

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
H. E. TALIAFERRO, } EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Act 17, 19

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For the South Western Baptist
Syllogism and Argument.

The children of the English Kings and Queens inherit the right to reign over the people: Americans are descended from the English: Therefore, the sons of American Presidents have the same right to succeed to office.

Fallacious! How? Ours is a new government—all citizens stand on equality—all eligible to highest offices and none descend by inheritance—no rights are hereditary.

So are the government, officers, materials, ordinances in the New Testament Church: the Law-giver in Zion has made a wider difference between those under the Old Testament dispensation, than exist between the English government and ours.

So it would be fallacious to argue in regard to the priesthood: the sons of priests derive the right to officiate by birth and if the New and Old dispensations were the same; the sons of ministers in our churches would be ministers, good, bad or indifferent. The churches of the New Testament are not descended from Abraham nor Aaron—they are chiefly from Gentile nations and can lay no claim to blessings conferred on Jews.

But are not Gentiles admitted into Christian Churches? True, but not because they derive any right through Abraham, but because they are *believers in Christ*, the great qualification for membership: "He that believeth and is baptized shall be saved;" *believers* were the more added to the Lord both men and women." Any obedient believer in all nations has the right to membership in the New Testament churches: no inquiry was instituted by John or Apostles whether the persons baptized by them had religious parents or not: they "repented," "confessed their sins," "believed in Jesus."

"But if we do not derive the right to baptism from that of circumcision, how shall we be entitled to it?" Circumcision furnishes no title to baptize, for that rite is still practiced by the Jews, and its abolition cannot be shown; but if it could, it could be claimed only by Jews, not by Gentiles. Why should *circumcision* be continued in its supposed substitute in the Church, more than other rites and ceremonies under the old dispensation? But one hundred others might be introduced as well as circumcision. When the Jailer inquired,—"What must I do to be saved?" or, those to whom Peter preached on Pentecost—"What must we do?" The answers were, "Believe in the Lord Jesus Christ," and "Repent and be baptized every one of you." These questions presented to a Jewish Rabbi would have been answered, "Make your offerings—keep the law." "Send for the priest." All this shows how widely different was the Jewish and Christian organizations. Hence all reasoning from the old organization applied to the New is fallacious and unsafe: more so than to draw analogies from the English government to throw light upon our own.

INQUIRY.

WHEN IS A CHURCH TOO POOR TO SUPPORT A PASTOR?—The American Presbyterian tells us when a church is rich enough to support a pastor. Adopting his standard, which we think is a sound one, some light may be thrown on the question above. He says: "We can

never admit that any congregation is too feeble to support the gospel, the clear income of whose combined members, beyond their necessities, is equal to the moderate sustenance of a faithful pastor." We commend the question with the remark of the *Presbyterian*, to the attention of debating clubs in the smaller country towns.

From the Christian Index.

BRO. WALKER: In an article on the polygamy question, which first appeared in the *Tennessee Baptist* of the 4th Sept. last (subsequently copied in the Index), I made some remarks about the manner of conducting Missions. I have been informed on high authority that these remarks have operated to the injury of the Foreign Mission Board, and I have been called on in several different quarters to express my views more fully. Though I do not consider my opinions to possess any special value, I am willing that they should be known; and the position which I occupy may perhaps make it proper that I should make them known.

The relation to which I was called soon after my entrance upon the ministry, together with my natural disposition, has made me rather an observer than an actor in the general affairs of the denomination. My duties, I may add, have led me more particularly to study the workings of our systems of polity and benevolent organizations in connection with the teachings of the New Testament. The result of this study and observation was a gradual reception of the opinion which I expressed in the article above referred to, viz: "In the split between us and our brethren whom we call 'anti-missionary' there was right and wrong on both sides. We were right in supporting missions; they were right in maintaining that our mission machinery was unknown to the gospel." This opinion I had a number of times expressed in private conversation, but I never saw any reason for expressing it publicly until I wrote the article in which it appeared.

What part of the remarks then made have operated to the injury of the Board, I do not know. I certainly intended no injury to it or any member of it; nor upon reviewing what I then wrote do I see how any injury could be done to it. I indeed expressed pretty strongly the opinion that the Board had no right to do a particular thing; but at the same time avowed my belief that it had no intention to do it. My opinion of the system was expressed and that opinion was unfavorable; my opinion of the brethren who compose the Board was favorable, and it was so expressed. That there may be no mistake upon this point now, I will say most explicitly that I have the highest esteem for all the members of the Board. If I had to select two corresponding secretaries from the whole number of Baptists in the South, I could find none whom I would choose in preference to those now in office; and the same is true of the whole Board.

What then are my objections to the system? I will state them briefly and without argument. First, as I wrote before, it is *unknown to the Gospel*. The Apostles and first Christians were Missionaries, but they resorted to no such system as we have adopted. Indeed it is not pretended by any that they did. Our duty in carrying the gospel to all the world is precisely the same as theirs; I neither perceive the necessity for an organization not known to them, nor acknowledge the superiority of the plans which modern zeal has originated.

Secondly, the system is *unnecessary*. The Apostles and early Christians, without it, fully discharged their duty, and promulgated the gospel over immense regions in an incredibly short space of time. If it is said that the circumstances then were more favorable to the diffusion of Christianity, it will be difficult to make good the assertion. Certainly, no one ever met, or probably ever will meet greater obstacles than the early Christians met in spreading the gospel.

Thirdly, the system has been *ineffective*. Our system is but a continuation of the old Triennial Convention which originated about forty-five years ago. Dr. Wayland's late pamphlet shows that the system has been a failure with our Northern brethren. What has been the result there? First, discord and strife, variance and wrangling between the missionaries abroad, though it would seem that a common calling in a heavenly land (to say nothing of the power of religion) should make them firm friends and a united company. Second, bitter contention between the missionaries

abroad and the Board at home. Third, Wrangling, fierce contests, jealousy, and distrust among the brethren and churches at home. Fourth, As the inevitable result of all this, decreasing contributions and a diminished number of laborers. But I may be told that this has not occurred with our missionaries and Board; and I may be asked why I refer at all to these difficulties. I refer to them because the system which has produced them is the same as our own, which requires only equal age, growth and development to bring forth the same ample crop of bitter fruit. We can already see the promise of a similar harvest of trouble.

But aside from these evils, present and to come, our system has failed to develop the resources of the churches, either in spirituality, pecuniary contributions, or missionary laborers. Our missionary operations are very little, if at all, brought to bear on the spirituality of the churches. The constant cry of Board, Secretary, and Agents, attests the meagreness of contributions, and the cry is confirmed by the Treasurer's Reports. And then where are the missionaries? In vain the exile in China and Africa calls to his native land for recruits; in vain our Committees advertise for missionaries for Africa and the Indian.

Indeed the system has failed to get hold of the churches. Hence there is a lack of heart in the thing, and therefore a lack of means and men. I have not the reports of Convention before me, but I doubt whether the Baptists of the South have contributed in any one year, of the fourteen our Convention has been in existence, more than twenty-five thousand dollars for Foreign Missions; and what a sum is that for a half million of Baptists? Five cents a piece! Is this the fruit of our organization?—As an apology for this meagreness it may be stated that perhaps not one Baptist (who is called Missionary) in ten ever gives a cent, and the greater part of what is given comes from a mere handful. I believe this is so, but it only proves that what I have already said is true, and that the system has never taken hold of the churches or reached the hearts of the members.

It may be said, however, that whatever of liberality exists, has been produced by our Conventions and Boards. This seems to me to be begging the question, and gives human machinery the credit due to the gospel. If liberality exists anywhere on the subject of missions, it is the fruit of the Holy Spirit; our organizations only furnish a channel for it to flow in.

I say nothing of the expense of sustaining our Convention and Boards. It may well be questioned, however, whether the meeting of the Convention produces good to compensate for the expense. I believe, however, that the Board are economical, careful, and trustworthy in their disbursements of the sums committed to them.

