

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
By THOS. F. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

Our old friend "FAC" is one of the oldest and ablest men of our denomination. He was intimately connected with Mercer and others in arousing a missionary spirit among our Southern churches, and in defending them against the encroachments of the Associations. The facts detailed by him are familiar to many now living, and fully demonstrate the danger to the peace and prosperity of the churches from such unsupervised assumptions.

The faction of which he speaks has a melancholy history. The Ocmulgee Association, in Georgia, was, at the time alluded to, one of the largest and most prosperous in the South; but from the day it usurped the right to interfere with church discipline, &c., it began to decline, and to-day is but a handful. Thus has it ever been, must ever be! God will not prosper such assumptions. The old Flint River Association has about the same history;—while the churches which resisted these encroachments in both, have as uniformly prospered.

Religious Factions.—The Anti-Mission Faction.

MISSRS. EDITORS: I depart from chronological order to introduce this phase at this particular period, as it suits my convenience, and will come in as appropriate now as at any season. I do not maintain our anti brethren were any more disloyal to the Master, so far as they understood duty, though they may have been criminal in not ascertaining what the Bible teaches; or were more avaricious for associational power than others; but their peculiar circumstances induced them to do what, on ordinary occasions, they would not have dreamed of: the obnoxious churches were missionary bodies, and in order to accomplish a *cherished object*, that is, to curtail their influence, and lessen their power, they attempted what they would not now; and since the associations are now divided, the temptation does not now exist, for which they ought to be thankful.

I glance at the facts as they existed in Georgia, for I was not at the period residing in Alabama. Soon after Mr. Rice returned from India, Jesse Mercer originated the Powelson Miss. Society, which inducted all the Georgia Associations—or rather excited feelings, dormant for want of exercise; for every new convert is a missionary by birth—"Lord what will thou have me to do?" is the cry of every new-born soul, and if not prevented or warned not to preach upon the Lord's field of labor, he would seek the salvation of every neighbor and friend. Who can not remember, in the days of his epousal, that he was at work ere he was aware of it? In 1814 Savannah sent a messenger to aid in forming the Baptist General Convention in Philadelphia. In the Hepsibah the Mission cause met with some resistance by John Blackstone and Jordan Smith; but in the Ocmulgee, John Milner, Matt. Cooper, Abner Davis, Elijah Mosely (father of Wm.) and other choice spirits, besides giving to the General Convention, had organized an Indian Mission among the Creeks, and were the first to respond to the Sarepta's Association in forming the State Convention.

Some excellent though illiterate brethren contributed nothing. Reasons—"No Bible for Foreign Missions"—it would divide the churches—Burmah was so far off that money would never reach its destination, etc., etc." The State Convention, as it held its sessions in various localities, winning its way to favor, was assailed as Pandora's Box, with all its poisons; it was a monster, it would swallow all the churches and denude them of all rights;—they will not let us ignorant men preach;—so this class, for fear the Convention would steal their rights, undertook to become guardians of those in the Associations, and those that refused to yield them were persecuted in a most horrible manner. After three or four years of ministerial visiting and urging, a majority of the churches in the Ocmulgee Association petitioned to withdraw from the Convention in 1830. Then she numbered over three thousand members, but soon she could claim hardly one thousand. Now begin the efforts for associational power. I would not believe what they attempted, were not their acts in print before me.

A church presents a letter from the Yellow River Association, to unite with the Flint; unfavorable reports are circulated against a part of the church as respects their orthodoxy; a committee is appointed by the Association to examine the church; they enter the house to open their meeting with prayer by their moderator; but the moderator of the church offers them the church book, and says they will deal with any Association from their creed, but retain his

seat, where the church had placed him; he was right, and the committee wrong. The committee then retire to the woods and report that all found orthodox should be regarded as the true church; nine are so examined and advised to represent themselves at the next Association! In 1831 this minority of nine is received into the Flint Association. The majority is also invited in, 61 to 12, but refused. Why? The committee had pronounced the 9 the true church; this committee is sustained by the Association in their acts, and yet the majority, repudiated by the committee, is invited to be a party in a body that can tear churches to pieces and make churches when they please! Jesus Christ never gave associations such enlarged powers; hence they could not be churches of N. T. model. Wilson, the pastor of the church had been a missionary for the Convention, and "one object was to crush him," that is, to kill his influence.

