it was worthy or unworthy. The mystic name of Jesus, pronounced over the poor demoniac by a Judas Iscariot, was just as effective in expelling the devils, as if it had been pronounced by the beloved John. Observe, it was the name of Jesus that gave power to the command, not the more "earthen vessel" that pronounced it. And so "the Gospel of Christ" not the minister, is the power of God.—All ministers ought to be good men; and if they are not, they but augment their own damnation in every sermon they preach. Nevertheless, if they preach the gospel, their success does not depend upon their being either good men, or in "the holy Apostolic succession" as claimed either in the Papal, Episcopal, Protestant, or Baptist Churches; but it depends upon Him with whom "is the residue of the Spirit."

"I have planted," says Paul, "Apollos has watered, but God gave the increase. So then, (and O that this important truth could be engraven upon every minister's heart as with a pen of iron!) neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." We repeat, however, that those who bear the vessels of the Lord ought to be pure, and if they are not, they will but receive the greater condemnation. But let it never be forgotten, and we bless God for it! that He has not suspended the communication of His grace upon the contingency either of the worthiness of the instrument, or his belonging to any class of ministers, baptized or unbaptized, ordained or unordained, in Roman Catholic, Protestant or Baptist denominations. The woman of Samaria, though just reclaimed from an ordinary sin, preached Christ just as effectively to the Samaritans as if she had been baptized and ordained.

(2dly.) Judas was a prophetic character. Hence when our Lord spoke of his sin and his ruin, he added "that the Scriptures might be fulfilled." Thus in John 17:12, the Saviour in his memorable intercessory prayer says, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." And also, in the first chap. of Acts, Peter sums up those prophecies in the Old Testament which referred to Judas, for the two fold purpose of accounting for his conduct, and also to have his place supplied with a successor. If it be objected that if Judas acted in accordance with prophecy—with the fore-determinations of God—and that, therefore, no moral guilt can attach to his conduct—we answer, so did the murderers of our Lord: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." If the murderers of Christ acted in accordance with the Divine purposes, and did that act with "wicked hands," so Judas may have acted in His betrayal. Men may act very wickedly and yet accomplish a Divine purpose. Observe, a prophecy must necessarily reach its fulfillment. This is, so to say, an objective necessity. But this objective necessity does not interfere with the subjective freedom of the agent by which it is accomplished. For the very reason, God can "make the wrath of man to praise Him." The Babylonian Monarch acted very wickedly in rifling the holy temple of its sacred furniture, yet he fulfilled a prophecy. Anti-Christ acts wickedly in slaughtering the saints of God by millions, yet his bloody career was traced upon "the mystic canvass of John" years before his appearance.

From the whole we conclude 1st. That the efficacy of the Gospel does not depend either upon the moral or ceremonial purity of the man that preaches it; but upon its Great Author.

2dly. That prophecies do not necessarily involve the guilt or innocence of their mere agents, in reaching their fulfillment; and consequently 3dly. That Judas never "fell from grace," as it is called.

—Elder M. HENDRICKS, formerly of Ten Islands, Ala., writes under date of Feb. 14th, "I have had some precious meetings since I saw you at the Convention in Jacksonville, last year. I have been permitted to baptize between sixty and seventy persons."

BRO. HENDRICKS wishes us to announce that his address is now Cropwell, Ala. We hope our good brother will be useful in his new field of labor. We authorize him to act as agent for the S. W. Baptist.

## For the South Western Baptist. Infant Baptism.

Of all the unscriptural and pernicious dogmas held and taught by modern protestant Societies, there is none more absurd in its nature, nor baneful in its effects than that which tolerates the baptism of infants. This is a practice not only without scriptural authority, but it is a blasphemous prostitution of one of the sacred ordinances of Christ's Church to subvert purposes for which it never was designed. It is literally giving the bread prepared by the hands of the Redeemer for the nourishment of his children to the dogs—or such as have no right to it, for whom it never was intended, and who can receive no benefit from it. It is literally opening the door of the fold, and inviting the wolves to come and prey among the sheep of his pasture; for it is confessedly a solemn initiation into the Church.

I propose in the present article to notice some of the arguments on which our Pedobaptist brethren rely for the support of this institution. I will confine myself at present to a portion of a lecture on this subject by Rev. Dr. Dick. See Dick's Lectures on Theology, Vol. II, page 378.

