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

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The South Western Baptist.  
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By THOS. F. MARTIN.  
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For Terms, see last page.  
For the South Western Baptist.  
Corrective Church Discipline.  
THE FEELINGS AND ACTIONS APPROPRIATE TO  
A PIOUS MAN WHO HAS BEEN UNJUSTLY  
ACCUSED.

NUMBER 7.

The fate of the Saviour of the world is a striking proof that innocence is no infallible protection against unjust accusation and condemnation. From the world the Christian is prepared to expect tribulation; for he that will live godly in Christ Jesus shall suffer persecution, and if they call the master of the house Beelzebub, how much more will they those of his household. But in the Church of God, he feels secure. From his brethren, children of the same Heavenly Father, and subjects of the same divine grace, he expects nothing but brotherly sympathy, encouragement and protection. But Paul has told us of perils among false brethren, and how often are a man's enemies those of his own household. It is not impossible for a man of true piety, and unexceptionable deportment, to find himself through misapprehension, malice or jealousy, unjustly arraigned before his brethren.

Sometimes he is the victim of prejudice. His brethren have been taught in advance to believe him capable of wrong; and his acts imperfectly understood, and seen through the medium of prejudice, may be so colored and distorted as to seem hideous. Certain causes, acting upon a peculiar nervous constitution, may produce effects in speech and manner that may appear equivocal; or he may be the victim of a train of circumstances which may seem to implicate him in a crime that his soul abhors.

Purity of heart and life is no infallible protection against the machinations and the tongue of malice. Nay, this very purity may be the occasion to arouse the vindictiveness of the vile and wicked. A holy life is a slanderous reproof against their depravity; and while it deserves to command their respect, it as often excites their resentment. Nor is this feeling confined to the world. Often with regret it is confessed—do the worldly-minded members of the Church feel resentment against those whose uniform consistency is a constant reproof to their laxity of principles and irregularity of deportment. In times of apostasy and defection from the truth, those who adhere to their principles, and lift up their protest against prevailing laxity, are seen to be the victims of persecution. And if their remonstrances cannot be silenced in any other way, there will not be lacking those who will suborn witnesses to sustain any accusation that may be plausibly brought against them; especially is this true if, in their zeal for the truth they may have been betrayed into any indiscretion of word or act.

It is sometimes the case that one becomes the victim of jealousy and envy. His talents, the influence he has with his brethren, the attention he attracts from the public, and his success in his enterprises, arouse the base passions of jealousy and envy in little minds of large pretensions and slender merit. The homage rendered to the one is by the other considered as so much tribute unjustly withheld from himself; and the success of the former, blighting the prospects of his competitor for pre-eminence, is considered by him a mortal offence. For this, all unconsciously to himself, the successful man is held personally responsible. Jealousy and envy first ripen into hatred, and hatred gives birth to conspiracy and intrigue. The shadow cast upon his interests can be removed only by leveling in the dust the object that intervenes between him and the light. Thus, all unconsciously to himself, one may have an envy to watch him, to garble his sayings, to prevent his actions and to weave around him meshes that he may find it hard to break. Thus, as has been said, it is not impossible for one deserving the love and confidence of brethren, to find himself, through misapprehension, malice or jealousy, an object of distrust, and arraigned before the Church for crimes that his soul abhors. To such an one, excepting his consciousness of innocence, the only consolation is, that the Lord reigns.

Where such a lot as this befalls a pious man, what are his feelings and deportment?

1. He submits himself to the Divine will, and patiently accepts the position assigned him. He acknowledges the providence of God in all things; and though he knows that he is the victim of misconception or wickedness, he accepts it as the Divine will that he should be placed in these trying circumstances. He may and doubtless does find it difficult to realize that he is arraigned under grave charges before his brethren;

but he takes consolation in knowing that God has some wise purpose to accomplish in him or by him, and that He will make the wrath of man praise Him, and the remainder of wrath will restrain. You will not find him chafing under his condition; but with strong faith he lays hold of the promise that no temptation shall befall him, excepting such as he shall be able to bear—and even rejoices if it should be the Lord's will that he should suffer shame for His name. Like his fellow-servant, Paul, he takes consolation in knowing that his bonds will somehow or other tend to the furtherance of the Gospel. To the Lord's will he bows with humble submission; and he meekly takes the place of an accused man assigned him by His Providence.

