

SOUTH WESTERN BAPTIST.

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

\$2 00 PER ANNUM, IN ADVANCE, OR
\$2 50 AT THE EXPIRATION OF THE YEAR.

VOL. 10--NO. 46.

TUSKEGEE, ALABAMA, THURSDAY, MARCH 31, 1859.

50 NOS. IN A VOLUME

The South Western Baptist
PUBLISHED EVERY THURSDAY MORNING,
BY
THOMAS F. MARTIN.

JONES, TALIAFERRO & CO.,
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For the South Western Baptist.

Passages in the Life of an Old Georgia Preacher.

NUMBER 7.

It is time I have drawn these sketches to a close. My object in writing them has been to magnify the grace of God in my own experience and in that of others, whom I have had occasion to mention. I began life poor, and with a very slender education. If any Baptist minister in this State, except in cities, had ever depended solely upon the ministry for a support, the fact has never come to my knowledge. The universal idea was, that a man who "gave himself wholly" to this work, depending on the churches for a living, would come to want. Looking to God for direction and aid, I set out determined to test this matter fully. I have tried it for thirty years; and now when the Master, whom I have served so poorly, seems to inquire, "Lacked ye anything?" I am constrained to answer, "Nothing." I have never engaged any in secular business which would at all interfere with my ministerial duties. Yet my family have ever lived in comparative comfort, and it has been my unspeakable privilege to educate our six children as thoroughly as the best schools and colleges in the State would do it. In accomplishing this, I have received little or no aid in the way of charity, having neither sought it nor desired it. My object has been to prepare them for usefulness in the cause of Christ, if he shall see fit to honor them in this way, even in the humblest walks of life. It has been my happiness to bury five of them "with Christ in baptism," and I trust that, when he shall make up his jewels, not even one of them will be missing. Surely I have been greatly blessed, and ought to be most humble and grateful of men! There is nothing of which I am more fully convinced than that preachers, who devote themselves wholly to their high and sacred calling, will not lack anything really needful for them. How many even of those who have been educated for the ministry by the charity of the saints, have turned aside after worldly pelf, and have been so swallowed up in these things as to destroy their usefulness for life! Whenever all the heresies of the cross shall become willing to be poor for Christ's sake, then shall the righteousness of the church "Go forth as brightness, and the salvation thereof as a lamp that burneth." Avarice is the sin of the present age, and the curse of the Church in these modern times. Not until those who minister at the altar wash their hands of this abomination, shall they who present their offerings "bring all the tithes into the store-house." If the priests are avaricious, what else may be expected of the people!

Forty years ago there were not exceeding fifteen thousand Baptists in Georgia. Now there are not less than ninety thousand. Then, we had scarcely an educated man in the State: Now we have hundreds, if not thousands, who would not suffer by comparison with men of any other denomination, or of any profession. Then we were a poor people, despised of all men: Now there is taxable property in the hands of our brethren in this State, amounting to not less than one hundred million of dollars! All these things have the Lord done for those whom I delight

to call "my people," and that too, in my day. Verily, we are the people, upon whom the ends of the world have come.

Human nature is prone to extremes. Our fathers, as a general thing, placed but little value on education, especially on theological education. Many of them had a holy horror of Theological Seminaries. They went to an extreme one way. Now the opinion is becoming prevalent that no man can preach the Gospel who has not received both a literary and theological training. He must be able to write out his sermons after the most approved models, or at least prepare copious notes and use them in the pulpit. This is going to the extreme the other way. Those men will ever be most successful in preaching the Gospel, who study the Bible most prayerfully, and who are most imbued with its spirit, when they proclaim its truths. Botsford, the Marshalls, the Mercers, and many others of our most powerful preachers, were men of limited education. My prayer is, that we may follow them as they followed Christ. Amen!

HARRISON.

For the South Western Baptist.

BRETHREN EDITORS: In my last I promised to say something more about my trip to Apalachicola. I stated that I had gone there, at the earnest solicitation of the Church, to hold a series of meetings. I got there on the Saturday night before the 2d Sabbath in February, and labored until the night of the 3d Sabbath. My congregations were good all the time. Many of the other denominations attended occasionally and some all the time. But neither of the pastors and very few of the leading members of the other denominations showed me any favor either in word or action. They did not attend my service, and I have every reason to believe that they discouraged others from doing so. Mr. Flag, the Methodist minister in charge, went so far in his opposition as to commence a series of meetings in his own house of worship. He continued, however, only three nights. Whether he was induced to stop these meetings from a conviction of his own conscience that he was influenced more by a desire to retard the progress of Baptist principles and interests than to promote the glory of God, or whether his own people and the community saw and spoke so plainly of his motives and designs in trying thus to crush a weak, but equally with himself a respectable and Christian denomination so that policy required that he should cease these opposition meetings, I know not. It is to be hoped for his own good, however, and for the sake of Christianity, that it was the former of these. If this Reverend gentleman will visit our city, I assure him that I and my people will adopt, what at least I regard a more Christian and courteous line of policy towards him. But enough of this. It shows how much these people love their dear Baptist brethren, and what would be their course towards us if the constitution and laws of our country did not protect us.

I wonder if Mr. Flag would like to have communed with me at that time for the pure gospel and Christian affection he felt towards me! But, notwithstanding all this opposition God was with us, and his goodness and power were manifest in our meeting. The church seemed much revived. Many sinners were made to feel and acknowledge their lost condition and some half dozen professed faith in Christ. Two of these only united with the church. Sabbath evening was appointed for the administration of baptism. The brethren selected a place upon the beach just below the city. It is a most beautiful place. For miles the waters of the bay lay in rippling waves before us. The smaller water-crafts lay at the wharf to our left, while many larger were seen anchored in the distance. The beach is covered with a beautiful white sand. The bottom of the bay is sandy and hard. So gradually and gently did the water deepen that it was necessary to go 25 or 30 yards to find water of a depth suitable to administer the ordinance. Baptism is a novelty in Apalachicola, (sprinkling and pouring quite common,) and hence long before the appointed time all the streets tending towards the appointed place were filled with persons of all sexes and colors, on their way to see the sight. There must have been present from 600 to 1000 persons, and I presume every person saw the ordinance administered. All colors, all classes, and many different nations were represented there, and many per-

sous grown who had never seen any one immersed in the name of the Father, Son and Holy Ghost. To the credit of the people present on that occasion, I take pleasure in testifying to the respect and good order preserved while God was speaking to them by his appointed ordinance. May this occasion be the means of bringing many back to the plain and simple teachings of God's word upon the subject of Christian baptism, who have hitherto been influenced by the teachings and traditions of man.