I think that our great organization, (S. B. C.), is founded on a wrong principle. It is based upon the notion that all our efforts must be directed by one managing body. But where is the necessity for this? Are two missionaries made more efficient because they obtain their commission from the same Board, than they would be if sent independently? Their appointment by one controlling body certainly has not led to the harmony of action and feeling which we might have expected.

For these reasons and others drawn from evils inseparable from large organizations, I have been led reluctantly to the opinion that our Southern Baptist Convention should be dissolved. If dissolved at all, there appear to me strong reasons for dissolving it at once. If we would avoid the troubles and disasters which have distracted the Northern organization, we must abandon ours; and to my mind it is clear, the sooner we do it the better.

But the question will be asked, what new system do you propose? I shall be told that it is easy to pull down, difficult to build up; easy to find fault, difficult to substitute a better mode of operating. I am not fond of novelty; and do not think that I am especially given to captiousness, nor to theorizing and speculation.

If I am asked for a general system of organization, I have none to give; for none can be devised which will not be liable to all the objections which lie against our present system. Instead of a general organization, I would wish to call into active exercise the powers of individuals and local organizations. I would have each man, each church,

each association realize its own individual responsibility and duty, and never resort to joint effort where individual effort can accomplish the result.

One great defect of all centralizing schemes, is that they take away the feeling of individual responsibility, and thus cripple individual action. The tendency is to diminish personal effort. If a given work is to be done by a certain number of men, each will ask,—"What is my proportion," and the temptation will be rather to fall below, than rise above his proper quota. But the gospel makes no joint stock company where duties are divided out pro rata; each follower of Jesus is bound to do all he can. If the Foreign Mission Board should announce their desire to raise ten thousand dollars in Georgia, we are apt to consider that amount as the full measure of our duty; and then we will say, "As there are eighty thousand Baptists in the State, my share will be only twelve and a half cents. What is the consequence? One may think that so small a sum may be neglected altogether; and another thinks he is very liberal and has done more than enough when he gives twenty-five or fifty cents. The centralizing consolidating system has been tried fully. Is it not time to try the gospel system which appeals to man as an individual to do all he can for his Master's cause?

Will you allow no union, no co-operation then? I shall be asked. Yes, union and co-operation when they are needed, but not simply for the sake of union and co-operation. Here is a brother who is able of his own substance, to support a missionary; why not let him do it unaided? When the generous brother in Alabama announces his intention to support fifty beneficiaries at Howard College let him do it, and don't trammel him by talking about co-operation. So, if a church, or association can support a missionary, let it be done. Where individuals or churches are not able individually to sustain one missionary, then let those who feel from the Lord a desire to do something for his cause look around for some one of like mind to co-operate with them. The missionary is called by the Holy Spirit to Africa or the Indian territories; what need of a Board to instruct him? Let those who contribute for his support appoint of their own number, or at some convenient place, a financial agent to remit the funds, and let him communicate to them his labors and success, and it is enough.

I may be told that this plan, or want of plan if you choose, might do if men were angels, or at least far more largely imbued with the spirit of the gospel than we now are. But even now we have enough of the spirit of the gospel to work in the way proposed. Are there not eight Associations in Georgia seeking for men to go as missionaries abroad? Are there not instances in which single churches, and sometimes a few members of churches are sustaining missionaries? Are these efforts more effectual because in some instances the Boards of the Convention are nominally the appointing power? What body is more efficient than the Goshen Association in Va.?

We do indeed need a much larger endowment of the spirit of the gospel; but that endowment is not to be received through Conventions, Boards or Agencies. Let us look to the Holy Spirit for the spirit of the gospel; let us pray for labors; let us devote ourselves through grace to the work to which we are called, and we shall need no such machinery as we have been using. Nay, we shall feel it to be an incubration.

For my own part, I expect never to find a pastor properly imbued with the spirit of the gospel, who delivers over to an accredited agent of the Board the duty of instructing or exhorting, or stimulating his people under the commission to "teach all nations;" nor under the same circumstances do I expect to see a church either recognize or do its duty.

In the preceding remarks I have had particular reference to our Foreign Mission operations and Board; but it is evident that the views I entertain apply as well to the Domestic Mission Board. As for the Bible Board, I was opposed to its organization at first, and have seen no reason to change my opinion.

In conclusion of these imperfectly written remarks, I will only add that my opinions have been slowly and reluctantly formed. I found the present system in operation when I became a Baptist; to its support have been devoted the energies and talents of some of our best and wisest men; and for it, I have myself cheerfully labored and given of my substance. No department of Christian labor stirs my heart like that which proposes to give the gospel to every creature. For a long time I considered missions and our Convention inseparably connected. I now believe that they are not so connected but that missions can be promoted better without the Convention than with it.

I well know that in publishing these opinions I can gain nothing, and may lose much. But with me a question of duty is never a question of gain and loss. I have not the vanity to suppose that any opinions of mine possess much weight; and of course when they come in conflict with the cherished opinions of others, I must expect them to be disregarded. I have had, therefore, every earthly motive for turning away from these opinions, and, when entertained for not making them known. Prudence might even now suggest silence, but, as intimated in the beginning, I hold a position which gives my brethren in Georgia especially, a right to know my views. What I have written I have written in the fear of God, and without the fear of man.

In conclusion, I submit the subject to the careful and prayerful investigation of all who desire to know the Lord's will and to do the Lord's work.
N. M. CRAWFORD.
Mercer University, Feb. 18, '59.

A Significant Fact—Why Missions at the North have Failed.

Dr. Wayland says the missionary machine at the North has proven a failure—and he vainly attempts to account for it.

We might ask, has not the cause of Christ proven a failure in the hands of the Baptists at the North. Maine, New York, New Hampshire and Vermont, show an aggregate decrease in the membership of their churches for the last ten years, of nearly five thousand. Why is this? Is it owing to the ponderous machinery of the Churches? Perhaps the Doctor would say it is owing to the vast amount of emigration to the West. But the increase in the Western States do not display such additions as will warrant us in accepting this as the reason. For in ten years past the New England, Middle and Western States, fifteen in number, show an aggregate increase of only about 50,000,—while the Southern States, (Slave-holding,) fourteen in number, show an aggregate increase of 192,000. Now, this is a significant fact, and will aid in accounting for the decrease of missionaries, and the friction of the Northern machinery.

Pulpits have been prostituted to the unholy abuse of Southern Slavery.—Churches and Associations have listened to harangues, and past resolutions against it. Dr. Wayland and other learned and influential ministers have encouraged and inflamed this spirit, till prayer and praise were neglected. The down-trodden condition of our slaves has been described in such eloquent language that more sympathy has been awakened for them than for those in moral bondage. Had the efforts which have been put forth by the Doctor and his co-workers in favor of abolitionism, been exerted to increase the spirit of piety, and to keep before the Northern Baptist mind, the spiritual wants of the idolatrous nations of earth, ministers of less prominence and ability would have followed their examples, and practiced the "glorious gospel of the blessed God," instead of abolitionism. The "pure minds" of their members would have been "stirred up by way of remembrance"—prayer would have been offered up day and night, for the success of missions, the spirit of benevolence would have been largely increased, and money would have flowed into the treasury as a free-will offering from hearts turning with love to the Savior, and burdened for the salvation of the perishing millions of earth.

We are here taught the humiliating lesson, that great minds and good hearts may sadly err, and lead others astray. While we deplore the errors of our Northern brethren which have turned their missionary meetings and other religious assemblies into so many "babels," let us not go to the other extreme. Let us be as "the prudent man" who "foreseeth the evil and hideth himself," and permit them, if they will, to represent the "simple who pass on and are punished."