I relate a few more instances: The church at McDonough, of 100 members, is advised to go to Ramah, (a handful of excluded and other persons galvanized into a church by associational power) acknowledge their error in seceding from the Association, Sardis and other churches are treated very much the same way. Adopt 1833, a proclamation is made in their minutes, naming several churches and ministers, all denounced for having seceded from associational union! Held up to the christian world as no longer Baptists, merely because they had seceded! Most of these churches are now in a flourishing condition, and the ministers, though the frosts of over a quarter of a century have whitened their locks, and some have gone to their reward, are still contending for the faith of the Gospel. The Georgia Association labored with both the Flint and Ocmulgee, yet they could not be convinced of their error. So bent were they on their course that nothing could open their eyes. They maintained that associations possessed the same powers over churches that churches had over members. Mercer published his essay showing the error, and the Index published weekly rebukes, and reasons and warnings against their reachings after power and destruction of church rights.

The Ocmulgee Association exhibited its proclivity for power by infringing upon the *internal rights*, of the churches, forbidden by its constitution. A *faction* in September, one member of which was underdealing, removed the moderator of a church, and voted themselves letters by majorities only; on next Tuesday, they were received into an anti-church! The faction retaining incorrigible, they were excluded in November. The anti-church begins dealing with the other "for excommunicating those persons." The Association takes up their cause, and of course finds occasion enough to withdraw from her, and so unchurch and nullify her influence; she decides that Eatonton church, which had excluded those persons, "required more of those members" than the advice required; that is, the Association was to be the judge of members returning, and not the church! In 1833, she withdraws from Eatonton, really for not "restoring those members," which the Circular for the same year sanctioned at the meeting, proves they were not members of Eatonton, but of the anti-church! We must expect to find ambitious error full of incongruities. Eatonton is un-churched, because she retains her own internal rights of restoring persons whom she has excluded, and that too by a creature unknown to God's Book—a creature made by the churches to steal away their liberties and destroy their existence.

What was the result? Did the churches or Associations finally triumph? At first, before the thing was properly investigated, it was the impression that associations should control; but as light was emitted upon the subject, it was plain that any body that usurps the rights of churches, must be in rebellion, *re. the Lawgiver in Zion*; if we submit or allow it, we are also rebels. So impressed were the churches of the charge committed to them, which they could not delegate, that those persons which broke away from Eatonton and crept into other churches, both in Georgia and this State; but when their irregular standing was ascertained, they were required to make peace, and seek reconciliation with the church where excluded; this they accomplished either in person or by letter, though some were in an unsettled state for six to twenty years. This jealousy for rights, which the Saviour guaranteed to his people, was so palpable, that the decisions of councils or associations were disregarded, and those of the churches alone were regarded *final*. If a church of Jesus Christ be the highest ecclesiastical authority on earth, do we not hope the acts when we appeal to councils, Conventions, or other bodies? Do we not prove that we *desire higher jurisdiction* to manage difficult cases?

Another thing: The acts of the churches when they were laying waste the churches and publishing them as no

longer Baptists, because they would not remain in her connexion, were declared to be exactly concordant with that of the Georgia Association in the Williams Creek Case. This has since been reiterated and published widely.

Mr. Rhodes had escaped from County Line, where he was afterwards excluded by a fraudulent letter, and crept into Williams Creek; the majority of this church, after sometime seeing that their position was unsupportable, advertised in the Milledgeville papers that they were no longer of the Baptist denomination, and that they would adhere to their pastor at all hazards. The minority, after this, begged the Association to aid them; a committee was sent, and the few left were declared the true church.

The difference is palpable: The Georgia does not interfere, tear the churches to pieces, or decide which party is right, till the majority, under the vain impression that, on the popularity of their pastor, they could succeed without any help—declared that their connection with the Association and common Baptists was dissolved; now, the few that had opposed the pastor all along and held to Baptist principles, are declared the true church; the others assert that they are not Baptists. But I stop this long story. FAC.

For the South Western Baptist,
Central Institute.