My labors closed on Sabbath night. The house was crowded, and many, I learned with regret, who came were unable to procure seats, and had to leave. I addressed them upon the final and certain triumphs of Christ's kingdom, administered the Lord's Supper to the Church, dismissed the congregation and then bid adieu to the brethren and sisters, leaving many of them in tears. I felt very solemn. I had become deeply affected at the destitute condition of that little church in the midst of opposition, and I was deeply concerned for the salvation of many sinners I saw were interested. Could I have labored another week, I believe, under God, much good would have been effected. But my time was out; duties and obligations at home forbid my longer stay, and I left Apalachicola Monday seven o'clock, p. m., on the steamer South Carolina, and got home early on Wednesday morning. I shall long remember this visit to the bay, and shall ever feel the deepest interest in the spiritual and well-being of the little and now destitute Church in the city of Apalachicola. May God prosper them and send them a minister of his own choosing whose labors he will own and bless among them.

A. VAN HOOSE.

Enfauila, March 15, 1859.

For the South Western Baptist.

Infant Baptism.

NUMBER 2.

Great reliance is placed, by the advocates of infant baptism, on the analogy existing between the ancient Jewish organization and the Christian Church, for the support of their system. It is contended that the Christian Church is but a modification of the old Jewish economy, that the nature and design of each is the same, that the same ordinances which were instituted and observed in the former are perpetuated in the latter, that the Christian ordinance of baptism is identical with the old Jewish rite of circumcision, differing only in form, or manner of administration; and that, as infants were admitted to the ordinance when administered in the form of circumcision, they should not be excluded from the same ordinance in the form of baptism.

This reasoning is founded on a misapprehension of the nature and design of the Jewish economy, and of the rite of circumcision. It is the result of confounding things which are essentially different—the type with the antitype, the shadow with the substance. As well might we undertake to show that the lambs slain in Jewish sacrifices were identical with the body of the Redeemer, of which they were typical, as to prove that the Jewish economy as a whole which was but the "shadows of good things to come," was identical with the Christian Church, the substance adumbrated by it. But I proceed to notice the arguments of Dr. Dick, in order.

"Infants were proper subjects of circumcision"—of course they were by express divine appointment. But have you as good authority for declaring them to be "proper subjects" of baptism? Have you a thus said the Lord as the foundation of your practice in this respect? If so, produce it, and we will yield the point; but until this is done or its equivalent, no arguments founded in the fitness of things, or deduced from ancient practices long since abrogated and annulled, can disturb our faith, or change our practice.

"Circumcision implied obligation to observe the ordinances and commandments of God"—circumcision implied no obligation whatever, but was itself an observance of one of the commands of God, and thus implied a willingness, on the part of the parent who administered the rite, and not on the part of the child who was the subject of it, to comply with the divine precepts.

It is true that, by virtue of the covenant with Abraham, every member of the Jewish nation was under peculiar obligations to obey all the commandments and ordinances of Jehovah; but it is not true that circumcision brought its subjects under any new obligation.

The uncircumcised person was under as many obligations as was the circumcised; for the covenant was a national one—made with Abraham for himself and his seed after him in their generations, and was, of course, binding on every descendant of the patriarch, whether circumcised or not.

"The circumcised person is pronounced to be a debtor to do the whole law." Now, no one not blinded by prejudice, and having a system to sustain, would have supposed from this passage that the apostle really meant to affirm that any person, whether circumcised or not, was under any obligation to keep a law which had been abolished and against the observance of which he is contending when he makes use of the language. The plain and obvious meaning of the apostle is this:—"The whole Jewish law has been abolished—it is no longer binding; but he who supposes that the rite of circumcision should yet be observed, would on the same principle, be compelled to admit all the rites and ceremonies observed under the Jewish economy, and thus become 'a debtor to do the whole law.'"

Our author proceeds to quote the "specious reasoning" which might have been employed against the circumcision of infants. Children have not yet attained the use of reason, and are therefore, "disqualified for coming under a moral obligation. But we have shown that circumcision brought its subjects under no obligation, either moral or physical.

How can they be bound to obey a law which they do not understand?—Their obligation to obey the law did not result from their circumcision, but from their connection with the nation. All men, of every nation are bound to obey the laws of God, whether they understand them or not, but this obligation does not commence with the first act of obedience, but attaches to them as His creatures and subjects. No one will contend that it is not the duty of any one to obey the laws of God unless he understands them, nor that obligation to spiritual duties commences with baptism.

"The male children of the Israelites were circumcised on the eighth day after their birth; and why, then, may not the children of Christian parents be dedicated, at as early a period, to the service of God?" Because we have no scriptural warrant for any such dedication. Especially have we no authority for so monstrous a profanation of the holy ordinance of baptism.

"In the case of Abraham, in whom circumcision commenced, it was a seal of the righteousness of faith." "Faith not only preceded, but was pre-supposed as an indispensable qualification of the person to be circumcised; and as this took place in the case of Abraham, the father of the Jews, it was certainly intended to signify that the rite should not be performed on any of his posterity unless they possessed the same qualification."

It is true, the Apostle refers to the conduct of Abraham in observing this rite as "a seal of the righteousness of faith;" but what constituted this seal? Not the rite itself, but his cheerful and ready obedience to the command of God. His obedience in this particular was undoubted evidence of his faith. Faith was not pre-supposed as a qualification of the person to be circumcised, but the obedience of the parent in circumcising his child was evidence of his faith; for in the absence of faith there would have been no obedience.

The case of Abraham was not intended to signify that faith in the subject should always precede the rite, but implied that obedience in performing the rite was evidence of faith on the part of the parent.

"The children of Christian parents may as well be baptized as the children of Jewish parents were circumcised without faith." That is to say, as Jewish parents through faith in the promises, and in obedience to the command of God, circumcised their children, Christian parents should, on account of their faith, and in violation of the divine command, baptize their offspring.

"Had it been the will of God that the religion of Moses should become universal, the persons sent forth to promulgate it would have received a commission similar to that of the Apostles, and would have been commanded, first, to teach all nations and then to circumcise them." We cannot tell what would have been the *modus operandi* in promulgating this religion, had it been designed to extend beyond the Jewish nation; and it is vain to speculate as to what would, probably have been the commis-

sion of its Apostles. But we do know that those to whom it was intended to extend, were not required to be taught prior to their circumcision, and as a qualification for it, and hence we may reasonably infer that, had it been intended to embrace every nation and kindred, and tongue, and people under heaven, nothing more would have been required of any one as a qualification for this rite, than of those to whom it did extend. But we are not left entirely to inference in this matter. Every male servant bought with money out of a foreign nation and introduced into a Jewish family, was to be circumcised without any provision for his previous instruction. Thus it is plain, that neither knowledge nor faith was, in any case, necessary in the subjects of this rite. Nothing was necessary more than it be performed in the Spirit of faith and obedience on the part of the parent or master.