While some of our brethren South

are disagreeing about plans, &c., let us do the work. Let Pastors preach more frequently on the subject of missions—pray more fervently for the "whole earth to be filled with God's glory," and stir up their churches to enlarged views of their personal obligation, and this will produce enlarged beneficence.
E. W. W.

The Eloquence of a Holy Life.

As the moon reflects the light of the sun, so the Church has to reflect the light of the Gospel upon the world.—Through the power of the Holy Ghost, believers have been spiritually illuminated, and they must, in their turn, be the means of spiritual illumination to the world which sits in darkness.

Now, among the modes in which this may be sought, none is more efficacious than the silent eloquence of a holy life. All zeal, and activity, all teaching, which is contradicted by the character of those who manifest it, does fearful harm to the Christian cause. It exposes the individual and the cause to contempt.

Men know very well that Christianity aims to secure a higher morality than the principles of the world can secure. Worldly men will not expect to see Christian Professors inferior to themselves in character. Many of them feel that your principles are superior to theirs. They look for a corresponding superiority in your conduct.

Multitudes of men surround us who are much more influenced in their judgment of Christianity by what they see Christians do, than by what they hear them say, or know them to profess.—They transfer their opinion of the men to the Master.

Your life, O Christian, must truly represent your principles. You are the sons of God, and you must not dishonor your father. The more you are like Jesus, the more will men be attracted to the religion of Jesus. Let not the spirit of the world creep over you. It is yours to breathe upon the world the spirit you have received from the Lord Jesus. Beware of supposing that the world's wickedness, or the Church's deadness, excuses in the least degree your lowering the standard of spiritual excellence for yourself.

How many professors—how many even real Christians take their tone too much from the state of things around them, instead of taking it simply from the Word of God. We have heard such defend their laxness by what they observe in the careless professors with whom they associate. We never heard them defend it by the Word of God, by the spirit of the Gospel, by the example of Jesus, or by their obligations to His love. Their conduct is what that of the lamps of heaven would be if they inferred from the world's darkness the excusableness of becoming a little like it instead of shining on in obedience to the Supreme command.

If we would "shine as lights in the world," we must be "blameless, and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation."

The Old Adam.

And if even the devil could not harm thee, yet thou hast ever an enemy in thy own bosom. For thou hast a preacher ever with thee, thine own flesh, or the old Adam. He eats and drinks, sleeps and wakes, with thee. Thou tarest him with thee to bed; he rises up with thee, and lies down with thee again.—He preaches to thee without intermission. With mastery still he holds on, until thou art completely in his power, so that thou growest ever duller, ever colder, and at last so lazy and stupid, that thou entirely forgettest the Lord Jesus Christ, and his gospel, and seest him no more. This the preacher does, I say, who hangs upon thy neck, who fills thine ears with his preaching, so that thou only thinkest how thou canst become rich and great in the eyes of the world, and findest no time to-day, or to-morrow, or the day after, to attend to the sacrament. Art thou cold and dull to-day? To-morrow thou wilt be still colder. This is the work of thy daily preacher, the old deceiver, who so trains thee, that if thou hearest every day the word of God, nevertheless thou thinkest upon other things, and troublest thyself with other matters. For, tell me, where dost thou find a man, who has become weary of avarice; one who has a disgust for it? Yes, one becomes every day more eager, more persevering, more skillful in the pursuit of accursed avarice and gain. Thus thy Old Adam preaches to thee, until at last thou dost revel in sin.

Whilst thy Old Adam thus preaches to thee of gold, goods, and power, the Lord Jesus Christ longest that love to him should be kindled in thy heart, until weary of this life of sin, and longing to be with him, thou shouldst exclaim: "Ah, Lord! I see that I cannot cease to sin; I cannot become weary of the bad. Therefore, I beg thee, help, that I may learn to hate the world, and to love and delight in thee."—*Luther*.

The following significant paragraph we take from that sound conservative paper, the *Christian Index*:

"A very grave, or more properly, a 'Grave' charge is that we failed to come right up to the mark in regard to the late Nashville difficulties." To this we plead, *excuse*, and entreat the clemency of the editor. We honestly confess that we were afraid of that "mark." It was not an "Old Landmark," but one of a type entirely new. We never saw it among the "maxims and corollaries" that formerly adorned the columns of the *Tennessee Baptist*, but which have been—very appropriately, as we think—removed. We did not see on the new mark the old Jerusalem glitter of Baptist usage and Church sovereignty, hence we recoil from it.

"But we had hoped that the editor and his friends would cease twitting us for our neutrality in reference to his trial by, and exclusion from, the First Baptist Church in Nashville. We had nothing to do in the case, and why should anything have been expected from us? If they want to force us into a position on either the one side or the other, we think their efforts in this direction are ungenerous. But we will say this to the editor: We have now read all the testimony in the case—all that has been published both in the *Tennessee Baptist* and the *Baptist Standard*—and if he wants our opinion, formed by that testimony, let him say so, and he shall have it."

Beyond the River.

Shall we know in heaven those whom we have known and loved on earth? Shall we have such a recollection of the associations of this present life, as to realize there the fruits of usefulness here? These and similar questions our minds often agitate. The answer is found, less in any positive revelations than in what seems necessarily to follow from what is revealed on other subjects, with intimations, here and there, that appear to suggest an affirmative. When the Savior in his parables introduces scenes of the other world, we notice that he makes both the saved and the lost conscious of their former existence, and aware how their course of life here has affected their destiny there. So, likewise, in exhorting his hearers on one occasion to use well and wisely the means of usefulness which God furnishes, even in "the mammon of unrighteousness"—the talents and possessions which men so often use for unrighteous purposes—he shows that by doing good now, we may secure friends who shall, when we fail on earth, "receive us into everlasting habitations." This plainly indicates that the faithful shall meet in heaven the results of faithful labor; the saved and those who were the instruments of their salvation will rejoice together.

On this subject, a brother now gone beyond the river to the glorious and blessed land, has left behind him a few touching words, written only two days before his death. We allude to Rev. Zenas Freeman, of whose decease mention was made some time since. He died on the 26 of January last. On the 16th of that month he wrote to Rev. J. B. Olcott, of this city, a letter from which we make the following extract:

You ask my opinion whether the righteous in heaven will know the results of their labors on earth, and I feel inclined to answer you some as the venerable Ryland answered his good wife when she asked him if he believed he should know her in heaven. He said, "I know you here and do not believe that I shall know less in heaven than here."

I as firmly believe in the doctrine of the recognition of friends and of a high intelligence and moral consciousness in heaven as I believe anything, and we cannot conceive of such a state without associating it with the relations and bearings of our earthly condition and labors. Read that wonderful prayer of our Savior in 17th John and mark that rich behest secured to the saints: "And the glory which thou gavest me I have given them." What was that "glory?" Why it was the fruits, the amazing results of his mighty work of Calvary, carried out and developed through the labors of his people to the end of time; we are to share that with him. His glory could not be complete and full without the revelation there of all and every result developed through the instrumentality and labors of the weakest of his saints on earth. And methinks it will be the glorying of the faithful servant, not so much that the results of his labors are brought out to the light of heaven, as that they make up a part of the glory of Christ. It will be therein that his joy will be the joy of his Lord.—*Chris. Times*.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, March 24, 1859.

Professor W. S. BARTON is still in the field as agent for Howard College. Brethren continue to contribute liberally. The College is constantly increasing in popularity throughout the State.

Attacks upon the Southern Baptist Convention and its several Boards.