2. He will in all proper ways defend himself against the charges alleged against him. This he owes not only to himself but to his Master whose truth is suffering in his person, and who designs that His cause shall be promoted by his good name. But,

3. He will be careful to refrain from an indulgence of the spirit of his persecutors, and from a resort to the means employed by them. Is he reviled? He reviles not again. He has no grievous words to utter that stir up anger; but he prays for them that spitefully use and persecute him. Enormous as is the sin of his enemies, like the first Christian martyr, he prays that the Lord might not lay it to their charge. Is he the victim of misapprehension, or do circumstances seem to fasten guilt upon him? He recognizes the right and duty of his brethren to prosecute the investigation they have commenced.

Nay, he encourages them to proceed, because in this way alone can he be relieved, and because he prefers to be unjustly condemned rather than that the sin which seems to attach to him should go unrebuked. Placing the best construction upon the course of his brethren of the Church, he labors candidly to remove their misapprehensions, or to unravel the meshes which circumstances have woven around him. His traducers, perhaps, have made appeals to prejudice to prepare the public mind for the favorable reception of the charge. Shall he meet them on their own ground, considering that the end justifies the means? As soon as he receives intimations of their intentions, shall he make an appeal to the public through the newspapers, or by advertisement set up in conspicuous places, or by letters missive to all the neighboring churches to be read in open conference? Shall he thus in advance assail the motives of these men, wicked though they be? Shall he inform the world that a conspiracy is formed against him for his destruction, and that the church is under the control of the conspirators—the willing instruments for the accomplishment of their nefarious designs? Shall he make an appeal to the sympathy of the public and of his brethren in the churches around, on the plea that he is to be made a victim on account of his piety, or of his faithfulness to sentiments they hold dear? His enemies, as he thinks, through prejudice, have in advance arrayed the church against him. Shall he, to meet them, by a like appeal to prejudice and to public sympathy, attempt to array an outside influence of church members and men of the world to overawe the church? Shall he form a party of outsiders to clamor in advance against the threatened arraignment, to attend at the trial, and with lowering looks and disorderly utterances, to stand around him as his "friends"—and, if the worst should happen, and he be expelled, to unite with him at their head in a combined assault upon the church, with the intention to annihilate it, and, after accomplishing as they suppose their purpose, to march off with flying colors, proclaiming that not he but the church has been excommunicated—and that he is the most proper church member of them all? These are actions that are to be expected not from a pious but a wicked man, who has no defence to make for his crimes, or who desires to organize for himself a sect that can sustain him in his wickedness, and give him victory over his hated rivals, or who can impart to him factitious greatness, influence or pecuniary gain.

3. An innocent man arraigned is anxious that God's cause and Christ's Church should suffer as little as possible, preferring to be immolated himself rather than that principles dear to his heart should be subverted. He values his reputation as dearer than life, but he is not willing that this should be vindicated at the sacrifice of the principles and the forms that Christ has prescribed to be operative in such cases—He desires earnestly to be acquitted, and to retain his place among God's people; but even this high boon he will not accept at the price of the establishment of such principles in the Churches of Christ as will make it impossible for them to discipline designing and wicked men. Far better, in his estimation, that he should be unjustly excommunicated than that the Churches should in effect give up the power to withdraw fellowship from all offenders, excepting

from the weak and helpless. Never will he seek to obtain release on the ground that the Church has not the power of putting away from Christ's professing people the wicked man who may be artful and influential. A pious man who is unjustly accused, desires to be justified before the Church and the world; but he uses only the forms and appeals only to the principles that Christ has instituted, and which have been sanctioned by immemorial usage. He acknowledges the jurisdiction of the Church over him, and will accept of no justification before the world in terms excepting that which he can obtain through the Church. And if, after all his lawful efforts to relieve himself, he should be finally condemned, he meekly submits to the Lord's will of purpose, knowing that He who has promised that all things shall work together for his good, has some wise purpose to accomplish in him or by him. Suppose his enemies do glory over him, or the thoughtless point the finger of scorn at him; better these infinitely, than triumph, and notoriety and emolument, at the expense of truth and a clear conscience. God not unfrequently permits his servants to pass through the fiery furnace, not only that the dross may be consumed, but that the pure gold may appear.—"By their fruits ye shall know them," P. H. MELL.

University of Georgia.

For the South Western Baptist.

The Missions and the Boards.