W. S. MCDIARMID.

For the South Western Baptist.

Election.

Either God has purposes or he has not. If he has no purposes, neither has he any designs, for to be without purpose is to be without design. If he be without design, then the world exists by chance, and exhibits no marks of an intelligent Creator. If the world exists by chance, so must all that pertains thereto, and if this be true, then all the operations of nature are also by chance. The sun rises and sets by mere chance, the moon rises, pursues her course through the heavens by chance; the rain falls and moistens the soil by chance. By chance vegetation grows; by chance man lives, moves and has his being; by chance I write these lines. But these conclusions are absurd, and their futility is evident to all who have observed the fixedness of the laws of nature: for all will admit that nature abounds with evidences of an intelligent Designer. And this intelligent Designer is God, for He "created the heavens and the earth," so if He has designs, so has He purposes. And if He has purposes, either the beginning and end of these purposes were known to Him, or they were not. If not, then, He is not Allwise, if not Allwise, He is not God, for He is not as wise as a being might be. This conclusion is also false, and let it suffice just here to say, that the Scriptures teach us that He is God, and the only God—and they also attribute to Him omniscience. ("Known unto God are all his works from the beginning") Now if God knew the beginning and end of all His purposes, He knew them from eternity. If He knew them from eternity, they were irrevocably fixed, if irrevocably fixed they were decreed. If He has decrees, then those things decreed will be just as He decreed them; for with God there is "no variableness nor shadow of turning." He is immutable, so are His decrees immutable and inflexible. He declares, "My purposes shall stand, and I will do all my pleasure." If His purposes shall stand, then no other being has anything to do with the accomplishment of those purposes or decrees (only as an instrument,) but God, they do not depend upon contingencies. If God has decrees, those decrees extend to, or comprehend man.—This is evident, for to suppose that God created man, and gave him Son to die for him without purpose would be to impeach the wisdom and goodness of the Father. If those purposes or decrees extend to man, either they comprehend all men or they do not; if they comprehend all, then either all were decreed to be saved or to be lost; or some to be saved and some to be lost. But the Bible teaches us that a part only will be saved—so the decrees comprehend only a part as the elect, the saved. So if the decrees of God be immutable and comprehend only a part of the race, then there is a decreed, a predestinated, eternal and personal that will be saved.

N. D. R.

A SORT HEAD.—A gay young fellow of a deistical turn, traveling in a stage coach to London, forced his sentiments on the company by attempting to ridicule the Scriptures. Among other things he made himself merry with the story of David and Goliath, strongly urging the improbability of a youth like David being able to throw a stone with sufficient force to sink it into the giant's forehead. On this he appealed to the company, and in particular to an elderly Quaker, who sat silent in one corner of the carriage.

"Indeed, friend," replied he, "I do not think it probable, if the Philistine's head was as soft as thine is."

From the Christian Index.

The Sunday School Agency Again

Our good brother Sharpe has sent us another article on the Sunday School Union whose publication we decline for the same reason that we rejected previous ones, but as this letter is to appear in the Tennessee Baptist, we must, to prevent misrepresentation, define our position. The time, it seems, has come when we, at least, must show where we stand. Well, we stand on an old Baptist rock which all the earthquakes of this world can neither shatter nor move. It is painful to differ from some good brethren who in our State advocate this Sunday School move, but we trust that they will accord to us honesty of intention. We should not have said a word either for or against it, if we had not been compelled to speak by the advent to our State of its agent. We have objections—not to Sunday School Conventions—but to the locality and composition of this Sunday School Board, and to its Georgia Agency in particular. Not to brother Sharpe, but the Agency—we do not need it. The following are our objections:

1. We were made sick of the thing by the discussion of the past year. Dr. Dayton succeeded in getting two communications into the Index before we saw what he was aiming at. Then we had to admit one from Dr. Howell, in reply, or rather in explanation of his position towards the Sunday School move. And then we could not avoid publishing one from the Editor of the Tennessee Baptist in reply to him. We concluded to stop there, and did stop.—In fact, we were sick of the whole thing.

2. While the Board of that Sunday School Union occupy their present relations to the Baptist denomination, Baptists can not consistently patronize the enterprise they represent, except at the hazard of sacrificing a Baptist principle. The acting Board at Nashville is composed of persons who have been expelled from the First Baptist Church of that city. Dayton, the President, Graves, the Recording Secretary, Scofield, the Treasurer, Shankland, Rutland—Creighton, and others perhaps, have all been expelled. Now, we say nothing of the guilt or innocence of those gentlemen, they may or may not have been excluded unjustly—but when they send an agent into our State as the representative of a Baptist Board, it is time to inquire how *Georgians ought to act*. It will not do to say, "we'll go it blind," because we intend to sustain those gentlemen, but they should ask, "How will our action affect Baptist usage or Baptist principles?" Those gentlemen will say, "we are Baptists in good standing," but that will depend on whether the First Baptist Church is a Church or not; and this will depend on the question, whether a church holding Baptist principles, retaining her house of worship and church records, is the same body after the exclusion of one of her members, that she was before; and this would be about equivalent to the inquiry, whether a man who has had the toothache, is the same man since the annoying tooth has been extracted, that he was before.

What complicates this question still more is the fact, that the Convention at Memphis knew the anomalous positions of those gentlemen before they selected them as members of the Board. This act of theirs, apparently, looks as much to the support and vindication of a party, as to the providing a literature for Sunday Schools. Turn the question as we may, the patrons to this enterprise will sustain the principle that a Baptist Convention may establish a Board of excluded Baptists, and send it before the denomination as a Baptist Board.

3. Brother Sharpe's agency has no special claim on the Index, from the fact that the persons whom he serves have not yet published in the Tennessee Baptist our review of Pendleton on the "Odum agency." We suspect that that paper, which always gives both sides (?), thinks that our remarks would be unprofitable to its readers, and this is, doubtless, a good reason for withholding them. "Penny, the Landmarker," as his name is written in the book of Chronicles, exploded a cap at us, and then retired amid the smoke it made, so that we are at a loss to know what has become of him. We hope that he enjoys his "otium cum dignitate" somewhere among the mountains in glorious Tennessee. We think his refusal to give our comments on his article in the Baptist, more prudent on his part than brave or obliging. If he is content, we must be.