We promised last week to publish and review the late communication of Dr. Crawford in regard to our Southern Convention and its Boards. We beg the reader to turn to our first page, and read carefully that singular document. 'A clap of thunder in a clear sky,' would not have taken many of the Dr.'s friends at greater surprise than his signature to that production. So far as we have heard, they universally express the most unmingled regrets. But as he has seen proper to use the high and responsible position his brethren have assigned him in Georgia, that of President of Mercer University, to make this formal attack upon all our present missionary organizations, we deem it equally our duty and privilege to subject his views to a candid review, and defend our time-honored and cherished plans of benevolence from his, as well as the attacks of his collaborators in this contest, the editors of the Tennessee Baptist. We suppose that the great body of the Baptists in Alabama, and indeed throughout the South, will say that this is a contest which we cannot decline without grave censure. And while we enter it with a sad heart, we do so with the firm conviction, that in defending our present system, we are defending the wisest system of enlightened philanthropy yet devised for the spread of the Gospel. It is not a little humiliating that the old objections of our anti-missionary brethren are now reproduced—objections which were refuted by argument twenty-five or thirty years ago; and refuted by practice from that day till now—and the burden is laid upon us to fight the great battle of missions again. More than twelve months ago we pointed out the tendency of certain influences amongst us to practical anti-missionism—we were then thought by many good brethren to be uncharitable—the present development shows that our apprehensions were but too well founded.

But to our task. In September last, Dr. Crawford wrote an article on the polygamy question, in which he took occasion to suggest some views upon our present plans of missionary operations. He opens his present article by saying that he is "informed on high authority that these remarks have operated to the injury of the Foreign Mission Board," &c. We are only sorry that such a statement on such "high authority" has not left a happier influence upon the heart and head of so good and wise a man as Dr. C. But let that pass.

1st. Our present system, says Dr. C., "is unknown to the gospel." In the split between us and our brethren whom we call "anti-missionary," he observed in his September article, "there was right and wrong on both sides. We were right in supporting missions; they were right in maintaining that our mission machinery was unknown to the gospel." Observe, it is not alleged that our system is anti-scriptural—it is simply "unknown to the gospel." Well, will Dr. C. be kind enough to inform an intelligent religious public in what part of the Holy Scriptures the present system of conducting the Theological department of Mercer University is taught? What divine authority our Georgia brethren have for agents, a Board of Trustees, &c.? We believe he is connected with that department of the University. If it be said, these are mere circumstances incidental to the great object to be accomplished—the proper training of young men for the ministry—we say the same in regard to our present missionary plans. The denomination is engaged in carrying out the great commission of our ascended Savior, "Go ye into all the world and preach the Gospel to every creature;" and the aggregate of mere circumstances which attend the carrying out of that command do not constitute a part of that commission. The great duty of preaching the Gospel is always the same—the circumstances attending it may be varied. The mere agency which may be employed in collecting and transmitting funds to procure food and raiment for our missionaries, Foreign, Domestic, or Indian, is just as much a mere circumstance as is the manner in which they travel—on foot, horseback, railroad, ships, or what not. Is it presuming too much to say, that our blessed Redeemer supposes his people to possess a degree of common sense and holy zeal sufficient to "discern the signs of the times," and so avail themselves of the most efficient agencies to carry out his last great command? We think not.

But is it true, after all, that our pres-

ent system "is unknown to the Gospel?" What is the leading idea of the present system? Why simply this: An *intervening agency between those who have it in their hearts to give, and those whose necessities are to be supplied,—to solicit, receive, and disburse the benefactions of the one to meet the wants of the other.* This is, substantially, what our Boards and their agencies are engaged in doing. Is this idea altogether "unknown to the Gospel?" In the 6th chapter of Acts, the apostles directed the church at Jerusalem to "look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." I. e. the equitable disbursement of the benefactions of the church to the poor. What were these "seven men" but a Board of Managers, to all intents and purposes to whom was committed the secular interests of the church? Here is an agency, raised by divine command, between the giver and the receiver of "ministrations," for the two fold purpose of relieving the ministry of such burdens and of the more certainly reaching all the necessities of "their widows." We have no reason to doubt that this very Board of Directors or Deacons, disbursed to the Apostles their support from the common fund.—Is it "unknown to the Gospel?" to use a similar agency now, through which to supply those who have "gone far hence among the Gentiles to preach the unsearchable riches of Christ?" Can we not trust men whose piety and wisdom mark them as "filled with the Holy Ghost" with far more propriety than we can "commercial houses?"

2ndly. Bro. Crawford urges, in the second place, that "the system is unnecessary." This is just the plea urged by our anti-missionary brethren thirty years ago. They were urged to furnish a better plan—for they held in common with us, that the Gospel should be preached to every creature—they responded, that the churches, in their isolated condition, was sufficient, without any additional "machinery." We believed that in union there was strength. We acted upon our convictions—they acted upon theirs;—and now what is the result? They have well nigh passed away while we have more than doubled—perhaps trebled. While Dr. C. has his hand in will he please solve this "paradox?" If our brethren (the anties) who are not encumbered with our "unnecessary" "ponderous machinery," have decreased one hundred per cent. within the last quarter of a century, how long before all nations shall be subdued to the obedience of faith, by their agency?

But seriously: Is an agency, the object of which is to consolidate the benefactions of a denomination scattered over fourteen or fifteen States of this Union, upon the great object of missions throughout the world, an "unnecessary" agency? Was it ever known that so great an object, involving the co-operation of half a million of persons, in some form, was ever successfully carried on without the intervention of some agency to concentrate their energies upon that common object? Are we to reverse all the maxims of experience upon the subject of united effort? Shall we say "United we fall—divided we stand?" Or is it unnecessary to unite the denomination on the subject of missions? Who will say this? We cannot agree, therefore, with Dr. Crawford. All that has yet been accomplished in the great missionary enterprise, has been accomplished under the operations of our present system. We cannot—we dare not say, that the system to which, under God, we are indebted for these glorious results is "unnecessary."

3rdly. President Crawford affirms that "the system has been ineffectual." The Tennessee Baptist pronounces it "a failure." This is a grave charge; and if it can be sustained, in connection with the two preceding ones, the whole system ought to be abandoned at once. Let us substitute the meaning of these words into the proposition and see how it will sound: The system of modern missions has not produced its proper effect—it is vain and fruitless: Or, it is totally defective! Is this true?

We regret that we have not at command the necessary statistical information so as to enter somewhat into detail upon this subject. We have enough at command, however, as we think, to refute this allegation quite effectually—at least so far as domestic and Indian missions are concerned; for be it remembered that Dr. C. declares that the "views he entertains applies as well to the Domestic Board" as to the Foreign Board.

And here we wish to enter a solemn caveat to the introduction of the present troubles among our northern brethren in reference to their missionary operations into the discussion of this subject. It is both unfair and irrelevant. We separated from them for the sake of peace; and are we still to be annoyed with their reckless agitators, whose only happiness seems to consist in disturbing others? There is no similarity whatever between the North and the South, in the present condition of their

respective missions. The Northern Missionary Union is largely in debt—the Boards of the Southern Baptist Convention are entirely free from debt.—The wildest confusion reigns among our Northern brethren, by confounding their several benevolent enterprises with each other—no such confusion is pretended to exist in the South. It appears to be the settled policy of the Board of Foreign Missions in the North to place the Missionaries as far as possible from the churches, thus making them strictly amenable to the Board.—It is the policy of the Foreign Mission Board of the Southern Baptist Convention to bring their missionaries into the most vital and intimate connection with the churches, thus securing for them more certainly the sympathies, the prayers, and the support of our brethren. Indeed many of them are supported by Associations and Churches.—Why then should these Northern feuds be held in *terror* over our heads, to frighten us into the abandonment of our present cherished plans? Is there any thing amongst us, aside from this Nashville faction, which bodes similar evils in our peaceful Southern churches to those which now distract the North? We cannot sympathize in a movement which depends for its success upon the presumed existence of such a wild, reckless experimenting spirit amongst our churches, as drove the South from the old Triennial Convention, and as now threatens the very existence of the Missionary Union in the North.