Are the Boards necessary? This question is soonest answered by asking another; what would the churches have done in this work without the Boards? How would they have known where to have gone to work? What would they have known of the condition of the Indian on our frontier, or the black man in the centre of Africa? And knowing all about them, how long would it be before the churches would have established independent missions in these localities—echo answers how long? and a century from now the same question might be repeated with emphasis. How long would it be before the Central Association of North Alabama and East Tennessee, where this opposition to the Board has culminated, would evangelize any part of heathendom? The dying heathen might well ask how long? The Boards are the pioneers in the missionary work. It is a part of their business to scan, look into, and explore foreign fields. It is everybody else's business to do the same thing, but the tried old adage is too applicable, "what is everybody's business is nobody's business." Brazil, and all South American, Japan, Central America, Mexico, Turkey in Europe, and Turkey in Asia, Italy, and the isles of the ocean are all opening fields. Commerce and civilization are pushing their way into those distant regions, and opening up a highway for the gospel. What agency, but the Boards, will undertake, or can undertake the expense, the time, the delay, the trouble of pioneering those large fields, selecting the most available locality, and establishing a mission or more in each? *The truth is, without the efficiency and executive energy, and concentration of the Boards, no new fields will be explored, and the work will languish in its present limits!* These vast unoccupied regions, where the sun of righteousness has never risen, will remain for ages, so far as we are concerned, in the "valley and shadow of death." Other denominations will claim and receive the credit and reward of cultivating, and harvesting these moral wastes. If our principles are to triumph successfully, they must pioneer the way. We must be foremost in every advance made upon the outposts of Satan. There is no time to lose. Great and rapid social and political revolutions are daily taking place in the outer world. Society is undergoing great and fundamental changes. Other people, and other denominations are awake, and at work. They are inspired with the advantages and prestige of the first onward movement. Their missionaries are scaling mountains, traversing plains, entering cities, pioneering new and unoccupied regions, and sowing broadcast the seed, from which they anticipate an abundant harvest. If we are laggards in this race the victory is lost. If we are the first in the field and the last to abandon it, with a host of hardy, devoted veterans, great will be our reward.

Are our present plans a failure? History records their success in lines of living light. The trophies of success are visible in various lands, and mingling with the angelic choir of heaven. The success has not been commensurate with the hopes and wishes of the Christian world; nor has it been equal to the desires and wishes of the Boards. It is to be regretted, that, of late years, there has not been so much and so en tire consecration to the work on the part of some of our missionaries as could have been desired. Wherever a want of confidence has manifested itself, it has resulted from this cause. The Boards, perhaps, have not always selected the best men for the work, for the reason that the best men have not offered themselves. Instead of too much

strictness on the part of the Boards, there has not been enough. Their anxiety to commence and prosecute the work has betrayed them into the indiscreet selection of Missionaries, who, though good and pious, were not in all respects qualified for the station. The result has been that the work has not been prosecuted with that vigor and energy which its great importance demands. Stubborn facts need not be concealed. There is too much traveling about among the missionaries—they return home too often and stay too long when they get here. In some cases they forget to return. It will require the highest order of a Mathematician to calculate how long before Africa will be converted under such a rotary system. Men who cannot go into this service, with but one aim, and give their lives, their time and talents to it; who cannot get their consent to find a grave upon a foreign soil, had better stay at home. No other class of men, can, or ever will, successfully prosecute such a vast enterprise—one requiring so much self-denial, so much toil, so much privation, and so much exposure. He must go forth with his life in his hand, prepared to offer it as a sacrifice if need be. No one who cannot perform this lustration for Christ, is wanted in the service. He had better stay at home.

We need a class of men, for the Foreign field, of the highest order of intellectual ability. Men of narrow minds and inferior capacity can do better at home than they can abroad. The people at home have been instructed and educated in the principles of christianity. It is the prevailing system. It is opposed by no old time-honored system of false ethics, and rational philosophy, incorporated into the body politic, and constituting the substratum upon which society is based and organized. Just such a system as is interwoven into the frame work of all heathen society.

It does not follow, as a natural sequitur, because those people are popularly denominated heathens, that, therefore, they are ignorant, stupid, insensible beings. On the contrary, there are found, in all heathen countries, in the midst of much debasement, men of enlarged intellects, who are capable of comprehending logical deduction, of understanding the relation of things, and able to construct an argument. This class of men always occupy positions of more or less prominence and influence; and it is with them that the Missionary has to deal. He not unfrequently finds them adepts in debate, and possessing so much tact and ingenuity that he retires foiled and dispirited from the contest.