4. We said, and still say, that this agency for Georgia was not expected, nor ought it to be needed. Brother Sharpe says that money is not the main object of the Agency, but we think it is, and so thinks the Corresponding Secretary. He says of forthcoming books: "We must get them out, if possible, early in April, but what can we do without funds?"

Neither Dr. Dayton, nor the senior editor of the Baptist talked after this fashion last year about this time. The following is extracted as a sample of last year's talk, and let Georgia Baptists look at it:

A great din has been sounded in the ears of Baptists about the vast sum of money this new Board will call for,—hoping to array the money prejudice of the denomination against it. Those who know the present friends of this Union, know that they are not the men who devise plans to extort money from the denomination needlessly, at least.

The fact is, this Union was designed to provide in the shortest possible time a Baptist Sunday School literature at the least possible expense to the denomination, and without raising a money capital to publish the books, or without sinking or using the capital the denomination has already contributed for the Southern Publication Society? Let Baptists say if these intentions are praiseworthy or not.

And again. The merits and superior advantages of this plan of providing a Baptist Sunday School literature, and conducting the Sunday School interests for the South are one. It will not call upon the denomination for a dollar of capital with which to print and keep on hand the books.

Now, all that we can promise brother Sharpe is, that we will contribute the above three paragraphs whenever he shall call on us. We do not intend that the officers of the Board shall indulge in these innocent (?) contradictions—say they don't want money, and then as soon as they have organized, send an agent out to beg for that which they said they would not want.

But our views are before the public. The Baptists of Georgia can do as they please—give or not give to this agency. We as a faithful journalist have advised them of our difficulties in the case. We do not believe that the agency is needed, and unless needed, it is wrong to burden the brethren with calls for money to send out of the State, when so many enterprises at home need support.

P. S. Since the above was written, we have seen that the Tennessee Baptist recommends that the "Board of Ministerial Education" shall appoint an agent "to look for brethren who may be impressed with a sense of duty to preach the gospel, and encourage them and point out the way by which they may prepare themselves to engage in the work."

What! College Boards interfere thus with the rights of the Churches! This is worse than examining missionaries by the Foreign Board. But send one to Georgia, or find one here, by all means. 'Tis the other ox, that's all.

EXPERIMENTAL EVIDENCE.—From curiosity, a lawyer entered a meeting for the relation of Christian experience, and took notes. As so impressed was he, that at the close he rose and said, "My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify with one consent that there is a Divine reality in religion, they having experienced its power in their own hearts. Many of these persons I know. Their words would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have hitherto been skeptical in relation to those matters. I now tell you that I am fully convinced of the truth, and that I intend to lead a new life. Will you pray for me?"

A FACIAL ARGUMENT.—The Christian Index is responsible for the following: "An intelligent Frenchman, a few days since, made this criticism on the comparative aspects of Baptist and Methodist features. 'When I see a Baptist, I see an expression of satisfaction in his countenance; but in the face of a Methodist, I see gloom and doubt. They do not look satisfied.' There is more truth than poetry in this remark; and the reason for the difference of appearance, is to be accounted for on philosophical principles. Hundreds of Methodists are not satisfied with their baptisms, hence they do not appear so."

Past time is irrevocable if it is irreparable. J. W. WELLS, Editor of the Christian Index, and he solicits a share of all times prepared to cut, making and binding, and with neatness and dispatch. A liberal discount made for cash. Shop two doors above Taylor's, Feb 10, 1859.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, March 31, 1859.

Be sure and read the article on our first page, "The Sunday-School Agency. Again," from the pen of Joseph Walker, editor of the Index. Mr. Graves being in great need of money to carry on his Sunday School Union, will, doubtless soon have an agent in Alabama, and we wish our readers to see the views of Baptists in a neighboring State in regard to such an agency. We heartily endorse the views of the Index in reference to this matter.

By the way, we thought Mr. Graves was not going to trouble the denomination about money; but we were mistaken. Look below, and read the article which sets his promises and conduct fully before the reader:

Putting This and That Together.

In a recent issue of the Tennessee Baptist we find an earnest call for money, from the Secretary of the new Sunday School Union. We are disposed to give it a gratuitous insertion.

OUR PRESENT NEED.

TO THE BROTHERS AND SISTERS WHO HAVE PROMISED MONEY TO THE SOUTHERN BAPTIST SUNDAY SCHOOL UNION.

The Board have accepted, and now have ready to put in the hands of the compositors no less than 12 different works. We must get them out, if possible, early in April, but what can we do without funds? At Memphis there was pledged a sum sufficient to meet the first payments. It is due the first of March. Will not every dollar of it be promptly sent? Every dollar of it will be greatly needed. Paper and printing will cost the work. We have written to whose post offices we know, asking them as a favor, to send it even before it is due. If brethren know how much we need it they would borrow it, rather than let the 1st of March pass without having sent it. The pledges are of no value to us till redeemed. On the contrary, if not redeemed promptly, they may from the confidence with which the Board relies upon them, subject us to great mortification and embarrassment.

A. C. DAYTON, Sec.

We now place in connection with this earnest appeal, some extracts from an elaborate exposition of the aims of this Union. It was made by Mr. Graves just after the abortive meeting held in Nashville. Much more to the same effect, might be culled from the writings and sayings of Mr. Dayton as well as Mr. Graves. The italics are not ours.

A great din has been sounded in the ears of Baptists, about the vast sum of money this new Board will call for, hoping to array the money prejudices of the denomination against it. Those who know the present friends of this Union, know they are not men who devise plans to extort money from the denomination needlessly, at least.

The fact is, this Union was designed to provide in the shortest possible time a Baptist Sunday-School literature at the least possible expense to the denomination, and without raising a money capital to furnish this work, or without sinking or using the capital. THE DENOMINATION HAS ALREADY CONTRIBUTED FOR THE SOUTHERN PUBLICATION SOCIETY. Let Baptists say if these intentions are praiseworthy or not.

And again: The merits and superior advantages of this plan of providing a Baptist Sunday-School literature, and conducting the Sunday School interests for the South are 1. It will not call upon the denomination for a dollar of capital with which to print and keep on hand the books.

Comment is unnecessary.—Southern Baptist.

Noble Emulation.