But to our subject—the alleged "failure" and inefficiency of our present system. There is a certain kind of stubbornness in "figures and facts," which we apprehend may test the logical powers even of President Crawford. Let us look at some of them, as connected with the operations of the Domestic and Indian Mission Board, in each of its departments:

Within twelve years last past (except the last year, which we learn has been even more prosperous in some respects than any preceding,) there have been 885 Missionaries commissioned—there have been in the same period 173 churches constituted by these Missionaries—there have been 148 ministers ordained—these Missionaries have organized 689 Sabbath Schools—there have been erected 122 meeting-houses—and there have been 13,000 persons baptized—these are the fruits of the operations of the Domestic and Indian Mission Board, in each of its departments:—And yet the organization under which all this has been effected is pronounced a "failure" by the Tennessee Baptist—it is "unnecessary" and "ineffectual" responds Dr. Crawford!! An agency which has, under God, added more members to our churches within twelve years than there now is in either of the States of Louisiana, Texas or Arkansas, we believe, pronounced a "failure" by Mr. Graves, and "ineffectual" by President Crawford!! If there be joy in heaven when one sinner that is converted, there ought to be joy on earth when *thirteen thousand* or more are converted. And yet if an agency which God has owned to accomplish this amount of good is a "failure" and "ineffectual" on earth, what is it in heaven?!!

We regret that we have not just at hand more accurate information in regard to our Indian Missions. We all know, however, that God has blessed "his mission, under the operation of our present "system," in a most extraordinary manner. We have been far more successful among the Indians in the West than all other denominations combined. Under the labors of the devoted Buckner and his associates, within the last few years, we suppose there have not been less than twelve or fifteen hundred Indians added to our churches. The gracious work among the Creek Indians is almost without a parallel in the history of modern missions. It may almost be said that a "nation has been born in a day." And yet the system under which all this has been accomplished in an incredibly short time has been pronounced a "failure" by the Tennessee Baptist—"ineffectual" echoes Dr. Crawford!!

In regard to Foreign Missions, we have also to regret that we cannot at the instant lay our hands on the last and most accurate information. We must content ourselves to state round numbers. We wish as sincerely as Dr. C. that our Foreign Missions had been more successful. But we are to abandon them because we have not done as much as we ought to have done? That the dissolution of the Southern Baptist Convention and the abandonment of its Boards would result in a practical relinquishment of the missionary enterprise, we do most religiously believe. The alternatives are, in our judgment, either the Convention and its Boards, or no missions. The only denomination of Christians in the South at least that has no "machinery," no Conventions and no Boards, is the Anti-Missionary Baptists, and judge ye, reader, how long it will take them to carry out the commission of our blessed Lord.

But to our facts.—The Baptists of the United States have missions in all

the Grand Divisions of the globe—in Canada, Oregon, New Mexico and Hayti—in France, Germany, Denmark, Sweden and Norway—in Western and Central Africa—in Southern India, Assam, Burmah, Siam and China. In these Mission Churches there are over twenty five thousand members, converted from heathenism. During the last year there were over four thousand converts added to these churches. Besides all this, the Bible has been translated into languages in Asia spoken by nearly one half of the people of this globe, largely by the instrumentality of Baptist missionaries. Then there are the Sabbath and day schools, book and tract agencies, &c., connected with these several stations, all which, it is believed, is preparing the way for a future harvest that will ere long fill every Christian heart with "joy unspeakable." And yet our whole missionary "system" is a "failure," says the editor of the Tennessee Baptist—it is "ineffectual" answers the President of Mercer University!!! Of the letter of Dr. Crawford could be suddenly wafted upon the wings of the wind to our several Foreign Missionaries, and they could be assured that it spoke the sentiments of the great body of their brethren in the United States, how it would sick their hearts and paralyze their zeal!

What strikes us with no little amazement in the document we are reviewing is, the manner in which Dr. C. attempts to make out his charge of "inefficiency." Instead of appealing to moral statistics—those to which we have alluded—he contents himself by appealing to mere pecuniary statistics. He attempts to show that because the Baptists have not given as much money as they ought to have done, the system is wrong? By a similar process of reasoning, we humbly submit, the Doctor can prove any system wrong which requires to be worked by our fallen race. When was it ever known that man did all that he ought to do under any system? Whatever the Baptists are now doing under the present system, is just that much more than they were doing before they adopted it. Dr. C. calls his system, (very improperly by the way, we think) the "gospel system" which appeals to man as an individual to do all he can for his Master's cause." Is not this the very system from which we emerged when we first entered the missionary work? Did not the gospel then "appeal to man as an individual to do all he could for his Master's cause?" And what did he do? Just nothing at all in the great work of sending the gospel to the heathen!! And is this the system to which Mr. Graves and Dr. Crawford wishes us to return? And by the way, the Doctor will have to prove that our present system does not "appeal to man as an individual to do all he can for his Master's cause." We had thought that this was its advantage over the old plan. Will Dr. C. please inform us if he ever knew any great Christian enterprise commenced and carried out without "union and cooperation?"—How was it in the erection of Mercer University? Did Father Mercer feel "trammelled" in the magnificent donations he made to that institution "by talking about co-operation" at the several Georgia Conventions, at which its interests were discussed? Let Georgia Baptists answer.

Moreover, everybody knows, or ought to know, that it is the settled policy of the Foreign Mission Board to have every Missionary sent out by them supported by some distinct Association, church, or individual; thus appealing to them as individuals, as Dr. C. would say, "to do all they can for the Master's cause."

"The cause of Missions is the cause of Christ." This has grown into a proverb amongst all Christian people except the anties. This glorious cause has reached its present position under the present "machinery" as it is called—Conventions, Boards, Agencies, &c., &c. Dr. Crawford and his Tennessee coadjutors in this attack think that an enterprise which has reached its efficiency by a given system of means and agencies can better accomplish its objects without that system! That by dissolving our Conventions and Boards, and "appealing to man as an individual," &c., we will be vastly more successful! Well, there is fortunately at hand an instance of the practical workings of this system right under the auspices of his Tennessee friends. There is in the State of Tennessee a Missionary organization known as the General Association. It was organized under the agency of such men as Dr. Howell, the late P. S. Gayle, &c., &c. During Dr. Howell's connection with that body before he went to Virginia in 1850, it accomplished a noble mission. I 1846 it employed 17 missionaries. And thus it continued to prosper until the doctor left Tennessee. Now mark what follows, under the leadership of the man—J. R. Graves—who, in connection with Dr. Crawford, is seeking the dissolution of the S. B. Convention and all its Boards: For the year 1851, during a part of which Dr. Howell was in Tennessee, the State Mission Board raised \$685.40. The year before (1850)

they raised nearly double that amount!—But what will the reader say at the following figures, showing the masterly operations of the "gospel system" (!) which appeals to man as an individual, not "trammelled" by "ponderous machinery!"

In 1852 the State Miss. Board raised	\$500,000.00
In 1853 " " " "	000,000.00
In 1854 " " " "	000,000.00
In 1855 " " " "	000,000.00
In 1856 " " " "	000,000.00
In 1857 " " " "	000,000.00
Grand Total for four years	\$2,000,000.00

We have no accurate information for 1854 and 1855, but suppose these years will not materially vary the foregoing figures. And this would just about be its practical workings were it adopted by the denomination at large.

In 1857-8, Dr. Howell returned to Tennessee, and with the aid of a few noble spirits, they resuscitated the "old machinery," and set it agoing again, and lo! in one year the State Mission Board, of which Dr. H. was the President, we believe, raised in cash and good pledges over \$400,00!! At the last session of this General Association at Lebanon, Dr. Howell and his church were kicked out of the body—what they will do now—whether they will return to the so-called "gospel system," or not, remains to be seen. So much, then, for the practical workings of the "gospel system" (!) of Dr. C., as tested by his Tennessee friends! We are indebted to an article in the last Baptist Standard for the above figures—an article, by the way, we will publish soon, for the satisfaction of our readers.