MESSRS. EDITORS: The last Central Association appointed four agents to canvass until the 20th of December next, in order to raise the sum of \$3,700, to discharge a debt against the Central Institute, a Male High School, well known to you as the property of said Association. It is useless to enter into investigation of the conduct either of the Board of Trustees, or that of the teachers who have been in charge. I know all have tried to do right. Suffice it to say, the debt was at first, on the completion of the building, only about one half what it now is. Being so small, the Board advanced the money, at a time when money was scarce; say some five years back. None doubted but a general response would be made when the churches were called upon to refund the amount. Some failures and annual interest have swelled the debt to the present amount. The time has come for this debt to be paid, or the property sold. The churches as such will not acknowledge the debt. Many of them are very poor, others indifferent. Now then, as a quick relief to an active, confiding Board, I propose to be one of the thirty-seven friends to the Institute who will pay \$100 each by the first of January next to liquidate this debt.—The amount must be pledged by the 10th of December, and the names announced to Wm. T. Hatchett, of Wetumpka, who will forward notes to be assigned payable on condition the whole is pledged. I appeal to liberal Baptists anywhere, to come up at once to this call. Who will respond? J. D. WILLIAMS.

For the South Western Baptist,
On Paying Debts.

Some men seem to act upon the principle that every body else is bound to pay their debts promptly but themselves. They pay only at the end of a law-suit, no matter what inconvenience it may cost their creditors to wait so long.—And what may astonish the reader is, some church members act in this way.

If I were to express my opinion of men who act thus, I might be accused of uncharitableness—so I believe I will hold my peace, and let the reader draw his own conclusions. HINTER.

Beware of Worldliness.

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 which 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 the laxness they observe in the careless professors with whom they associate. We never heard them defend it by the Word of God, by the example of Jesus, or by their obligations to his love. Their conduct is what that of the lamp of heaven would be if they inferred from the world's darkness the excuseableness 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."—*Eph. V.*

Integrity, however rough, is better than dissimulation.

For the South Western Baptist.
"It is more Blessed to Give than to Receive."

"I have just received a letter from Mary, and she says that the Lacy's have decided to visit their friends in this county, about the middle of November," said Mrs. M. to her husband, as he laid aside his book and looked inquiringly at her. She had remained silent over her friend's communication a long while, for her and he had been expecting to be favored with some portion of its contents for some time.

"You know that although Mrs. Lacy was a very poor girl," resumed she, "being one of some eight or nine children, whose father died before any of them were old enough to assist in supporting the rest, and without leaving property sufficient to pay his debts, yet since she married the rich Mr. Lacy she has been surrounded with luxuries.—Those who have visited them say that their house is elegantly furnished, and that she has every thing which money can procure to make her happy.

Now Mr. M. as you have made so good a crop of both corn and cotton, don't you feel as though you could refit our parlor a little? You know our carpet has looked right shabby for some time, though I have been trying to cause it, by very careful brushing, to last till next spring. But in spite of it all, last week I discovered a veritable hole clear through it. We also need new curtains, and some other little items, but if you can spare one hundred dollars, I will promise to fit up the room right neatly. I own I have a little pride about the matter, for you know Mrs. L. and I were girls together, and were she to see that carpet in our parlor, she would think that I had gone down hill in marrying; for she never saw one so much the worse for wear on our floors before.—Durand & Co. have a beautiful assortment, and if you feel willing to be at the expense, we will select one when we go to N. next month after our fall supplies, and I can easily have it all arranged before the Lacy's come. The old one, by turning and mending a little will do finely for the parlor chamber, and the one now there, will be nice for Nellie's room. What say you, husband, mine?" said Mrs. M., coquishly, as she seated herself on his knee, and drew the book he had been reading from his hand, and the glasses from his brow.

"You have given so much to benevolent causes this year, besides the amount you have laid aside to carry up to our Association next month, that I am sure you can treat us to this sum."