The Southern Baptist has taken after the Christian Index in the way of new subscribers, and there is likely to be a pretty fair race. Now, we are not about entering the lists with these brethren; we only wish to take both sides of that question, and sing out to the top of our voice, "Tuskegee Baptist!—Well done Index!" And by the way, if you don't mind, there is a certain "scholar" out in these parts that will keep in sight—for never was vessel manned with truer soldiers than is this same S. W. Baptist. Our sails are all spread, and fair gales from the South-West indicate a prosperous voyage. So, gentlemen, don't let it amuse if you have to doff your beavers one of these days to another rival. So mote it be!

Magnificent Donation.

We see it stated that a lady in Mobile, a member of the Methodist Episcopal Church has agreed to endow a professorship of the East Alabama Male College, located at Auburn, with twenty thousand dollars. Such liberality deserves to be recorded. We hope it will stimulate others to "go and do likewise." May there not be found a Baptist lady in Alabama who will do as much for our own beloved Howard? As we love to write such names, we will state that the above lady's name is JANE BATTLE.

A correspondent says: "I would suggest that Hinder give us a few hints it is really, the results of deacons' effeminacy. We remember thinking we used to hear called 'Tom boys'—We have watched their develop-

"Baptist Church Government," Not yet "Tested."

Mean 7.8.

"Rejoice not against me, O mine enemy."—Micah 7.8.

The Nashville Christian Advocate is disposed to twist us with our inefficient government for the reason, it seems, that when a member is excluded from a Baptist Church we have no means of stopping his mouth. Has the Methodist Episcopal Church no experience in this direction? We think, if we were inclined to retaliate, we could refresh the memory of our cotemporary with some spicy examples. But as we desire simply to answer his objections to our polity as founded upon a single case (the Nashville difficulty), we waive the right for the present *camping*, as the lawyers would say. And as we desire to deal fairly in the premises, we shall quote the article of our brother entire. Here it is:

"CHURCH GOVERNMENT TESTED.—We really think our Baptist brethren will discover, from late developments, the imperative necessity of modifying their church government. They have said and written a good deal against our—But its practical working approves it. After all their cry about bishops and the one-man power among us, etc., we have no such one-man power as that which oppresses them; and their one-man power is irresponsible. We could arraign, try, and if he is guilty, expel a bishop with more order and ease than they can get rid of a member whose smartness has got him some influence. Our most influential ministers, after trial with right of appeal to a higher court for rehearing, can be disposed of, and when they are out, they are out, and no mistake; but an unscrupulous man may evade and defy them, even though proved guilty of lying and other vices on abundant and unimpeachable testimony.

They have no court of appeals within the Church, and consequently this vicious system of trial is constantly seeking a remedy by unlawful and disorderly means. A church trial degenerates into a scuffle, and there is no telling where it ends.

The name of J. R. Graves was dismissed from our columns some time ago, and we now refer to it, not personally, but for illustration.

He was tried before one of the largest and most intelligent Baptist churches in the country, found guilty of lying and immorality on more counts than we can recollect, and expelled. According to their law, as sometimes interpreted, there was an end of it. No appeal.

Mr. Graves and a very small minority of friends set themselves up as the true Baptist Church, and rule out the others.

A large voluntary Association meets soon after in Lebanon, which takes the case under jurisdiction, sustains the minority, and actually makes the expelled man its President.

Mr. Graves and his friends called an *ex parte* Council from the churches of that Association to try him!

The Council, composed of "messengers," met in this city last week; Mr. Graves prosecuted himself before it, and defended himself! No one (but himself) represented the prosecution.

Mr. Graves spoke, in his defence, thirteen hours, Council stopping to rest, through a day or two.

Evidence was introduced, with no one to cross question. We give a specimen:

"Mr. C. stated, in a few words, that Dr. Howell, in February or March, 1855, had said to him, among other things, that he made Graves, and he would make him—that it was a bad job anyhow, etc."

Of course, Mr. Graves triumphed.—A city paper, reporting proceedings, says:

"THURSDAY, March 3.—The Council met according to adjournment.

"Mr. Graves finished his speech at noon.

"In the afternoon the committees to whom were referred the different charges and specifications, reported to the effect that Mr. Graves's arraignment had been unscrupulous, and was without a parallel, even in a heathen country; and sustaining him and the minority."

Is he out or in? Who can tell?—Where is the authority to settle the matter? Some churches will receive him, some reject him, and others divide on him. Well has the Baptist Standard of this city said: 'This is a test case.' It must shake the confidence of that Church in its government. A writer in the Standard, who is fully endorsed by the editors as to position, faith, and character in the Church, says, referring to this case at an earlier stage: 'I had rather, ten to one, be under the Methodist government, and know where the power is, and what the power is, than to be the subject of that government which allows a member under discipline to fling defiance at the Church, and then be sustained by bodies composed of the accused and his sympathizers. Give me the stewards, the class leaders, the traveling preachers, the elders—the bishops at once!'

There is one error of fact in the above. It is alleged that the "expelled man"—J. R. G.—was elected "President" of the General Association. He was simply on trial at the time of the Lebanon meeting. He had not been "expelled" at the time of his election to that position.

The charge in the above article, is, that the action of the First Baptist Church in Nashville, in recently expelling one of her members for the sins of slander, libel and falsehood, has not been formally or impliedly endorsed by the churches generally in Tennessee; that there is not *power* enough in any single Church to free all other churches of an unworthy member. The whole objection proceeds upon a false view of ecclesiastical authority. And in order

to get at the subject fairly, we will relate an incident that came under our own observation in a church of which we were then the Pastor: A certain Mr. L. was charged before the Church with sundry grave offences, which we need not mention, and cited to appear and answer. The Church waited on him for three months—indeed until her patience was exhausted. Finally the delinquent was informed that if he did not appear at the next conference, the Church would proceed at once to try the case. Between this notification of the Church's intention and the time of trial, Mr. L. attended a Methodist Camp-meeting, and joined the Methodist Episcopal Church. Of course the Church proceeded with the case, and upon conviction of the charges he was excluded from her fellowship. Was this a fair "test" of our "Church Government"?—Is it any greater sin for some Baptist Churches in Tennessee to disregard the action of the Church in Nashville, than it was for the M. E. Church to ignore the pending trial of Mr. L.? (for it all occurred within a circuit of five miles.) When Mr. L. was excluded, it never affected his standing in the M. E. Church.