Now, if the Southern Baptist Convention and all its Boards ought to be dissolved, because they do not embrace the "gospel system" (!) of course all our State Conventions, nay, our district Associations, ought also to be dissolved for the same reason. There is no more authority in the New Testament for one than for the other. They all proceed upon the principle that "in union there is strength"—that if "one can chase a thousand, and two put ten thousand to flight," it is better for two to unite and "put ten thousand to flight," than to remain separate and only "chase a thousand" each. May we ask our brethren seriously, if they are ready for this hazardous experiment?

There is still another aspect in which we should like to contemplate this whole question, had we time and space. It is the effect of the Missionary spirit upon the churches at home. Truly have we tested the truth of the divine declaration, "it is more blessed to give than to receive." Since the spirit of missions has entered our churches, the "little one has become a thousand"—the "despised sect" has become one of the two most powerful religious denominations in the New World. And we are now in the midst of a career of prosperity unparalleled in our history. Instead of pulling down our present "system," let us rally to its support with an enthusiasm worthy of the cause committed to our hands. Instead of weakening each others' confidence in mere "machinery," let us strengthen each others' faith in the "exceeding great and precious promises" which invite us to labor in the vineyard of the Lord.—Instead of pausing to listen to the hoarse cry of "failure" and "inefficiency" let us "thank God and take courage" for what He has enabled us to do, and redouble our energies for the future. Instead of dissolving our general Convention and all its Boards, and throwing everything upon the rough sea of experiment, with every presumption against us, let us come to the next meeting of that body with hearts and minds enlarged, imbued with the spirit of Christ, and attempt still greater things for God, and expect still greater things from God. Let us do this in the spirit of our Master, and then all the missiles aimed at our "system" by open enemies or mistaken friends, will return upon those who shoot them, and thus vindicate the divine promise "no weapon formed against her shall prosper."

We venture a single suggestion to all these malcontents: Baptist churches and members of Baptist churches are perfectly free to pursue their own unbiased volitions in all these matters. Let all those who agree with Dr. Crawford and Mr. Graves adopt their so-called "gospel system," and do all they can to spread the gospel among the destitute at home and abroad; and let the friends of the Convention and its Boards pursue their plan. When they have tested the efficacy of their new plan, and its great superiority to our plan shall appear, it will be time enough to ask Southern Baptists to adopt it. Thus will they show "a more excellent way," and we shall know the intrinsic value of the "machine" for which we are asked to exchange the present one. No body will object to their sending out a thousand missionaries annually on their plan, if they can do it. Nay, we vouch that every friend of the Convention and its Boards will rejoice in a "consummation so devoutly to be wished." Thus will we be able "to provoke one another to love and to good works." They have given us the *theory*—we now want the *practice*. We want *living* epistles—not merely *written* ones—"known and read of all men."

And now, expressing our sorrow and regret, that a good man, who presides over an institution of learning, bearing the honored name of one, the impress of whose great intellect and noble heart has been left upon our present "system" of missions, Domestic and Foreign, should deem it his duty and privilege, from such a position and at such a crisis as this, to aim such a blow at that system—we take leave of the subject for the present. We shall recur to it as often as the exigency demands.

We are much gratified at the noble stand the Christian Index has taken upon this mission question. The editor says: "We shall regard the dissolution of the Southern Baptist Convention as the death knell of both Home and Foreign missions, and if the Index cannot aid in maintaining the *entirety* of that body—of which every Southern Baptist should be proud—we shall advise, as an appropriate heading, the imprint of an immense conch, of the HARDEST KIND, in place of the German caption it now has, as a suitable motto of 'Hardshell' supremacy."

The name of Rev. Joseph Walker is a tower of strength in Georgia, and indeed throughout the South, on the mission cause. The conflict may be fierce, but it will be short, and the triumph complete.

The Deed is Done.

The Great Iron Wheel of a Council has rolled over the action of the First Baptist Church in Nashville, which excluded J. R. Graves, for "grossly immoral and unchristian conduct, in four distinct cases," on Thursday evening the 10th inst., declaring the action of said First Church "was unscriptural, and without a parallel even in a heathen country." Thus, it appears, that the man who has created such an excitement by writing and publishing the Great Iron Wheel of Methodism, has made one in Nashville, with which to crush the action of an independent Baptist Church! Is the calling of an *ex parte* Council to set aside the action of an independent Baptist Church an Old Landmark? Or is it a modern survey, with Pedobaptist instruments, to meet a pressing emergency? No Baptist Jacobstaff was employed in that survey. Up to the date of Mr. Graves' Council Baptists had taught and had written that a Baptist Church was independent of all Synods, General Assemblies, Annual Conferences, Ecumenical Councils, Provincial Councils, &c.; that each Church, under Christ, could do its own business, and its acts were final. But Mr. Graves, "the great exponent of Baptist principles," has enlightened the Denomination by calling a Council to overhual the proceedings of a Church who unanimously expelled him from her fellowship, for "grossly immoral and unchristian conduct." The thing is almost without a parallel in the history of Baptist Church Polity. Are any so blind they cannot see that such a Council is a power above Church power, and utterly without Divine authority? Is it not a different organization from a church, and impudently arrogates the right to approve or disapprove, confirm or reverse the action of the Churches of Jesus Christ? This is downright Popery in Baptist Churches in the nineteenth century. It destroys Baptist independency, and inaugurates a self-constituted oligarchy.

Now, if a minister or member refuses to be tried by his church and his church expels him, as in the case of Mr. Graves, and he, after expulsion, calls a council of his own friends, and they disannul the act of expulsion, others, yea, all expelled persons may do the same, and the independent form of Baptist Church Government becomes utterly powerless.—Baptists have held, theoretically and practically, that a Baptist Church, acting under Christ and his apostles, was the highest tribunal on earth, and from its decisions there could be no appeal to a higher power. Is Mr. Graves' case to be an exception? If so, others, with equal propriety, may claim it, and the results are easily seen. Allow one precedent of the kind, the reins of Baptist Church Polity are cut, and anarchy, of the wildest kind, will follow.

If Baptists are to have a different Polity, a new Landmark, let the whole denomination set it up, and not one individual. If it is to be a Synod, General Assembly, Annual Conference, Ecumenical Council, Provincial Council, or the like, let the denomination first repudiate their Congregational or Independent form of Church Government, and then in a "Committee of the Whole," let them adopt the other, be it Presbyterian, Methodist, Episcopal, or Roman Catholic. Mr. Graves and his handful of excluded Baptists in Nashville must not do it for the whole body of Baptists. The truth is, if Baptists inaugurate Councils in their disciplinary decisions they will cease to be Baptists, and will follow in the wake of Pedobaptist Hierarchies. Baptists have suffered enough from the Councils of Popery and Pedobaptists to have no inkling after them, we had flattered ourselves; but here is the great opposer of Pedobaptists aping them in their ecclesiastical councils.

The action of this Council is making us a hissing and a by-word among other denominations. They see Mr. Graves, who has been a bold defender of Baptist Polity, repudiate it when it is to be tested in his own case, and they behold him exalt a *post mortem* Council, of his own choosing, above it. No wonder they look on and say, "Aha! Aha! Where now is your much boasted Democratical Church Government?" But this *post mortem* Council cannot reverse the action of the First Baptist Church in Nashville, and restore Mr. Graves to fellowship in the Denomination. He stands as an excluded Baptist and will be so regarded until he is restored by the Church that expelled him, and not by an *ex parte* Council.

Here we dismiss the subject, for the present, by extracting a paragraph from page 311 of the Iron Wheel. Mr. Graves was then sound on Baptist Polity, but alas! "How are the mighty fallen!" Read the following from the pen of Mr. Graves, and see how it agrees with his late conduct, in refusing to be tried by the Baptist Church in Nashville, and then of calling a Council to reverse its decisions.