Another requisite in a Missionary is force of character, and indomitable energy. He has an immense amount of labor to perform—labor that taxes the powers of body and mind—just such labor as nothing but the most unremitting toil, joined to an inflexible purpose, can only successfully perform. He has not door work to do, false ideas to combat, a false religion to subvert, a new religion to teach. He has, in short, to take a ground start and work upwards, in the face of all manner of obstacles and impediments, natural, moral, secular and religious. This being but a dim outline of the work, it is easy to imagine the stuff out of which a Missionary should be made who undertakes its performance.

The prototype of a faithful and able Missionary is found in the character of Dr. Judson. No man of modern times has approached his high and elevated stand point of excellence and attainments. He stands forth on the page of history as pre-eminently the great Missionary. How did he gain his world-wide celebrity? He was a laborer. He engaged in the task all the energies of mind, body, and soul. His hands were never idle. In the midst of the severest toil and privation he found time to become one of the ripest scholars of the age. His piety kept pace with his other attainments. Though in a heathen land, and almost shut out from civilization, he reached that degree of pre-eminence that placed him in the front rank of his race in any part of the world. He combated disease; he suffered imprisonment for 22 months in a loathsome dungeon, in comparison with which the prison houses of America are palaces. He waited in hope for nine years before he saw the first convert. He committed to the grave the idol of his young heart's affections—that almost angelic woman whose fame will live in the memory of her countrymen as long as great deeds, and heroic actions have a place in history. A child followed its mother to the narrow house. Then another wife of exalted virtues. He bowed before the blast, but stood to his post; his purposes firm, his zeal unabated, his faith bright and strong. Christ was his hope, his place, his refuge. Christ was his watchword, in "hoc signo vincit" was the motto emblazoned upon his shield and written upon his banner; and with this talismanic token of success he pressed to victory. He never had time for anything else but work. He never saw the United States but once during the forty years of his mission; and that was for a few months after an absence of 33 years. Gathering a conception of this

truly great man's character, we are prepared to comprehend the depth, extent, and solidity of that foundation upon which the Burman mission has been erected. Just such men, or men assimilated to him in his great leading characteristics, though falling somewhat below his standard, are needed for the work now. They are the men to achieve great results; none others need attempt it with any hope of decided success.

All honor to that noble band who are now laboring in distant lands. They have a great work before them. God grant that they may do it perseveringly and successfully. Their hands are at the plough. May they never turn back.

J. M. C.

For the South Western Baptist.

CAHABA, Dec. 22nd, 1859.

Messrs. Editors: I would ask for a place in your paper for the enclosed letter, which I clip from the "Ballymena Observer" (Ireland.) The writer, as you will perceive, was formerly a minister of the Presbyterian denomination, but has lately embraced the whole truth and put on Christ by being buried with him by baptism. "Truth is mighty and will prevail." Respectfully,

T. M. BAILEY.

To the Editor of the Observer:

Sir,—I thank you for the kind reference to my position which you made in your last number, in reply to the insinuations of your anonymous correspondent; but, as your explanation may somewhat mislead your readers, will you allow me to say a few words for myself.

Your correspondent seems to deplore the divisions of the Christian church, and to wish their abatement. Many others share in that feeling. How do they show it? What evidence of their sincerity do they give? They find a number of sectarian organizations, called churches, in existence. In one or the other of them they happened to be born and brought up. While these continue as they are, Christian union cannot possibly be realized, and these devoted friends of Christian union show their ardor in its cause by remaining just where their birth and education placed them, and lamenting the conduct of those who act differently. Will the schisms of Christ's church ever be thus healed? and is the world not sick and weary of them?

Let every real disciple of the Lord Jesus consider whether the following is not a more rational mode of acting. Some months since I began to look around me with an intense scrutiny on the various religious communions, the one in which I acted as a minister especially. I compared them with the Scriptural idea of the church of God.—It was impossible for me not to notice the diversities between them and the plan of the church in God's word. In regard to my own communion, for example, I asked—where is infant sprinkling found in God's word? There is not the slightest shadow of support for it. Where are all these church courts, Presbyteries, Synods, Assemblies? They appear nowhere in Scripture. The officers of the Primitive churches are never recorded to have attended these courts, seem to have had no knowledge of them. Where are half-yearly communions, fast days, days of preparation and thanksgiving? They are of human, not of divine origin. If what I found in the sect I belonged to was really conformed to Scripture, I had every reason to wish to find it out. If proof were in God's word, I had every thing to lose by overlooking it. I could not find it. After a deliberate, prayerful examination, I was forced to see that it was not there. And what was I to do? Prove traitor to my convictions, to God's word, to the great Master, by continuing to teach and practice what I knew to be unscriptural? I dared not do it. At every sacrifice I must follow God.