It is not at all surprising that to those with whom simple power and government are synonymous terms, Baptist Churches occasionally appear to a disadvantage. The simple power to punish evil doers is not certainly the only, nor indeed the most important element of good government. If that were true, then the Russian Autocracy is the best government on earth. Our national maxim, on the contrary, is, The largest amount of individual liberty consistent with public security. In the verge thus given to the exercise of individual freedom, it is to be wondered at that there should be occasional instances of licentiousness which often go "unwhipped of justice?" We were once present in a certain town, where a mob was mustered, who entered the county jail, and liberated a prisoner then and there lawfully confined on the charge of high misdemeanors. The attack was so sudden, formidable, and unexpected, that the officers of justice were overpowered. But was this isolated case a fair "test" of our popular form of government? Did it prove that there was neither law nor order in Alabama? True, good men bring their heads in shame, and deplored the momentary triumph of the mob over law and order—but was there no way for them to express their opinions of such conduct, except by urging the "imperative necessity of modifying their" civil "government?" By no means. They simply met, *en masse*, and resolved that such conduct was an outrage upon our civil institutions, and pledged themselves to the civil officers to assist them in maintaining the authority of law.—No one ever thought of charging such conduct to our free institutions. Or would not the same objection apply to the moral government of God, in which every form of wickedness is painfully manifest? It is not a little singular that the very people—Armenians—who insist upon such unlimited freedom of the human will in the Divine government, so completely enslave it in their ecclesiastical polity.

By the way, will our cotemporary inform us what became of that large number of preachers, expelled from the Methodist Episcopal Church between the years 1824 and 1828? Did their expulsion stop them from preaching? Could it fairly be said of them "when they were out, they were out, and no mistake?" It strikes us differently.—Was this a "test" of Methodist "Church government?" Would our Methodist brethren wish it so considered?

Again: Whilst good comity and the usage of the Baptist denomination require that each church shall respect the action of a sister church in matters of discipline, it is nevertheless true, that the authority of each church is limited to its own membership. In reference to moral questions there is presumed to exist, aye, and there does exist, a uniformity of sentiment among all our churches, and indeed among all Christian people. In the case alluded to by the editor of the Advocate, it is patent to all unprejudiced persons, that the opposition manifested amongst the churches in Tennessee to the action of the First Baptist Church in Nashville, is entirely for the want of correct information. We learn from the most reliable authority that the most astonishing reaction is now going on in that State.

We therefore say to our cotemporary, wait a little while. The Baptists are quite a peculiar people. They do their own thinking. Give them the facts and sufficient time, and nine-tenths of you ninety-nine hundredths of them will come to the correct conclusion.

Nor do we agree with the Baptist Standard in the sentiment that "this is a test case"—at least until we give the Churches throughout that State sufficient time to make up a fair unprejudiced verdict. The extract from an endorsed communication in the Standard, quoted by the Advocate, simply avers that Methodist Episcopal Government

is better than no government. We believe it is taken from an article reviewing the conduct of the General Association which met at Lebanon—conduct, by the way, of which the actors are no doubt now heartily sorry, and for which the Baptist denomination is no more to be held responsible than is the Methodist Episcopal Church South, for the Rev. Mr. Caldwell's Cuthbert Quarterly Conference Lottery. We entirely agree with Dr. Jeter of Richmond, Va., and many others of our wisest and best men, on that subject—that the brethren who composed that Lebanon meeting will retrace their steps the first opportunity. Their action was taken under the highest pressure of partisan excitement.—At least one thing our Methodist brother may be assured of—That in all contests for ecclesiastical supremacy between the churches and Associations, the denomination as a body will side with the churches. If this does not prove to be the case in this Nashville difficulty, we will admit the force of the Advocate's argument.

Let it never be forgotten that the aggregation of great power, either in Church or State, tends to corruption.—The blasphemous assumption of this power was the unmistakable sign of Anti-Christ. But in Baptist Church Government, the power is so distributed that it cannot be concentrated in any general organization. It exists in each body, each church, only to do good.—When it ceases to do this, it ceases to be. The action of the General Association at Lebanon has no more authority with the denomination at large, than if a similar number of mere partisans in or out of the church, had met and done the same thing in New York, London, or any where else—that is just no authority at all. It thus presents fewer temptations to unscrupulous men than an organization which can more effectively accomplish their ambitious or selfish ends. For this very reason, the Baptist organization never has, and never can wield the sword of persecution. What cannot be accomplished by the simple application of the law of Christ to any given case, they prefer shall be left undone until the Master comes. There was a Diotrephes even in one of the Apostolic Churches, of whom it is recorded, that "he loveth to have the pre-eminence among them," and who, says John, "receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church." But what then? Did the holy Apostle urge the "imperative necessity of modifying their church government," so as to meet so extraordinary a case? By no means. The application of the existing law of Christ to the case was all that appears to have been contemplated. Time would do the rest. One thing at least is patent to all.—Mr. Graves has been placed where he can do very little if any more mischief. If he does any good, all good men will doubtless rejoice in it.

But says the Advocate, "we could arraign, try, and, if found guilty, expel a bishop with more order and ease than they [the Baptists] can get rid of a member, whose smartness has got him some influence." Now, we never have heard of their arraigning a bishop. One thing we do know, that a certain annual Conference, arraigned, tried, but could not expel a certain D.D., a "most influential minister," for visiting—shall we write it?—nay! we will not flush the cheek of modesty! He admitted the charge, defended his conduct on the score that it furnished certain views of human depravity not found elsewhere, and was cleared! We may state, however, for the credit of some members of that Conference that quite a number of them, (so we are informed,) voted against his acquittal. We mention this in all kindness, simply to show in the happy language of our bro, of the Advocate, on a former occasion, "how a counter charge can be filed." The truth is, there are occasional instances of this kind in all denominations; and all honest efforts to rid any church of unworthy members ought to be viewed with candor and charity by all Christian people. There is enough depravity in every Christian denomination to awaken the deepest solicitude of its own members, and the kindest sympathy of its neighbors.

Almanacs!

We have on file an article written for the Southern Baptist on the subject of Almanacs. It makes sundry startling disclosures. But as the author of one of them has requested the "Southern papers to look into this feature" of the subject, and as we have done so, we have concluded to allow our readers to do the same. Look out next week for a spicy article.

COLLEGIATE INSTITUTE, TUSKEGEE, ALA. The next term of this Institute opens on the 1st Monday in April, under very favorable auspices.

"O Wheel!"

1. Wheels are useful things. Wheels carry our produce to market; by wheels we travel in buggies, carriages, and coaches. By wheels Steamboats run, and so do cars on Rail Roads. All machinery is moved by wheels.

2. Wheels are dangerous things. If you doubt it, get in their way, and they will convince you by a *feeding* argument. Why have not Macaulay and Carlyle written essays on wheels?