After an elaborate effort, not to prove that immersion is not the Apostolic mode of baptism, or that sprinkling is, but to show that it is uncertain what was the mode authorized by Christ, and practiced by the apostles, and consequently any mode will do, this learned theologian proceeds to the more than herculean task of supporting the cherished institution of infant baptism by scriptural arguments.

First, we will hear him as to the qualifications necessary to befit an individual for the reception of this ordinance. He says: "The qualification in the sight of God, who searches the heart, is faith unfeigned; and, in the sight of men, who can judge only by moral evidence, is a credible profession of it, or such a profession as, to them, appears to be sincere."—Very well, indeed. But who would predicate these in infants? "Faith unfeigned,"—"credible profession of it." If these qualifications are necessary, then are infants plainly excluded, who are manifestly incapable of faith, and if they were not, they certainly could make no profession of it, either credible or otherwise.

He says, "Baptism is not to be administered to a Jew, a Mahomedan, or a heathen, who still adheres to his original creed, nor to a man who may ignorantly express a wish for it." Must it then be forced upon such as have no original creed but unbelief, which is the natural creed of every one, and who express no wish for it?

Further: "It is a badge of Christianity which would be absurdly and profoundly attached to a person who retained the principles of another religion, or gave a blind assent to a system which he did not understand,"—is it then to be "attached" to such as are incapable of holding the principles of any religion or of giving assent either blindly or otherwise to any system?

The Doctor next proceeds to notice the argument against infant baptism based upon the words of the commission by which the priority of faith to baptism is plainly established, which he "trusts," when thoroughly canvassed, will be found to be destitute of force. "Faith," says he "is made as necessary to salvation as to baptism, and it is as fairly deducible from his words that none can be saved as that none should be baptized but believers." This we admit. But it must not be overlooked, that those to whom the apostles were sent were first to be instructed or taught and such of those who were taught by them as believed were to be baptized, and such of those who were taught as believed and were baptized should be saved but such as believed not after having been taught should be damned.

Now, as infants are as incapable of receiving instruction as of faith, it follows that they could not have been contemplated by our Savior in these words that the commission of the apostles was not intended to extend to them, nor to effect them in any way whatever. If, then, by the very terms of the commission, infants are plainly excluded from the number of those whom the apostles were instructed to baptize, which he admits himself, whence does he draw his authority for administering to them "this initiatory rite?" Certainly not from the Scriptures. Whence then his commission? It must be from another source other than that in which the apostolic commission originated.

The Doctor proceeds upon the suppo-

sition that all infants are regenerated, and, as baptism is but an outward sign of inward grace, they should be baptized.

Hear him: "And, with respect to infants, since, according to our antagonists, the thing signified is granted unto them, there can be no good reason for denying the sign." According to our antagonists! Do Baptists hold that all infants are regenerated?—That the "thing signified by baptism is granted unto them? I trust not. Nor will it be easy for doctor Dick to assign a good reason for this opinion. It is true, we do not deny that those who die in infancy must be cleansed from the depravity of the flesh through the washing of regeneration in order to their salvation, but we are far from believing that all infants, or even those of believing parents are all regenerated. Our Pedobaptist brethren themselves will not allow this. We have as good reason for believing the thing signified to be conferred on the offspring of unbelievers as of Christian parents. Do our brethren pretend that no infants are regenerated but those of Christian parents? Then are they excluded from heaven. Will they admit this? If not, then, why do they confine this "initiatory rite" to the offspring of believers?—"It is not easy to assign a good reason" for this discrimination.

Do they not proceed on the belief that Baptism is something more than an external sign—that there is some mysterious efficacy in it by which, on the offspring of religious parents at least, the "thing signified" is absolutely conferred thus making baptism an essential requisite and the only one, to salvation, at least of the offspring of Christian parents?

In a future article I will examine some of the arguments from circumstance, &c. W. S. McDIARMID.

## For the South Western Baptist. Which is the Apostolic Church?

NUMBER 20.