Now, what could Mr. M. do in such a case? A little while whom he very much loved, sitting on his knee, in a dress of blue muslin, with a delicate frill of white lace around the slender throat, looking so neatly, and he always possessed a penchant for neat looking ladies—while her pouting, rosy lips were so prettily begging for the favor she wished him to grant, and her hazel eyes so seconded the petition? What did he do? Why, promise her the same she asked, of course. He loved to indulge her when it lay in his power, and he knew she was right about the worn appearance of the carpet. In fact, he had been studying a little surprise for her, intending during her absence for a few days, on a visit she was about to make, to purchase a carpet and some pieces of furniture which they needed, and have the room nicely fitted up before her return. Just before the time he had expected to carry out this little surprise, he attended one of his monthly meetings with a little church about nine miles from home, of which he had the pastoral charge, and found a case of destitution which had so wrought upon his feelings that he had half decided to drop the idea of refitting, and appropriate the sum intended for that object, to the relief of the family.—A widow considerably advanced in years, had moved into a small tenement about two miles from the church. Her family consisted of a son nearly grown to manhood, and a little grand daughter about eight years of age. The son looked intelligent, and on acquaintance proved to be so, in an unusual degree, and also to possess a well cultivated mind. This last fact would have led one to conclude that they had not always been in the reduced state in which our pastor found them, which was also true. But for months he had been an invalid, confined to the house, and a great part of the time to his bed. The physician was apprehensive of consumption, the disease which had caused his father's death ere he had reached his manhood's prime.

Mr. M. first met this poor widow, Mrs. O. by name, at church, whither she had walked. She had gone to him, and invited him to her house to spend the night. He had accepted her invitation, for he was one who took pleasure in visiting the destitute, and afflicted. He found them poor in this world's goods, but "rich in faith." Though scarcely possessing the necessities of life, yet she did not complain, but was full of gratitude to God, who she said was so much better to her than she deserved. As to her husband, she inquired as to how she expected to be taken care of through the winter which was fast approaching; and found that her only dependence was in any help which the Lord might send. After he left her he resolved to contrive some mode of assistance. He was not a wealthy man, although he owned a good farm, and usually made good crops, but his family was large and expensive, and he was giving all his children a thorough education. He was truly benevolent, but had really given every dollar he could spare, and even given up several improvements which he had intended making about his place that year, that he might appropriate the amount they would require, to some of the many good objects of the day. As he rode along towards home after the services at the church were over, he thought a great deal about the widow's case. She needed medicine for her sick boy, and to procure it, they had been obliged to sacrifice almost the last comfort they had possessed. She needed warm clothing for herself, her son and the little grandchild which had been thrown on her hands by the death of a widowed daughter. She needed food and fuel.—After thinking for a while about the state of affairs, his plans seemed formed, and he knelt his brow, and resumed his cheerful countenance. Had any one been near they would have heard him beguiling his way, by singing many a sweet hymn, as he wound along among the hills and woods.

"Anna, to-morrow is the day for me to fill my appointment at Stanton," said Mr. M. to his wife, when the time for his regular monthly meeting at that place had arrived. "Don't you wish to go with me? All my people there are very anxious to see you, and I promised them that if you could leave home, I would carry you out the next time I went. The weather is fine, the roads passable, and I would be glad if you would go." She had long been wishing to accompany her husband, and as there seemed to be no serious obstacle in the way, she made her arrangements to accept his invitation. The morning broke bright and beautiful, and as they rode along they heard the cheerful song of the mocking birds, and other kinds which had lingered in the sheltering groves where they had warbled through the long, sweet spring and summer.—The nuts were dropping from their laden trees, and the whole family of squirrels seemed busy running up and down the branches, and leaping from tree to tree, as they gathered their winter's store. A blue haze lay over the distant wood-fringed hills, which imparted an added beauty to the scenery. Mrs. M. was a passionate admirer of the beautiful in nature, and now her soul was filled with love to Him who had given her this capacity for enjoyment, and so bountifully gratified it.

Almost the first person they saw when they reached the church, was widow O. She came up to greet the pastor, and told him that her son was considerably worse, and requested that he would go and converse with him.