Last week we published an extract from a wheel, a GREAT IRON WHEEL, which we made roll over the late conduct of the maker of said wheel. Wheels are stubborn things, and go straight forward, and had as soon crush the maker of them as any one else, and make him exclaim, (if he have life left,) "O wheel!" We propose publishing some more extracts from Mr. Graves' Wheel, to let the reader see the doctrines of Mr. Graves in 1855, when he manufactured it, and his conduct in refusing to be tried by his Church in 1858. And, also, to show the discrepancy between his Wheel of 1855, and his Ecumenical Council of 1859.

We quote from page 552, Section 4. "Each particular Church is independent of every other body, civil or ecclesiastical, and receiving its authority directly from Christ, it is accountable to him alone."

This is good Wheelology; but "O Wheel!" how does it agree with your author's conduct in calling a Council to reverse the decisions of an "independent Church?"

From page 559 Section 3, we take the following:

"Each particular Church, being independent and sovereign, is the highest source of authority, and from its decisions there can be no appeal; it, however, can reconsider its own decisions, whenever the majority is in favor of a reconsideration."

Free and sound Church Polity, "O Wheel!" But how does it accord with your manufacturer's conduct in exalting a Council above the "independent and sovereign" First Baptist Church in Nashville? If a "particular Church is the highest source of authority," how, "O Wheel," can your maker's Council be higher authority than the First Baptist Church in Nashville?

"And as for the wheels, it was cried unto them in my hearing, O Wheel."—Ezekiel x. 13.

(TO BE CONTINUED.)

Infant Baptism.

INFANT SALVATION, in its relation to Infant Depravity, Infant Regeneration, and Infant Baptism. By J. H. A. BOMBERGER, D.D., Philadelphia: Lindsay & Blackiston.

We are indebted to the publishers for this neatly printed volume of 192 pages. It is written with dignity and ability, and the author, for the space occupied, has done well for his cause. We have been edified by a portion of the work: on Infant Depravity, Infant Regeneration, and Infant Salvation.—But on the ordinance of Infant Baptism there is nothing new nor striking. It is impossible for even the talented Bomberger to invest that threadbare and Popish subject with the least interest. No man can galvanize it into life. The author takes the old horse-mill track in pleading for infant baptism. Here it is from his own pen:

"This law of the Old Dispensation, was transferred to the New Dispensation. The outward form of the sacrament was changed. Baptism was substituted in the place of circumcision, &c."

All this has been repeated by Pedobaptists thousands of times, and as often refuted by Baptists.

On the "benefits of Infant Baptism," the author takes strong positions. Infant Baptism with him means some thing, and is designed to accomplish something. He says:

"In Baptism the child receives, through the promised mercy of God in Christ, immediate release from the penalty of original sin, by a formal covenant transaction."

The italics are the author's. Isn't this squinting at Baptismal Regeneration? Isn't it more than a squint? If Mr. Bomberger could convince parents of the truth of his position, there would be no more wallings about "neglecting the ordinance of Infant Baptism!"—There would be a great revival of his "neglected ordinance." But to convince them is the difficult work. If Baptists were to claim the same for adults in their Baptism, what a cry there would be about "Baptismal Regeneration!"

Our author says, "the second benefit secured, is the official removal, from the child properly baptized, of the stain or pollution of native depravity. Hence Baptism is called in the Bible, 'the washing of regeneration.'"

Isn't this sufficiently plain? Infant Baptism with Mr. Bomberger means something worthy of the parade which is made about it. After stating the above proposition he tries to modify it by some explanation, but we always hold a man to his propositions, as they are to govern his reasonings—they are supposed to contain the gist of his reasoning. Did Baptists ever claim this much for adults? Our opposers have tried to make us take such a position,

we have ever repudiated it, and have proclaimed "He that believeth and is baptized shall be saved."

One other benefit claimed by our author, we notice. "The third benefit," he says, "for the child secured by Baptism, is the present renewal of the nature of the child, in Christ Jesus, by the Holy Ghost. The germ of a new life is thus implanted in the soul of the child."

Now, if there were any ambiguity in the other positions in regard to the "benefits" proposed in Infant Baptism, this is clear and explicit. This relates to the "present removal" of native depravity from the child in Infant Baptism. With our author Infant Baptism does more for infants than Adult Baptism does for adults; for with him adults "are required to give evidence of repentance and of faith before they are admitted to baptism."

Our author is doubtless led to take extreme positions on account of his attachment to the tottering man-made institution of Infant Baptism in order to prop it up, if possible, for he confesses, with deep pathos, its rapid decline. But "Mene, Tekel, Upharsin," is written of the thing, and Mr. Bomberger's labor will be in vain.

Mission to Japan.

The opening of this island to the commerce of the United States, very naturally springs the question, shall we establish a mission there? We see this subject is interesting other missionary bodies, and that the Presbyterian Board have recently appointed one missionary to that field. The last "Commission," the organ of our Foreign Board, alluding to this subject, says:

"We notice in our exchanges several appointments of missionaries to Japan. Our Board has been unable to take any steps towards a mission there for want of men. It is useless to urge the Board, as some of our correspondents have done, to start such a mission, while in response to our repeated appeals, we can hear of no one who is willing to go. We do not believe the Board would hesitate at all to establish such a mission, if even one suitable man could be found. Missionaries for Japan!—Can we get them?"

There is a brother, whom we have some reason to believe, would cheerfully accept an appointment for Japan.—That he is eminently qualified for the position, we presume all will admit.—We allude to the Rev. T. J. Bowen, late missionary to Central Africa. It is true that bro. Bowen would prefer Africa to any other portion of the globe; but for him to return to that country with his experience of its climate upon his constitution would about be to walk deliberately into his grave. He has, for this reason we learn, abandoned all hope of returning to Central Africa. But the heart of bro. B. is in the mission cause, and doubtless he would gladly go to any other field which might open to him, in which he could safely risk his health. We have some reason to know that bro. B. has bestowed some thought upon this very subject.

Our Foreign Board will pardon us for making this suggestion to them thus publicly. We deeply sympathize with the brethren in their anxiety to procure missionaries for that new and inviting field. The name of bro. Bowen is a kind of "household word" amongst us, and hence we have not felt that it was indelicate for us to mention it thus publicly in this connection.