Constantine having died in A. D. 339, his three sons became heirs to the empire, which was distributed among them. "But a quarrel soon originated between them, which terminated 'fatally to two,' and left the other, Constantine, sole monarch of the Roman empire. Constantine favored the cause of Arianism from his accession to the throne, during a reign of 23 years, which caused that party to maintain the ascendancy, while the orthodox and opposite party suffered the most bitter persecution. Thus alternately, were these parties persecuted and banished by each other as the wheel of fortune would seem to turn for or against them. The bishops of Rome had been gradually increasing their power and influence from the accession of Constantine to the throne, to this time, when they wished to be considered the first in rank, and to be distinguished by a sort of pre-eminence over all other bishops. A spirit of rivalry had existed between the bishops of Constantinople and Rome for a considerable time, which finally resulted in the ascendancy and superiority of the latter; for in the year A. D. 406, the triumph of the Roman pontiff was complete, when the emperor, Phocas, conferred on Boniface III, the successor of Gregory, the title of "Universal Bishop." Now, in this condition of affairs, the ignorance, the superstition, and corruption of the world, were well calculated to contribute to the establishment and increase of the Papal power. Among the various means employed now by the Papal power, to extend and confirm its authority, were "the preference given to human composition over the Bible," the "introduction of the worship of images," the "influence of monkery," the "passion for the relics of saints," the "sale of absolution and indulgences," the "doctrine of purgatory," and finally the "establishment of the inquisition." The result of this was, the absolute dominion of the Roman pontiffs. The natural consequence of this, "was the decline of pure religion," for, there was a considerable period now, when religion could scarcely be said to have existed; though, doubtless, there were some who held the true faith in its purity; but to idolatrous Rome, the whole world nearly, paid its humble adorations. At this time, the minds of the people having been enveloped in ignorance and darkness, it is not strange to suppose that they would be ready to embrace any doctrine which Satan, with all his ingenuity, might be enabled to suggest. The fact of this is abundantly evidenced in the "Rise of the Mahometan imposture." The false religion propagated to such an all-alarming extent by this Arabian impostor, is too ridiculous to receive the serious consideration of the intelligent reader. The terror of Mohammed's arms, together with the bitter dissensions and cruel animosities that reigned among the Christian sects, as to render the very name of Christianity odious to many, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and to submit to his dominion.—In the eighth century a great controversy began between the Greek emperor and the bishop of Rome, respecting

image worship, which Leo, the Greek emperor openly opposed. About this time was the beginning of popedom, and from which date, may be regarded as anti-Christ indeed. That the prevailing corruptions of the Church of Rome, and the arrogant claims of its bishops and popes, were implicitly allowed by all other bishops and churches, must not for a moment be supposed: On the contrary, there were many who warmly remonstrated against the corruptions of popery, and the worship of images. Among those who dared oppose the errors of the Church of Rome, there was none more conspicuous than Claude, bishop of Turin, who, it is said, by preaching the pure doctrines of the Gospel, laid the foundation of those Churches, which flourished in the valleys of Piedmont in Italy, and whose principles no doubt, were characteristic of the true Church of the Redeemer on earth. CLEOPHAS.

Orion, Feb. 24, 1859.

## From the Christian Index. All signs fail in dry weather.

In a previous number we published a hopeful paragraph under the caption, "A GOOD SIGN FROM THE WEST." The opening of a Mission column in the Tennessee Baptist seemed to augur well for the spread of the Gospel, but the editor's editorial in his issue of the 12th inst., has drawn the pall of night over our best hopes. He is down, down, hopelessly down on our beloved Convention and its several Boards. If tears would change his policy, we could easily shed them in behalf of the perishing heathen, but 'tis useless to weep.

The old battles between the Missionary Baptists and Campbellites and "Hard Shells," must be fought over again, and by the grace of God, we are ready for the conflict. We shall erect our battery on the grave of Mercer, and open a continuous fire of grape, canister and hot shot upon the citadel of the Anties, no matter by what name they are known, or under what banner they march. A part of the proceeds of the Index, over and above expenses, goes to missions, and for this reason alone, we feel religiously bound to advocate our missionary plans, and defend our Boards against the new opposers—though their name be legion. We call on all Georgia Baptists of the true missionary "stripe" to stand by us in this contest. The very thought of interrupting the missionary car in its onward course, is inadmissible. It is a wicked thought.

Should we be at the next Southern Baptist Convention, which meets in Richmond in May, as we expect, we shall ask an expression of opinion on the question of proper or improper management on the part of our Boards. It is time that those brethren should have the expressed approbation of the denomination they represent. For one, we are not willing to reward their labor of love with nothing but complaints and censures. The next convention will owe this much to them, and we trust some one will introduce an appropriate resolution on this question. We mention it thus early, so that if any churches are opposed to our Board—a thing we can not believe—they may instruct their delegates to act according to their wishes.