Accordingly, after the services at the church were over, they proceeded to her house. Mr. M. had mentioned the widow's case to his wife after his first visit, but had purposely avoided going into details of her circumstances, as he had his reasons for wishing the appearance of every thing to strike her in the most forcible manner. It was the first time she had ever entered a log house, and she found herself glancing rather curiously around. Their only room was scrupulously clean, though almost destitute of furniture. Two poor beds, three chairs and a broken case of drawers, on which were arranged a few books of history and travels and a volume or two of choice poetry, constituted nearly their whole supply. The floor was nicely sanded, and a few flowers were placed in a broken pitcher. On a little stand covered with a snow-white cloth, lay a large old family Bible, which showed by its worn appearance that it was a constant companion.—Their clothing was of the most common kind, spun and woven by the hands of the widowed mother. She had also managed, with a little occasional help from some of the neighbors, to plant and tend the little spot of ground enclosed with her cottage, and with the few pounds of cotton thus obtained, she was able to procure some little comforts for her suffering boy. A little coffee and sugar, sometimes a pound of rice, or a little flour, she thus obtained, with the help of a few eggs yielded by her hens, and what butter the milk of one cow that supported herself in the woods, afforded her. The neighborhood was a kind, but poor one; each person having about as much as he could do to take care of his own family. But still, such assistance as they could render to her, they were abundantly willing to bestow. Mrs. M. gathered these particulars, and many more, respecting her former life, and the death of her husband, from the widow's conversation with the pastor, and she contemplated the contented expression of her countenance, with surprised admiration. Her quick sympathies were touched, and she was already

devising some means for the relief and comfort of that poor widowed mother and her family. As is generally the case, Mr. M. himself, paid all the contributions which were made to charitable purposes, and this was considered as for the family; and she, like most other wives, could only give personal testimony of possessing as liberal a spirit; by giving him her co-operation in this, and by such assistance as can always be supplied from any well-appointed household. But ere she left that lowly roof, she had formed a plan which, with her husband's sanction, she was determined to carry out. But that would require some little time, and while endeavoring to think of something she could do for them now, she remembered a gold piece which had remained at the bottom of her purse for a long time. It had been given her by her husband, soon after their marriage, and on that account she had kept it as a *pocket piece*; but she now began to doubt whether it was right to retain it thus uselessly. *Something* told her that she was doing very much like the man who rolled up his talent in a napkin, and she quickly took it from her purse, and when she parted with the widow, left it in her hands.

Who shall dare to say what interest that small coin, will yield the bestower? Would not the world be better if a few more pocket pieces that are hoarded up, to canker and rust, were brought from their hiding-places, to the light, and put into the hands of those who would use them to some good purpose? "Please order an early breakfast, Anna," said Mr. M. to his wife before retiring, "for I am obliged to go to N. to meet a gentleman on business to-morrow, and am anxious to return in the evening.—If you wish, you may go with me, and select the articles you were wishing for your parlor. Here is the money," handing her two fifty dollar bills.

"I did wish the money very much," replied she, half timidly, "but may I tell you what I had a great deal rather do with it, than to get a new carpet and curtains?" He drew her to his knee and bade her tell him anything she wished. Had she noticed him closely, she would have remarked something very like a smile, glimmering about the corners of his mouth. The truth is, he had read the little heart beating so near his own, from the time she entered the poor widow's abode, and he was not astonished at the request she hastened to prefer to him. The hazel eyes were dim with tears, and the low voice trembled as she told him that she could not enjoy the finest parlor in the world, while poor Mrs. O. and her family were suffering for common comforts, like food and clothing. "And if you are willing," said she, "I would a great deal rather spend a part of this sum in warm clothing and blankets for them, and the remainder in making their house more comfortable, and in laying in a supply of provisions, which we can replenish from time to time."

"Ever my noble-hearted Anna," said Mr. M. proudly, but tenderly, "Your request is just what I, who knew your generous heart so well, expected. Keep the bills and dispose of them as you may think proper. My object in taking you to the poor widow's cottage, is accomplished. So certain did I feel of the present results, from the moment the thought entered my mind, when returning from my first visit, that I would take you there and let you hear her story, and see her destitution, that I ceased trying to arrange any other mode of raising a sum, aside from this hundred dollars, with which to meet their necessities."

You shall go with me to-morrow, and select anything you wish for them, and as I shall be in their neighborhood next Friday, I will take you along, and you may be the dispenser of your gifts." "I told you I knew the Lord would provide," said Mrs. C. triumphantly, while the big tears rolled down her withered cheeks, as she surveyed her gifts. "I knew he would not forget me now, when he has taken care of me for nearly seventy years." "The Lord is my strength and my shield. My heart trusted in Him, and I am helped, therefore my heart greatly rejoiceth." "I had faintest unless I had believed to see the goodness of the Lord in the land of the living." "Charlie, turn to the Psalm you was reading to me yesterday, and read the first three verses to these dear friends."