To the child of God the idea of the Christian church is one of the simplest possible. It is "a congregation of faithful men." A number of persons in any neighborhood become real disciples of Christ by believing on Him for eternal life. The way in which their discipleship was confessed in primitive times, was by being immersed in water, in the name of Father, Son, and Holy Spirit; and where a believer sees this to have been the case, he will adopt the same heaven-commanded mode of evidencing his faith. These disciples meet every first day of the week, in their Master's name, to break bread. When they are met, those among them who have gifts use them for the edification of their brethren. This is such a Christian Church as Paul was acquainted with, as he describes in his letters, and as meets in this town weekly in the "granary" in Bronglanshane street.

Sir, our reformers were great men, and did great things in their day. How did they accomplish them? By looking back from the evils amid which they lived to the days of pure apostolic Christianity. They felt short of their model in most cases—but they did wonders. In the present day their descendants honour their memory by not imitating their conduct. Their fathers looked at the apostolic churches—they look at their fathers. Degenerate children. Let them be, like their fathers, reformers. Why go on, year after year, in public meetings and evangelical alliances, puffing about Christian union, while they refuse to take a single step to realize it? While they still hold by their human systems, and the human creeds, on which they know the church of Christ will never unite, and keep from the ground on which alone she will ever be one?

Let each man who fears God in the various sects of the day, inquire what is God's idea of the church, and at once adopt it—not waiting till his neighbors agree with him, but, as he is to be judged for himself, acting for himself. Let him ask what was Paul's denomination? What was Paul's creed? what

were Paul's terms of communion? He will see that the one name of Christians should be *Disciples of Christ*—the one creed the *Bible*—the one term of communion *faith in the Divine Redeemer*, confessed with mouth and evidenced by Christian obedience. This is the position which I now occupy. Let the true followers of Jesus, let the real friends of Christian union say, whether it is not as Scriptural as it is unsectarian.

J. G. M'VICKER.

November 16, 1859.

For the South Western Baptist.

Divorce.

J. You wear a sad countenance, bro. D., what can the matter be?

D. O, we live in such a world—such things take place as to make one almost wish he were out of it.

J. You need not be uneasy about quitting the world, bro. D., for you may yet be called to go before you get quite ready. Besides, the world is good enough, but for the people that are in it.

D. All that is true, and yet our philosophy is not always sufficient to make us take all things cheerfully which are unpleasant.

J. You have had some trouble in your church of late, I suppose.

D. We have had some very unpleasant dealing.

J. I learn you have excommunicated one of your ministers; pray, for what cause?

D. For getting married. J. For getting married! do you expell preachers for marrying, bro. D.—That smacks of Catholicism—does your church hold to celibacy?

D. We do not hold to celibacy. We believe it very desirable for preachers to be married men, but do not regard it an essential qualification; and yet a man, whether a preacher or not, may be so situated that a church could not tolerate his marrying.

J. To what situation do you refer?

D. Have you been living this long, Bro. J., and yet don't know that a man may be so situated that his marrying would be sinful?

J. I don't think of any just now.

D. Take your Testament and read Luke 16: 18.

J. Here it is: "Whoever putteth away his wife and marryeth another committeth adultery; and whosoever marryeth her that is put away from her husband, committeth adultery." It was a divorce case then; who was the divorced party, the preacher or the person he married?

D. It was the minister; the woman he married stood high in the community.

J. Is it wrong in all cases for a person to marry after being divorced?

D. By turning to Mark 5: 32, you will see that the Lord says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." This passage permits divorce for one cause, but gives no permission for a second marriage; but the permission, it is generally admitted, is granted in Matt. 19: 9, which says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Mark this fact, bro. J., that all these passages pronounce all marriages after divorce sinful, unless the divorce was granted on account of fornication. How then could the church do otherwise than expel?