The next Convention will be important, and we hope a large delegation will be in attendance. It may cost—according to the calculation of the Tennessee Baptist—ten thousand dollars to go there and return, but what if it should. It will, to say the least, be as advantageous to the denomination as the Sunday School Convention at Memphis, which, by the same basis of calculation, cost fifty thousand dollars.

The following article we extract from the Religious Herald:

**SOUTHERN BAPTIST CONVENTION.**—The announcement of the seventh biennial session of this body, has been in our column of Notices for several weeks. By some mistake, however, the thirtieth of May has been given as the day on which the Convention assembles. This is a week too late. The Convention assembles on Friday—before the second Sabbath in May—that is, on the sixth of the month. Our Southern Baptist exchanges, in copying the Notice, will please correct the mistake.

We hope to see a large delegation present in our city at that time. Richmond, nay Virginia, will give a hearty welcome to all who may come. Come, brethren, from all quarters, in time to cheer us with your presence, and to give us the benefit of your counsels, at our own State Anniversaries, which meet on the second of May—four days in advance of the Convention.

## Special Committee on Foreign Missions.

The undersigned, having been appointed by the last Baptist Convention of Alabama, a special committee to ascertain if there could not be found in the State as many as ten ministers impressed with the duty of laboring in Foreign fields, and also to provide for their support, hereby give notice to any brethren who may be entertaining the idea of giving themselves to this great work, that they can correspond with either of the committee in regard to all the necessary preliminaries, as to the fields

they may wish to occupy, and as to any other matter said committee may feel authorized to advise in the premises. We also suggest that any brother having a foreign field in view would do well to open a correspondence with the committee, or either one of them, as early a day as possible, so that steps could be taken by said Committee to provide for their support.

I. T. TICHENOR, Montgomery, Ala.  
A. VAN HOESE, Eufaula, "  
C. F. STURGIS, Carlisle, "  
SAMUEL HENDERSON, Tuskegee, "  
Committee.

From the Southern Baptist. City and Country.

The poet's not very poetical line, "God made the country, man made the town," while well enough in a general way, must not be regarded as enunciating, pure and exact truth. It may easily be employed in giving currency to hurtful error and inflaming a wicked prejudice. There is much also in the town that God has made, and much in the country which he did not make. A candid and discerning eye can easily discover God's fair handiwork relieving and adorning what is merely human and artificial in the life of cities. While man's poor devices stand out blotting and marring almost every scene of nature. Careful and unprejudiced observation will be apt to teach us that city and country are not so far apart as might at first be supposed, and that neither has much occasion to boast itself over the other.—Wherever our residence may be, we shall see enough of man's doings right about us to excite the prayer, "arise, O Lord let not man prevail!"

As the city develops a peculiar social life; as it has modes of business, and various customs and habits, incident to a crowded population, so has it of necessity a somewhat distinct and peculiar religious development. It is inevitable that there should be not a little both in the mode of cultivating and of expressing piety, to distinguish the city from the country, while piety is, of course, the same in either place. A dweller amidst sequestered scenes and accustomed only to rural peace and retirement, is dizzy amidst the whirl and bustle of a city, and may think there can be little religion in such confusion as this. On meeting with city Christians in their places of public worship, he is struck with a uniformity, a staidness, a seeming reserve, which he is apt to mistake for cold formalism. The town Christian transferred to the country is surprised by a freedom, a negligence, an indifference to little proprieties of worship, which may seem to him to denote an irreverent spirit. The city Christian is apt to be more liberal both in his gifts and in his charity, more active, more observant of times and seasons; the country Christian is likely to be more reflective, more tenacious of individual opinions, more demonstrative in his piety if not more devout. Now these and other differences are the result of peculiar circumstances, and they should not be magnified and exaggerated so as to end in harsh judgments and mutual criminations. The city certainly cannot do without the country; the country, it will not be denied, is greatly dependent on the city. Neither can say of the other, "I have no need of thee." The apostle Paul's beautiful and telling argument for harmony, derived from the members of the human body, is found here too.