"In the Baptist and Congregational Churches, the sovereignty resides in the whole body of members, without distinction of sex or age. All are equal and possessed of equal rights, equal authority and power. The Baptist Churches are pure democracies, and the only form of purely democratic government in the world. Each Church—the congregated membership—calls and dismisses its pastors, receives, discharges, disciplines and excludes its members. Before the whole church the account of a member is tried. The Bible alone is the criterion, it being the only rule of faith or practice acknowledged. The decision of a majority is the ultimate verdict, and since the church is independent, there is no power above it, and consequently there is no appeal from its decisions; which agrees with Matthew xviii:—'If he will not hear the Church, let him be unto thee as a heathen and a publican.' The church can reconsider her act, whenever a majority can be found in favor of it."

In view of the condemnation of Mr. Graves by his own pen, he may well exclaim, in the language of the astonished Ezekiel, "O Wheel!"

Mission Church, Mobile.

We call the attention of our readers to a communication from Rev. P. I. COLLINS, the pastor of this Church. The little band of brethren composing the body need aid. That they deserve it no one will question at all acquaintance with the crying wants of that city, Commercial Emporium of our beloved State. In a private note bro. Collins says,—"We have doubled our membership since I accepted charge—present number 145." A little aid from our brethren just at this juncture will lieve bro. C. of a mountain weight, we doubt not will result in building up in a short time another strong Baptist Church in Mobile. Success attend this effort!

Mr. "BENJAMIN F. HOLLY," who figures so conspicuously in the "Ecumenical Council" of Mr. Graves, has been for many years, we believe, an excluded Baptist. His case will be attended to in a week or two. It is another "Heldren" case, perhaps worse. But was such men step forth to blacken the character of good men, it is due to public—it is especially due those who they traduce—to know who they are. Mr. Holly will have no body to back but himself.

The Sects vs. the Baptists.

This work of Dr. J. S. BAKER is out, and we shall receive a supply in a few days. Send on your orders now for the work will go like "hot cakes." Price—in paper covers 50 cents, postage 2 cts.;—in muslin covers 65 cents, postage 5 cents.

Foreign Mission Board.

Dr. JETER has published an elaborate statement of the receipts and disbursements of this Board from its organization until now, from which it appears, says the Christian Index, that the expense of all kinds of agencies do not quite reach nineteen per cent.!! So much for the charge of the editor of the Tennessee Baptist that our "ponderous machinery" amounted, first, to 60 per cent., and when driven from this position the total amounted to at least 40 per cent. We think he will next take remains a

COLUMBUS, 17 March, 1859.
MESSRS. EDITORS: My attention has been directed to an error in the notice I forwarded you of the meeting of the Georgia Baptist Convention at this place. I should have designated Friday before the fourth Sabbath in April as the day, in place of the third. Please correct the original notice, and call attention to the error. Truly yours,
W. C. GRAY

For the South Western Baptist.

The Missionary Church.

MOBILE, ALA., March 9, 1859.
BRETHREN EDITORS: At our late meeting we were much encouraged and refreshed by the indications of Divine presence and blessing. The Church has

SOUTH WESTERN BAPTIST

The Family Circle.

Learning to Play Cards.

We commend the playing to those parents who introduce their children to dangerous pastimes. What is here said of playing cards for amusement may be applied to dancing—learning to dance for gracefulness and home exercise. Some things more readily run into abuse, and sin, than others. We quote from the Congregationalist Herald:

Where is the source of all the evils of gambling? What is the fountain from which these bitter waters flow? Are we wrong in answering that they all come from learning to use the tools of the gambler? We know there are many who will at once take issue with us, and will say that there is no harm in learning to play cards, and no harm in playing cards socially, and merely for amusement. Some parents hold this opinion, and practice upon it in the training of their children, defending themselves by saying that as long as they do not play for money there is no harm done. But gambling does not depend entirely on the love of gain, as their defence assumes. There are three main supports for gaming—the love of excitement, the love of gain and the love of triumph. Some persons gamble mainly because they have excitement of some kind. They have become habituated to it, and cannot live without it. It must be intense excitement, too, or it will not more satisfy their cravings than baby cordials will an old toddler. This habit of mind becomes so inveterate that all the innocent pleasures of domestic life and friendship are insipid—the love of wife and children, the joys of the fireside, and the companionship of good books, are as nothing. And when men and women are taught in their youth to find their excitement in games of chance, although no money is staked, they are put on the direct road to gambling; for sooner or later such playing will be found to need the stimulus of some wager to call out the best efforts of the players, and give zest to the game.

Moreover, these parents who teach their children to play cards at home, rob them of their best defence against the arts of the gambler abroad. Their sons are not always to remain at home. We are travelling people, and the wandering propensity is increasing upon us. We have journeyed more than our fathers, and our children will journey more than we. We know not but to what company they will fall. But they will of course be met by the accomplished gambler, travelling in the disguise of a gentleman. They will be politely asked to play cards. If they are able to reply, "we know nothing about cards," they will be armed as with a coat of mail against temptation. The man who should after all unmask himself as a professional robber.

On the other hand, look at the young man who has by private practice gained a knowledge of this art. He is travelling on the steamboat or writing at the hotel. Time hangs heavy on his hands. He is approached by the smooth spoken gambler, and invited to take a game for amusement, just to pass away the time. He may feel like declining—may reflect that he does not know the stranger nor what may be his designs. But how can he excuse himself? He tries to get up some sort of an apology, but when met with the question, "You do play, do you not?" he cannot say "No," and when the next question follows, "What are your objections to playing with me?" the refusal begins to take the shape of a personal affront, etc.

A party is made up, and he is one of them. The game begins merely for amusement. But soon it is suggested that he want something to drink—some beer, or ale, or wine, or something stronger still, and, moreover, as they are to spend the evening, they shall want oysters or other refreshments, and they may just as well add a little to the life of the game by playing for the drinks and the oysters. If your young man hesitates he is asked what difference it makes how the oysters are paid for, and if he is willing to stand his portion of the slight expense if his party should chance to be beaten, he is asked if he is going to be so puritanic as to object to such a little thing. Ashamed to stand alone in so small a matter for the sake of principle, he yields, and for the first time in his life he gambles.

By daybreak he may have gone on to the oysters to the value of the oysters in money, and from that amount to double that amount, or to treble or quadruple that amount, or to all his money, or his whole fortune. These steps are all easy after the first one. They involve no other principle than the first, and may all be expected, if not immediately, yet in due time. When we see a young man taking that first step, we always see the spectral forms of despair and suicide looming up in the not distant future before him.

And who will be responsible for his destruction? O! will it not be those fond parents who stripped him of his defensive armor against the wily attack of the gambler, when they taught him how to play cards?

"Tom-Boys."

Physical education, we are glad to say, is getting to be appreciated, and it is really "getting out of date" to be effeminate. We remember the girls we used to hear called "Tom boys."—We have watched their develop-

ment as women. We have never yet known one who has proved unworthy the best and most noble title that can be given one of the sex—a true woman.

They do not become formal, cold, automatic drawing-room ornaments, and are never called "ladies" (we are getting to despise that word) as that term is commonly received. We find the following apropos here. Morris or Willis wrote it:

"The 'Tom boy' is an eager, earnest, impulsive, bright eyed, glad hearted, kind souled specimen of the *gemma femina*. If her laugh is a little too frequent, and her tone a trifle too emphatic, we are willing to overlook these for the sake of the true life and exulting vitality to which they are the 'escape valves'; and, indeed, we rather like the high pressure nature which must close off its superfluous 'steam' in such ebullitions. The glancing eye, the glowing cheek, the fresh, balmy breath, the lithe and graceful play of the limbs, tell a tale of healthy and vigorous physical development which is nature's best beauty. The soul and the mind will be developed also in due time, and we shall have before us a woman, in the highest sense of the term.