J. Was not the divorce based upon the exception in Matt. 19: 9?

D. No. There was a rumor that such a charge existed, but nothing of the kind was proved; and as it was admitted that the divorce was not granted upon that charge, it was not our business to inquire into the correctness of the report. You may take it as a fact, that where a man sues for a divorce, and can avail himself of such a charge he will go it.

J. Bro. D., was there no way to let the matter pass without expulsion?—Our ministers are very scarce; besides, the deed was done, and how would dealing with the case help the matter?

D. What, bro. J., tolerate a minister when he does wrong, simply because they are few! How much good can a man do when the world believes he is living in direct violation of God's command? The fact that our ministers are scarce is itself a good reason why they should be pure. But your most absurd notion is, that because a deed is done it should be let alone; that dealing with an offender will not mend the matter. I would like to know when you would punish a crime, if not after it is committed. I guess the thief, murderer and the like would rejoice to know that because they were guilty they would not be troubled. I have always thought that the violation of the law is the reason for its execution. When do you punish your children, bro. J., before or after they disobey you?

J. Perhaps I am wrong, bro. D.; please give me your reasons for sustaining your church action.

D. My first reason is, the Bible requires it. Christ pronounces such marriages adultery, and Paul pronounces adultery one of the fruits of the flesh, Gal. 5: 19—and in 2 Thess. 3: 6, he

commands the church to "withdraw from every one that walketh disorderly."—We Baptists have a good deal to say about our allegiance to the Bible. We claim to be strict constructionists. How well would the church maintained this principle if she had permitted one of her members to pass unnoticed, whom Christ declares to be an adulterer?

J. But, bro. D. does not the laws of the State sanction such marriages?

D. Yes, and hence such persons are legally bound, but unscripturally married. But you know I am a "higher law" man. I agree with Mr. Seward, that God's law is more authoritative than any conflicting human law can be. We differ, however, as to what the "higher law" teaches. If I believed, (which I do not) that the Bible was opposed to slavery, I would be an abolitionist. I like the motto of Peter and John when they said, "whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." It matters little with me, what a human law permits, when it clashes with the positive prohibition of Him whose right it is to rule, "in the armies of heaven and among the inhabitants of earth." Tell me, bro. J., would you tolerate a dramseller or a show-master in your church? I know you would not; and yet if you fellowship the man who violates God's law of marriage, how could you exclude them? They all act under the license of the civil law and in the face of the Bible. This leads me to assign another reason for justifying the church. In no other way could she maintain strict and impartial discipline. If you fellowship the adulterer, and expel the drunkard, thief, blasphemer, or any one else, you subject yourself to inconsistency and partiality, which would soon ruin any church.

The times require decision in this matter. Our courts are flooded with applications for divorces, and judging from what must be the motives which which prompt hundreds to marry, we may look for a vast increase of such cases. The churches may expect trouble unless they take the position that consistency and the Bible point out to them. I am gratified that there is a waking up upon this subject in various quarters. The secular and religious press are discussing it. Public opinion is rather in its formative state, and if God's people will but do their duty, they will do much in bringing the public to a correct conclusion.

J. I see that you are right, bro. D.—Your church did right; and you have given me some new views of the matter. I have never seen the subject mooted before.

D. You were like some of the members of our church. The question was so new that some of them had no opinion of their own. They did not know how to act, and some of them, like you, thought it best to give the matter the go-by. They soon saw, however, that there was but one course to take, and that was to act promptly, which they did.

J. Have you ever examined the views of any of our learned men on this subject?

D. Yes. The day before the trial, I went into our pastor's study and examined the commentaries in his possession and the views of some of them I will give you if you desire it.

J. If you please.

D. Barnes, whose notes you know are in almost every Sabbath School, says, on Matt. 19: 9: "Indulgence had been given by the laws of Moses, but that indulgence was to cease, and the marriage relation, to be brought back to its original intention. Only one offence was to make divorce lawful. This is the law of God. And by the same law, all marriages which take place after divorce, where adultery is not the cause of divorce, are adulterous. Legislatures have no right to say that men may put away their wives for any other cause; and where they do, and there is marriage afterwards, by the laws of God such marriages are adulterous."—On Matt. 5: 32, he says: "Whosoever, therefore, is divorced for any cause, except the single one of adultery, if they marry again, are according to the Scriptures, living in adultery. No earthly laws can trample down the laws of God, or make that right which he has solemnly pronounced wrong."