There is some occasion for this counsel just now. There has always been a jealousy of cities, often with very good reason—sometimes with no justice whatever. One of the most cruel employments to which a man ever gave himself, is sowing jealousies, dropping hints which shall cause good friends to begin to look upon one another with suspicion. This business is the more cruel because it is so easy. It seems to have been the steady aim of one of our exchanges, for a long time, to arouse prejudice against city churches and pastors. How very sinister is the import of the following words taken from a recent assault on the Foreign Mission Board and Southern Baptist Convention!

"That Convention is chiefly composed of, and entirely controlled by a certain class of ministers—metropolitans—ministers of wealth to town and city churches, whose salaries will permit them to expend one or two hundred dollars on in two years to go to the Convention."

We do not care to challenge the correctness of the statements here made and canvass the whole matter. Every one knows that the strength of Southern Baptists lies almost entirely in the country, that our wealthy ministers as well as our wealthy churches are found there, and that in all denominational affairs the influence of the cities is comparatively small. Whatever it may be, it is derived, not from the wealth of "metropolitan" churches, but the activity, intelligence and competency of their pastors and members. Is it a sin in itself and a curse to our denomination, to possess, in town or country, such men?

This species of prejudice once appeal



ed to and fairly aroused would go much further than was at first designed or desired. Our observation teaches us that in the country proper, there is a very strong disposition to regard villages with suspicion and dislike. It is sometimes difficult to induce members residing in villages to connect themselves with churches at their own door. Is it worth while to array the country against the village, in seeking to array both against the city? Is not this whole business wretched, and does it not look like a religious demagoguism which no honorable Christian can consent to tolerate?

### A short account of a short prayer Meeting.

The following may suggest how a prayer-meeting may be made profitable and interesting. Let brethren charged with this responsibility think of it. We extract from the Independent:

"Let me give a concise account of a half hour morning prayer-meeting, at which I was present:

"At the hour appointed, a hymn was sung, when an elder brother remarked that the most profitable Scriptures were often passed by because so well known, and with this view he would read the parable of the Sower, as a neglected passage. He then offered a brief prayer for the gift of the Spirit in preparing ministers and people everywhere for the labors of the coming Sabbath.

"After the singing of another hymn, the leader of the meeting said to those present that fifteen minutes of the half hour allotted to the service remained, and that if each one of the brethren would gather up his thoughts in reference to the blessing of God which at that time he most desired, and then should pray for that blessing and nothing else, all could lead in prayer at sufficient length. There was a moment of silent thought; then the pastor of the church offered prayer for all who, in every place, should on the morrow attend on the preaching of God's word, that it might be seed in good ground bearing fruit.

"A brother then prayed for all Sabbath school children, with their teachers.

"Another brother then prayed for all those who had been led to inquire about the way of salvation, but who had not given their hearts to God.

"Another still prayed for all the careless and profane neglecters of the means of grace.

"The last prayer was offered by a brother who has recently united with the church, for all the individuals composing the meeting.

"The doxology was then sung, and the meeting was dismissed with a benediction, and all within the prescribed half hour.

"It was not a dull meeting. How do you like it?"

### Heap Coals of Fire on the Head.

An apostle enjoins it upon us to do this to our enemies. The inspired injunction is: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Many interpretations have been given of this figurative expression, none of which have appeared to us to be perfectly satisfactory. The latest commentator upon it is the Rev. John Brown, D.D., of Edinburgh. His account of the matter, which at least has the merit of originality, is this:

"The whole phrase is borrowed from the art of metallurgy. Fire is used to convert the ore into a metallic state. The fire is heaped on the ore, cast into the furnace, and through its influence the cold and rugged substance is melted and becomes malleable, and fit for being employed for useful purposes. The native tendency of persevering, disinterested goodness is to produce gratitude, even in a very depraved heart. It is difficult to lodge, by any means, the conviction of disinterested goodness. There must be many coals heaped on the sullen ore—many favors must be done which produce little or no effect—and the tendency is to melt; and when once the fact that the man whom I have unjustly injured really loves me forces itself on the mind, love takes the place of suspicion and hatred.

"So artists melt the stubborn ore of lead, by heaping coals of fire on its head. In the kind warmth the metal runs glow, And, loosed from dross, the silver runs below."