We add the following paragraph from the pages of the last "Commission," in regard to the character, habits, &c., of the Japanese:

The Japanese are courteous, affable, gentlemanlike and good natured, quite different from the description our interested friends, the Dutch, gave of them. Jeddo, the capital, is larger than London, and contains 3,000,000 people.—The leading street is ten miles long, and closely packed with stuccoed houses.—Here are the palaces of 300 hereditary princes, each a sovereign in his dominions, but compelled to reside in the capital for 6 months in the year. Some of the mansions are made to hold 10,000 retainers. The palace of the secular king is surrounded with a triple wall and gives lodging to 40,000 people. The streets are spacious, clean, and airy; no dirt, no smell, no street obstructions. In this country every cottage, temple and tea house is surrounded by gardens laid out in exquisite taste. Tea-houses are found in every shady nook, or by pleasant rivers. The tea is served by the ministrations of fair damsels who glide rapidly and noiselessly about suspecting no indecorum and meaning none.

Strange that we should have known so little of this modern Atlantis, this beautiful isle set in a silver sea!—Stranger still they should have worked so perfect, and yet so grotesque a species of civilization, like the devices of their own ware, odd and startling, but minutely finished off. Here we have two kingdoms; one spiritual, who can trace up his lineage for 2,500 years—the other secular, who commands the forces, both dwelling in the same city like brothers. The Japanese seem to be the most impressive nation on earth; whatever they see they imitate—telescopes, aerolids, steam engines, spy-glasses, etc., and yet they have hitherto locked themselves up within an impenetrable barrier.—Liverpool Courier.

In the recent very destructive fire which occurred at Memphis, Tenn., the offices of the Eagle & Enquirer, the Methodist Christian Advocate, and the Presbyterian Sentinel, were all consumed. It is said that these papers will all have to suspend until new materials can be procured, as more than half of the printing materials in Memphis were destroyed.

For the South Western Baptist. CLAIRBORNE, March 1859.

"If any man be in Christ, he is a new creature." There is a sad mistake made by the world, and sometimes Church members with slight experiences. It is supposed that in regeneration the entire man is changed, flesh as well as spirit, and hence the common and inevitable fault of poor fallen human nature are seldom excused, but thrown up to the church as an argument against the Gospel of Christ. Oh! that people would read the sacred Scriptures—how much error and prejudice would be then removed! Now, nothing is more fallacious than this view of the new birth. Regeneration is but a new principle implanted in the heart of man—a new birth indeed—similar indeed to the creation of the world. First there is light! And lastly there is the complete likeness of Jesus Christ—a sanctified soul within.

But the old nature, though overruled, mortified and held in check by the new, is still the same. And now each nature has its laws—the flesh remains in bondage, subject to the "law of sin and death," but the new is not subject, though sometimes much overshadowed and obscured by the flesh, to the "law of sin," but has its own blessed laws, which "are spiritual"—being subject only to the "law of the Spirit of life in Christ Jesus"—and hence there is a warfare—the old nature, the flesh, ever seeking to drag the new, or spirit, back under the law of sin to bondage and condemnation, while the new nature, or new creature, or changed Spirit within, is ever seeking to mortify and kill and purify the old nature, "the old man with his works," without. So then, says the great Apostle, St. Paul, "when I would do good, evil is present with me; and the things that I would not do, they do, and the things I would do, they do not. Oh wretched man that I am—who shall deliver me from the body (the flesh) of this death." Ah, how many children of the blessed God are even now grieving over and groaning in this corruption of our old nature. Dear child of God, be of good cheer, it is your Father's good pleasure to give you the Kingdom—these things shall all be done with, when "this corruption shall be put on incorruption, and this mortal shall put on immortality." Be patient. The new creature came from Heav'n and it will never, as Flavel says, be satisfied till it goes back there—but I shall go, for the immutable word of God is promised to it—"he that believeth shall be saved." Sinner—unchanged—unrepentant—unbelieving sinner! all the promises are to the "new" creature—not to the "old"—what are you?

Domestic Missions.

Receipts from the 17th of Jan'y, 1859, to 11th March, 1859.

MISSOURI.—Rec'd of Susan Wilson, Clay county.	50
GEORGIA.—Rec'd of Cherokee Baptist Convention, by C. W. Sparks, Tr., \$64.02; from Rev. Wm. H. Edwards, Secretary, W. R. Rev. H. Holman, \$10; from "Friend to Missions," Albany, \$1; from C. M. DuBois, Sparta, \$3; Geo. W. Miller, \$10.	90
SOUTH CAROLINA.—Rec'd of Rev. I. F. May's subscription to Rev. M. T. Sumner, \$20; from W. A. Malloy, \$5; from J. B. Cuswile, Tr. of the Bible Society, \$7.66; from Rev. N. Bowen, Agent, \$173.38; from T. P. Lide, per Rev. M. T. Sumner, \$65; from David Mobley, Tr. of Salem Association, \$80.	301
VIRGINIA.—Rec'd of Jeremiah Woodward, legacy of Mrs. Elizabeth B. Woodward, Goodland county, by Rev. A. M. Poindexter, \$500; from Nancy Smith, Madison county \$10.	510
MISSISSIPPI.—Rec'd of Mrs. Mary Phillips and Miss Mary K. Phillips, by Dr. M. W. Phillips.	50
ALABAMA.—Rec'd of Chester Baptist Church, by Rev. E. Keith \$1.25; from Elkhardt churches, per Rev. M. T. Hatchett, \$9.50; from Baptist Sunday School, Marion, per Rev. M. T. Sumner, \$27; from "Friend of Missions," Greensboro, \$2.50; from Central Assn., by W. C. Barnes, Treas., \$15.05. Total.	519
TENNESSEE.—Rec'd of Chas. A. Fuller, from W. L. Murfree \$30; Fanny Murfree, \$2. Total.	32
MARYLAND.—Rec'd per Jno. W. Williams, by Rev. B. Henry Patterson, \$30; Mrs. James Wilson, \$30; Mrs. Nelson Clark, \$30; Miss E. M. Wilson, \$30; Friend, \$5. Total.	145
ARKANSAS.—Rec'd of Rev. G. W. Kenard, collected on his field.	5.00
Grand total.	\$1229.42
W. HORNBUCKLE, Treas.	

Receipts for Collierville Place Bapt Church, New Orleans, La.

GEORGIA.—Rec'd of Baptist State Convention, by Thos. J. Beney, Treas., \$250; Rev. H. A. Tipper, on Bond, \$100; J. Q. West, on Bond, \$50; Judge M. J. Williams, \$50. Total.	450
ALABAMA.—Rec'd of W. T. Hatchett, on Bond, \$25; John C. Foster, \$100; Dr. L. B. Lane, on Bond, \$100; C. C. Butler, on Bond, \$100; Ed. King, on Bond, \$100; A. J. Rattle, on Bond, \$100; from Rev. M. T. Sumner, Agent, collections on bonds, &c., \$250. Total.	775