Charlie opened to the forty-first Psalm and read: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve and keep him alive; and he shall be blessed upon the earth, and thou wilt make all his bed in his sickness."

Mrs. M. hid her weeping eyes upon her husband's shoulder, but her tears were not those of sorrow. The thankfulness of the Christian mother whom they had relieved from such a depth of poverty and care, had filled her heart with joy, and it overflowed in the bright drops that sparkled on her cheeks.

"But what will Mrs. Lacy say to your

old carpet? and what will you do about that large hole you discovered in it?" quizzically asked Mr. M., on their return from their visit to Mrs. O.

"I am too happy to care what she may think," replied his wife; "I know I did right, and I would rather have given up more than I have done, than mislead the satisfaction of seeing Charlie and his mother in comfortable circumstances. Mrs. O. told me the physician said that if Charlie could obtain medicine and nourishing food, and be protected from the cold by proper clothing, he had strong hopes that he might yet outgrow his disease, and be spared to her, perhaps for years. And just think how happy she would be. As for the offending particles that have disappeared from the old carpet, I promise you that I will manage that so skillfully that Mrs. L. will not even suspect that they were ever missing; and I shall feel happier every time I see the old curtains. A dozen carpets would not make me so happy as has the bestowing of those gifts, and I have truly experienced the truth of the passage,

"It is more blessed to give than receive."

KATE.

An Unsuccessful Search.

A clergyman who had been invited to christen a child, being deficient in punctuality, the company who were expecting his appearance, began, as persons waiting impatiently are wont to do, to give expression to their sentiments freely. "One of them said, that supposing the child were not baptised at all, he did not see how it could affect its happiness. A young man who was present, struck with this observation, determined to read the New Testament with the express purpose of examining what it said on the baptism of infants. He began with the gospel of Matthew, but, to his surprise, found nothing on the subject. He went on, however, perusing with care and perseverance all the historical books, and, having gone through these, all the epistolary books, in expectation that he should find in every following part what he had not met with in any preceding portion, namely, passages recommending and enforcing this rite.—At length, having reached the conclusion of the volume, perceiving that it said nothing respecting the baptism of infants, he thought it his duty to relinquish the practice, as without foundation in the rule of our faith, which appeared to him to speak only of the baptism of believers.

This young man had been discarded by an uncle, in good circumstances, in consequence of the connection he had recently formed with Mr. Whitefield, under whose auspices he had begun to preach. Soon after this occurrence, however, he was invited by a small Baptist congregation who at the time worshipped in a barn, and who thought they could raise the sum of three pounds six shillings per quarter. He accepted the invitation, and though he had to struggle with pecuniary difficulties as his family increased, divine providence brought him unlooked-for supplies; in the course of a few years his people built a large place of worship, and he became extensively known as Robert Robinson, pastor of the Baptist Church at Cambridge.

EFFICACY OF THE GOSPEL.—In the Gospel there is a certain and irresistible efficacy. It is adapted to the nature of man, and meets all the tremendous exigencies in which he is involved. It comes home to his bosom in that state of intellectual culture, at all times, and under all forms of his social existence.—No ignorance can misconceive, no darkness shut it out. It can neither be overcome or impeded. It springs elastic from every pressure. It rises embued with new energy from defeat. It is a tide of influence ever deepening and widening, and hurrying forward with a swifter current, and whose mighty waves, the strong embankments of prejudice, infidelity, and error, but cause to roll and swell the more; until at length all barriers give way, and it flows on, an ocean of glory, pure, boundless and free. Such is the instrument on which, under God, the Church relies; and wielding this, is she not sure of ultimate triumph?—G. B. Ida.

The report on Indian Missions to the Mississippi Baptist Convention, says: "We have had thirty-five commissioned missionaries among the Creeks, Choctaws, and Cherokees, during the last year. One hundred and thirty-five churches and out-stations have been supplied with preaching; 1897 sermons have been preached; 611 prayer-meetings have been held; 2 ministers and 10 deacons have been ordained; 350 converts have been baptized; 4 churches have been constituted; 5 meeting houses have been built, and four Sabbath Schools, with 13 teachers, and 117 pupils have been sustained."

He that will not break the hedge of a fair command to avoid the fool way of some heavy affliction, may well conclude that his affliction is in love.

Pleasure in excess is criminal.