TAKE HEED HOW YE HEAR.—We need constantly to keep this injunction of the Savior in mind. The opportunities of hearing the Gospel are too precious to be lost by inattention or want of previous preparation, on the part of the hearer. Any one sermon may be of infinite moment to the hearer; and if this were kept in view, we should give more earnest heed to the means by which we should hear with profit. Says an exchange:

The state of a person's mind has much to do with the impression which a preached sermon makes upon it. Let a person be in a spiritual frame of mind, and quite an ordinary sermon, quite feebly delivered, will much interest him, while if he is in a dark, unrealizing

## SOUTH WALK BATH.

new suffering or pain for them—saved from sin and mortal youth. Farewell, for a season, dear children, till we shall meet to part no more.

Oh, darling, that the grave could claim And bid thee from our sight. And, Physicians and Pharisees, please to let me know the home thou madest of so bright!

How precious every taken now, While infant voices wake A yearning fondness in my soul, Sweet children! for by day.

S. L. Cox.

DEACON EDWARD BIRSON was born in Oglethorpe County, Geo., May 10, 1804. He was baptized by Elder Jacob King in 1821, and continued in the church until 1823. He then continued through life to fill with honor his duty and to the satisfaction of his brethren. On the 26th day of January, 1850, he was seized with apoplexy, and expired in a few hours, in the fifty-fifth year of his age, leaving a beloved family—a large circle of acquaintances, and the Baptist Church in Oglethorpe, Ala., of which he was a member and deacon, to mourn his loss. It is not too much to say, "that a good man has fallen." J. M. W.

### TO RHEUMATIC SUFFERERS.

FROM my earliest years I have been afflicted with the most unrelenting rheumatism in all its forms, and for years past have met with unprecedented success in its treatment, as I have experienced and certified. I am therefore warranted in announcing to any one thus afflicted, that on the receipt of \$3, with a description of the case, age and sex, I will send by mail such medicine and advice as the nature of the case demands. Let certificates will be furnished, if applied for, and will accompany each package of medicine. J. C. GIBSON, Edmonston, Ga., Feb. 10, 1859. 40 3m

### Inflammatory Rheumatism.

Messrs. FRANK DAVIS & SONS—Gentle: I am at a loss to express with words the satisfaction I feel to inform you of the benefit I have received from one of your Pain Killers. About one year since, I was attacked with the inflammatory rheumatism, being unable to walk for eight weeks; besides the confinement to the house, the pain I experienced no tongue can describe. But to return to the object of this letter. On the 27th of December last I had a more severe attack than before. I immediately commenced using the Pain Killer by which, to my surprise, immediately relieved me of all pain, and saved me the necessity of being confined to my bed for one day. It is now eleven days since the attack, and the inflammation has entirely subsided. My limbs, which were tremendously swollen have assumed their natural shape. In short I am entirely well, and feel bound, by the common sympathies of my nature for those who may be thus afflicted, to make the above statement, that all may resort to the Pain Killer, at that expense, and a world of suffering may be prevented.

HENRY WEDD, Clerk at 111 Genesee St., Utica.

### MISSIONARIES WANTED.

To be supported by the Georgia Baptist Association. One for Central Africa, and one for the Greek Islands. Address H. A. TUPPER, Washington, Ga. February 10, 1859. 39

### EAST ALABAMA FEMALE COLLEGE.

REV. C. A. STANTON is Financial Agent of this Institution, for 1859, to collect outstanding debts, and to solicit subscriptions. A. B. JOHNSTON, Secy. of the Board. January 20, 1859. 36-2m

### TREASURER OF HOWARD COLLEGE.

DAVID R. LIDE, Esq., has been appointed Treasurer of Howard College. Persons indebted to the College are requested to make payment to him.

By order of the Board of Trustees. W. H. MCINTOSH, Esq. 34-3m

### ANNOUNCEMENTS.

We are authorized to announce the election of Tax Collector of Macon County—subject to a nomination by the American and Whig party. Election first Monday in August next.

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## JUDSON FEMALE INSTITUTE.

MARION, ALABAMA. 1858-9.

THE twenty-first annual session will open Monday, October fourth, at the usual time and place.

Faculty. S. S. SHERMAN, Principal. S. C. SWEETZ, Prof. Mathematics and Nat. Science. H. AUGUSTUS POND, Prof. Vocal and Instrumental Music. MISS MARY E. SHERMAN, English, Latin and French. MISS LOUISA DEWEY, English Literature, and Ornamental Needlework.