Adam Clarke says: "Our Lord here (Matt. 19: 9) declares that they could not be married while the divorced person was alive, and that those who did marry, during the life of the divorced person, were adulterers." When a man is "living in adultery," or is an "adulterer," he should be dealt with surely.

Sherwood says: "One offence only make divorce lawful and Scriptural, that is, when one party has been guilty of infidelity to the marriage vow; and all marriages which occur after, when adultery is not the cause, are wrong and sinful."

Ripley says: "A wife divorced for any other cause than the one specified, (in Matt. 5: 32) is not, properly speaking divorced. She is still, in the view



of the Saviour, a married man. The connection between her and her husband is dissolved. Any other man, then marrying her, commits adultery." Scott and Henry teach the same thing.

J. I am satisfied, bro. D., that your church did right; and would have been recreant to her duty if she had passed the case by unnoticed.

MATTHEW LUKE.

# The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, January 26, 1860.

## Personal.

Our bro. T. is absent on business connected with the S. W. B., and our bro. D. has been confined to his room for two weeks. He is now convalescent, and we hope will soon be at his post. Our correspondents will of course exercise forbearance.

## Conventions, Boards, Missions, &c., &c.

The papers show quite a swarm of writers who are assailing our benevolent institutions, from some standpoint or other. By some they are denounced as "unscriptural," by all as inefficient, expensive, dangerous to the rights of monetary aristocracies, &c., &c. In the absence of any arguments or facts which have not been refuted time and again, we have yielded to our own musings, the substance of which we embody in a few plain propositions and questions.

Proposition 1st. Whenever a conscientious Christian finds himself connected with a body, unscriptural, inefficient, expensive, dangerous to the churches exclusive, &c., he is bound to withdraw from it. Not to do it is an admission of insincerity. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Rom. 14: 22, 23.

Proposition 2d. No Christian entertaining the above sentiment, can, either on his own account or as the representative of another, be a member of such a body without becoming a partaker in all the sin which attaches to the body.

What a man cannot do for himself he cannot do as the agent of another. "If there come any unto you, and bring not this doctrine, receive him not unto your houses, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds."—2 Jno. 5: 10, 11.

Question 1st. As you concede to all others the right to think and act for themselves in all such matters, is it not unbrotherly in you, either to seek a place in their councils, who differ with you, or intermeddle with their plans?

Question 2nd. If you cannot approve of their plans and co-operate with them, are you not bound as Christian gentlemen, to leave them to the unrestricted exercise of their own honest convictions of duty?

Question 3rd. If, after what you have said and written, and thus profess to believe, you shall ever take a seat in such a body, do you not fix upon yourself the suspicion of insincerity and duplicity?

Suggestion 1st. Go, brethren, in the spirit of Christ, and show to your erring brethren, by actual experiment, "a more excellent way."

You cannot convince us by detraction; there is no argument in bold assertions and reproachful epithets. Demonstrate to us that you have a more excellent way, and we will unite with you, but we cannot take words, however loud, for demonstration; especially in the face of the united testimony of Christendom—and looking as right in the face, the most appalling chapter in Baptist history—the history of Antislavery.

Suggestion 2nd. The contemplation of this whole subject, will induce contrasts, both as to men and measures, which it will be well to ponder. Every man is entitled to his opinions, no man's opinion is paramount; but in judging of theories and devising plans, it is wise, it is safe, well to consider the opinions and experiences of those whose lives have been consecrated to the cause of Christ, and whose names linger about our memories as a rich perfume, before we venture on untested theories?

We have enjoyed a pleasant visit from our esteemed brother, Rev. J. T. S. PARK, of Orion, Pike county, Ala. Bro. P. gives us an interesting account of his field of labor, and much refreshed our spirit. How pleasant to commune with a genial spirit and feel the throbbings of a pure Christian love. Bro. P. has been one of our most active and useful ministers, and we earnestly pray that he may abound more and more.

A new Law Firm of W. P. CHILTON & SOX and W. L. YANCEY & SOX have been formed. These gentlemen are known throughout the State and a word of commendation is unnecessary. See card.

See the law card of GUNN, STRANGE & ARMSTRONG. This is a strong firm, and one that is sure to do justice to clients.

VALUABLE LAW BOOKS FOR SALE.—Attention is called to the advertisement, in today's paper, of the sale of the valuable Law Library of the late SHERBORN WILLIAMS, on the 6th of February next.