When the 'Tom boy' has sprung up to a healthful and vigorous womanhood she will be ready to take hold of the duties of life, to become a worker in the great system of humanity. She will not sit down to sigh over the 'work given her to do,' to simpler nonsense, languish in ennui, or fall sick at heart, but she will ever be able to take up her burden of duty. In her track there will be sound philosophy; in her thoughts, boldness and originality; in her heart, heaven's own purity, and the 'world will be better that she has lived in it.' To her allotted task, she will bring health, vigor, energy and spirits, and these will give her both the power and the endurance, without which life must be, in some respects at least, a failure.—*Emery's Journal*.

Errors in Speaking and Writing Corrected.

Do not use *vacation* for *vacancy*; the latter signifies occupation, employment business; the former whatever withdraws or diverts us from that business.

It was impossible not to suspect the *veracity* of this story; it should be, *truth* of this story; *veracity* is applicable to persons only.

I had rather walk; it should be, I would rather walk; had denotes past possession, not will or desire.

I doubt not but I shall be able; it should be, I doubt not that I shall be able.

He was too young to have felt his loss; it should be, to feel his loss.

I seldom or ever see him now; it should be, I seldom or never, or seldom if ever see him now.

Do not say *rather childish*, rather *saltish*, as the termination *ish* and the word *rather* have the same meaning; such expressions, though very common, are tautologous.

I expected to have found him; it should be, I expected to find him.

I intended to have visited him; it should be, I intended to visit him.

I hoped you would have come; it should be, I hoped you would come.

I rode in a one-horse *shay*, it ought to be I rode in a one-horse *chaise*; there is no such word as *shay*.

He can write better than me; say, than I.

When two things are compared, we must say, the *elder* of the two, not the *eldest*; the *richer* of the two, not the *richest*; my brother is *taller* than I, not the *tallest*.

Though who is applied to persons, and which to inanimate things, yet to distinguish one of two or more persons which must be used; which of these ladies?

The observation of the Sabbath is a duty; it should be, the observance of the Sabbath; *observation* means remarking or noticing; *observance*, keeping, or obeying.

A child of four years old; it should be, a child four years old, or, aged four years.

The negligence of this neglect is exposed; it ought to be, the neglect of this &c.; negligence implies habit; neglect expresses an act.

No man had ever less friends; it should be, fewer; less refers to quantity.

Be that as it will; it should be, be that as may.

The above discourse; it should be, the preceding discourse.

The then ministry; it should be, the ministry of that time.

All over the country; it should be, over all the country.

Provisions were plenty; say, plentiful.

I propose to visit them; it should be, I purpose to visit them.

I leave town in the latter end of July; omit the word *latter*.

I should have very much liked to have seen him; it should be, to see him.

He plunged down into the water; omit the word *down*.

We must do this last of all; omit of *all*.

Where is it? says I to him: it should be, said I to him.

"As much as lieth in you live peaceably with all men."

A soft answer turneth away wrath; but grievous words stir up anger."

"Let the peace of God rule in your hearts, and be ye thankful."

"Blessed are the peacemakers, for they shall be called the children of God."

We are never so unfortunate or so unhappy as we think ourselves.

A Special Sermon.

TEXT—MALT.

The Rev. Dr. Dodd, a very worthy minister, who lived a few miles from Cambridge, Eng., had rendered himself obnoxious to many by frequent preaching against drunkenness. Several students meeting him on a journey determined to make him preach in a hollow tree, which was near the roadside. They accordingly told him that, having preached against them, they would give him a text of their own choice, and it should be malt.—He remonstrated on the short notice. They would take no denial. He then commenced: "Beloved, let me crave your attention. I am a little man, come at short notice to preach a short sermon on a small subject, in an unworthy pulpit to a slender congregation."

"Beloved, my text is Malt: I cannot divide it into two words, it being not one, nor syllable, it being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four: M-A-L-T."

"M, my beloved, is moral: A, allegorical; L, literal; T, theological."

"The moral is set forth to teach you drunkards good manners; therefore, M, masters; A, all of you; L, listen; T, to my text."

"The allegorical is when one thing is spoken, and another is meant.—The thing spoken is Malt—make M your master; A, your apparel; L, your liberty; and T, your trust."

The literal is according to M, much; A, ale; L, little; T, trust.

"The theological is according to the effects it works; and these I find to be of two kinds; first, in this world; and secondly, in the next. The effects it works are, in some, M, murder; A, anger; L, looseness of life; T, treason. In the next world, M, misery; A, anguish; L, lamentation; T, torment."

And so much for this time and text. I shall improve this, first, by way of exhortation: M, masters; A, all of you; L, leave off; T, tipping;—or secondly, by way of excommunication: M, masters; A, all of you; L, look for; T, torment;—thirdly, by way of caution, take this: a drunkard is the annoyance of modesty, the destruction of reason, the brewer's agent, the innkeeper's benefactor, his wife's sorrow, his children's trouble, his own shame, and the monster of a man." He then concluded the sermon, and the young men, thanking him, professed more by that short discourse, than from any other they had ever heard before.

Maxims for Married Women.

A young lady being on the point of marriage, applied to a young friend for a set of rules to guide her in her new condition. The following were presented to her in reply:

1. Avoid all thoughts of managing your husband.
2. Never try to deceive or impose on his understanding, nor give him uneasiness, but treat him with affection and respect.
3. Remember, that husbands, "at best, are only men, subject, like yourselves to error and frailty. Be not too sanguine, then, before marriage, or promise yourself happiness without alloy.
4. Should you discover anything in your husband's humor or behavior, not altogether what you expected or wish, pass it over. Smooth your own temper, and try to mend his, by attention, cheerfulness and good nature.
5. Never reproach him with misfortunes, which are the accidents and infirmities of human life, a burden that each has engaged to help the other in supporting, and to which both parties are equally exposed; but instead of our murmurings and reflections, divide the sorrow between you, make the best of it, and it will be easier to both.
6. It is the office of the softer sex to smooth the troubles of the other.
7. Resolve every morning to be cheerful that day, and if anything occur to break your resolution, suffer it not to put you out of temper with your husband.
8. Dispute not with him; but rather deny yourself the trifling satisfaction of having your own will, or gaining the better of an argument, than risk a quarrel or create a heart-burning, which it is impossible to see the end of.
9. Implicit submission in a man to his wife, is ever disgraceful to both; implicit submission in a wife to her husband, is what she promised at the altar—what the good will reverence her for, and what is, in fact the greatest honor she can receive.
10. Be assured, a woman's power, as well as her happiness, has no other foundation than her husband's esteem and love, which it is her interest, by all possible means, to preserve and increase.
11. Enjoy with him his satisfaction, share and soothe his cares; and with the utmost assiduity, conceal his infirmities.
12. If you value your own, and your husband's ease, let your expenses and desires be ever within reach of his circumstances; for if poverty should follow, you must share the evil.
13. Be careful, never to give him any cause of jealousy.
14. Let not many days pass without serious examination into your conduct as a wife, and if, on reflection, you find yourself guilty of any foibles or omissions, the best atonement is to be more careful in the future.

We are never so unfortunate or so unhappy as we think ourselves.

R. R. R. NO MORE PAIN, NO MORE SICKNESS, NO MORE RHEUMATISM, OR STIFFNESS OF THE JOINTS, LAMENESS, HEADACHES, ACIDITY, OR SUFFERING FROM OTHER DULGENT INFIRMITIES.

The Rapid and Complete Efficacy of RADWAY'S READY RELIEF.

In instantly stopping the most excruciating Pains and Aches, Burns, Scalds, Cuts, Wounds, Bruises, &c., &c., &c., renders it important that every family keep a supply of it in the house.

It is a simple, safe, and reliable remedy for all sudden attacks of sickness. Thousands of lives of persons have been saved by its timely use, who were nearly seized in the night time with Chills, Spasms, Vomiting, Cholera, Yellow Fever, and other violent diseases, and averted this fearful and often fatal attack by the timely use of this simple and reliable remedy.

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