MISS SARAH J. GILLETTE, French. MISS ELIZABETH C. INGERSOLL, English. MISS MARGARET J. SHERMAN, English and Music. MISS MARGARET A. INGERSOLL, Drawing, and Painting. MISS ANNE B. BOWEN, Music. MISS ALICIA M. INGERSOLL, Preparatory Department. MISS ELIZABETH C. INGERSOLL, Preparatory Department. MISS ANNE B. BOWEN, Music. MISS ALICIA M. INGERSOLL, Preparatory Department.

MANUAL OF THEOLOGY. By Rev. J. L. DAVIS, D. D. of Georgia. Second edition. 8vo. 375 pp. Price \$1.50.

A work of great value for all Christians, especially every minister of the Gospel.

From the Christian Review. "The work has long been felt of a manual of theology adapted to the instruction of that large and rapidly increasing class—lay preachers, Sabbath school teachers, colored young ministers who are thrust into the work without time or means for more extensive study; in short, intelligent Christians who have neither the time nor taste for protracted investigation. This book seems to us—after a careful examination—to be a most valuable and useful work, and we are acquainted with it."

BOWEN'S CENTRAL AFRICA. Adventure and Missionary Labors in several countries of the Interior of Africa, from 1830 to 1856, by Rev. T. BOWEN. 12mo. 329 pp. With an engraved Map of Yoruba. 1.00

Dr. Howell's Works. THE WAY OF SALVATION. By R. B. C. HOWELL, D. D. Fifth edition. 12mo. 339 pp. 75

THE CROSS. By R. B. C. HOWELL, D. D., author of "The Way of Salvation," "Evils of Infant Baptism," etc. 10mo. 248 pp. 50

THE COVENANTS. By R. B. C. HOWELL, D. D., Pastor of the Main Street (Second Baptist) Church, Richmond, Va.; author of "The Way of Salvation," "The Deceitfulness of the Way of Salvation," "The Evils of Infant Baptism," etc. 12mo. 344 pp. 45

EVILS OF INFANT BAPTISM. By R. B. C. HOWELL, D. D. Fifth edition. 10mo. 310 pp. 50

A DISCUSSION ON METHODIST EPISCOPACY. Between REV. E. J. HAZELL, of the Alabama Conference, and PASTOR OF THE METHODIST EPISCOPAL CHURCH, Tuskegee, and REV. SAMUEL HENDERSON, Pastor of the Methodist Episcopal Church, and Editor of the Southern Baptist. Published at the mutual request of Baptists and Methodists. 12mo. 409 pp. 1.00

THE CASKET. A Collection of Church Music, comprising selections from the celebrated masters, besides a large amount of new music. By G. G. ROBINSON, of Charleston, S. C., assisted by J. B. WOODBURY, of New York. 32d pp. Second edition. 1.00

A NEW BOOK BY DR. WAYLAND. SERMONS FOR THE CHURCHES. By FRANCIS WAYLAND, D. D. 1 vol. 12mo. Price 85 cents

From the New York Evangelist. "Of all the noble contributions which Dr. Wayland has made to the religious literature of the age, none has a grander and more important design than that announced in the volume of Sermons to the Churches. The sermons are written in the author's best style—very plain, practical, and full of the most precious truths. They are of a single denotation, but for the whole Christian people. We feel confident they will commend themselves to the warm approval of every good man and woman."

From the Christian Intelligencer. "It grapples with living evils and errors, and will make a practical impression on the Christian mind."

From the Boston Chronicle. "We read these sermons one by one, and with such interest, we could not but involuntarily exclaim, 'O that these words might reach every man's ear, and every heart, and touch every heart, while their great lessons of doctrine and practice are brought to view as with the clear, strong light of a heavenly sun!'"

From the Southern Presbyterian. "They are eminently sermons for the times. The plowshare of Christian truth is here driven with great force and power into the hearts of our people. Christianity, and there are some passages which would make the ears of profane Christians tingle."

From the New York Chronicle. "The eminently practical character of these sermons, their clear and simple style, and the powerful and earnest endeavor to strip the gorgeousness of ecclesiasticalism, and restore it to its primitive purity and power, and the sense of the human and rational basis of religion, and the sense of the people, give them an abiding value, and make them a valuable addition to the library of every Christian."

From the Boston Chronicle. "These are the earnest and weighty utterances of a man of vigorous mind, and deeply penetrated with religious feeling, and fervently impressed with the truth of the gospel which he preaches."

STEELE, BLAKEMAN & CO., Publishers. Nov. 25, 1858. 115 Nassau street, New York.

THE PREMIUMS. DEAR SIR:—We desire very respectfully to ask your attention to the proposition contained in this note, and to secure your kind assistance in the matter of the premiums offered by the intelligent and able thinkers and writers among the readers of your journal. We propose to supply a valuable and useful work, and we have no doubt but that you will cheerfully promote this desirable object, by publishing and calling attention to the following offer. Very respectfully yours, SHERMAN, BLAKEMAN & CO. New York, November 30, 1858.

THE PREMIUMS. The want of brief, lucid and popular treatises, setting forth the principles of Christian doctrine, according to the Bible, has been the occasion of long and well-founded regret. To supply this deficiency, and meet the demand of the Christian community, we have the honor to announce the publication of a new and valuable work, entitled "The Principles of Christian Doctrine," by SHERMAN, BLAKEMAN & CO. The work is a small, portable, and useful volume, containing a full and complete exposition of the principles of Christian doctrine, as set forth in the Bible. It is a work of great value, and we have no doubt but that it will be a valuable addition to the library of every Christian. The work is published at the price of \$1.00 per copy, and we have no doubt but that it will be a valuable addition to the library of every Christian. The work is published at the price of \$1.00 per copy, and we have no doubt but that it will be a valuable addition to the library of every Christian.

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## FRESH ARRIVALS.

At McCullen, Marquis & Co.'s.

JUST RECEIVED a lot of extra family flour, in barrels, a lot of Black Walnut Oil; a fresh lot of Lard, in tin cans, barrels and half barrels; 20,000 lbs. Tennessee Bacon, of reduced price; a fresh lot of Candles, in boxes, Miraculous, Lacquer, and Rice; a lot of Kerosene and Oil-burners, at reduced prices; a fresh lot of Candles, in boxes, by a fresh arrival of the "Maggie" brand, extra quality, and Kerosene; also, Dupont's Extra Rifle and Pistol Powder; Water-proof Caps, and Gun Wads; and always on hand, Prime and Choice, Cotton Yarns in bales, of all sizes; an extra lot of Nails, all sizes; Putty and Glue, Paints, Oils, and Paint Brushes; also, colored Papers, ground in oil; 500 lbs. Fancy assorted Candles, Rice, fresh lot, very good. September 30th, 1858.

HOOP SKIRTS of the newest style in great abundance at the Store of CAMPBELL, WRIGHT & CO.

SHAWLS, CLOAKS AND RAGLANS. CAMPBELL, WRIGHT & CO. have a variety of handsome Shawls and Cloaks, in Silk, Cashmere and Bay State Shawls. Call and see them.

NORTH CAROLINA CASSIMERE of every grade can be had at the Store of CAMPBELL, WRIGHT & CO.

CLOTHS, CASSIMERE, TWEEDS, KENTUCKY, Jacon, Kerosene, Linens, from 25 cents to \$10 per yard, new on hand and for sale. CAMPBELL, WRIGHT & CO.

RED AND WHITE FLANNELS, all Wool. Patterns for Children's wear, Solid Merinos, Plain and Figured Delaines, French, English and American Prints, American and Scotch Linens, Aprons, Gaiters, Handkerchiefs, Hosiery and all kinds of Sewing Thread, &c. can be had at the Store of CAMPBELL, WRIGHT & CO., very cheap.

CAMPBELL, WRIGHT & CO. have a splendid stock of Male Skin and Cassimere Hats, Cloth and Oil Cloth Caps, Gaiters, made to order, very cheap.

PLANTATION GOODS. ENCOURAGED by past favors, we have given special attention to this department of our business. We have a large stock of Plantation Goods, in all the various styles of the season. We will sell by a very small advance. [Oct. 25, '58.] J. E. & T. B. DYER.

CLOTH AND VELVET CLOAKS. DRESS from the manufacturer—the very latest styles of velvet cloaks, and all the new styles of Cloak and Hat. J. E. & T. B. DYER.

HATS, CAPS, HOSIERY, GLOVES—every style and quality, at J. E. & T. B. DYER'S.

FLANNELS, TWEEDS, HEAVY CASSIMERE, Kentucky Jeans, Beach's Domestic, the