Bro. LOCKHART, writing from Butler Co., January 16th, says: "We still have glorious meetings at Fairmont.—We had the pleasure of baptizing another Methodist."

## Baptist Usages.

The phrase "Baptist usages" has been much employed of late, by some, it may be, with too much veneration for the customs of our fathers; leading them to invest these customs with divine authority. But it is quite as evident on the other hand, that many think and speak of them with too much lightness—even in derision. There is, it seems to us, a middle ground which is much more reasonable and much safer for the Churches. Besides, very few persons seem properly to have investigated what is necessary to constitute an admissible usage, or to have studied the origin and history of these practices.

The shortness of Christ's ministry on earth, and the formative state of his kingdom (there being no organized local society until after his ascension) prevented, we suppose, the arrangement of a complete code of Church laws. There are, however, one or two passages which seem to indicate that this subject was referred to the after teachings of the Holy Spirit and the inspired Apostles, viz: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Mat. 28: 19, 20.

"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. We may suppose that among these "all things" were included those regulations which, after events might suggest as necessary to a healthful discipline and an enlightened Christian intercourse among the Churches. For Christ says, "If a man love me, he will keep my words." John 14: 23.

It is interesting to see how rigidly the apostles conformed to these general instructions, and how tenaciously the Churches resisted any innovation. The result of this was a most delightful Christian intercourse, although there was no written law upon the subject.

Let us take a few illustrations: 1st. Acts 4: 33-35. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

It is observable that there is no written law for this usage, it grew out of a local necessity, and seems to have ceased when that necessity terminated; and yet it is distinctly traceable to the principles of the Gospel. "And great grace was upon them all." A similar usage may be seen in the conduct of the Churches of Macedonia and Achaia.—Rom. 15: 25, 26, 27. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Here again there is no written law and the apostle vindicates the practice on the ground of reciprocity. "If the Gentiles have been made partakers of their spiritual things," &c. Again; 1st Cor. 16: 1, 2, 3.—"Now concerning the collection for the saints as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Now, notice, while the apostle seems to enforce this duty by apostolic authority, he enacts no law making it incumbent on any, but leaves it to the volition of all. Will the reader be so good as to read the 8th chapter of 2 Cor.?

The apostle is here exhorting the Corinthian Church to imitate the example of the churches of Macedonia, but you will observe that he disclaims any authority in the premises. I speak not, he says, "by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." This duty he enforces by the example of Christ and advises them to the practice of this grace as a matter of expediency. We could add still other interesting passages, but these are enough. Now, from these general teachings there originated usages which Baptist Churches have practiced from time immemorial. Let us now examine another class of passages bearing on the same subject.

The reader will find a most instructive lesson in the 15th chapter of Acts. Here an unexpected question had been sprung upon the Church at Antioch.—The question was, whether the believing Gentiles ought to be circumcised, and this question was referred to the apostles and brethren who went down as messengers from Antioch. Now, there was no law for this proceeding, but the brethren anxious to preserve unanimity and concert of action, desired to know the judgment of other brethren and churches. There is great naturalness and a beautiful simplicity in this primitive conference, even the apostles and the Church at Jerusalem disclaimed any authority in the case, but after a full and free consideration of the whole subject, wrote back to the brethren of Antioch, Syria, and Cilicia, advising them to impose no such burden on the Gentile brethren.

There was no written law to meet this

case, but the doctrine of salvation by faith in Jesus Christ (ver. 11) directed them to just conclusions. And this judgment was approved by the Holy Spirit. Thus we see, a most difficult question was adjusted to the entire satisfaction of the brethren both at Jerusalem and Antioch, without the interposition of any ecclesiastical tribunal.—See verses 22nd and 31st.

There are a few features in this interesting transaction which merit attention. 1st. The fear of innovation. This doctrine was introduced at Antioch by certain men who went down from Judea but the Church refused to receive it, hence they sought a fraternal conference with the brethren at Jerusalem.—2nd. The very marked respect, indeed, the Christian affection and comity, mutually exhibited by these churches for each other. This is the more interesting because of the long cherished hatred between the Jew and Gentile.

Either Church might have settled this question for itself, but having a common interest, it was submitted to a common consultation. 3rd. The result of this fraternal interview. All parties were satisfied, the peace and unity of the churches preserved, and a question well calculated to produce division settled for all time to come; and yet there is the exercise of no ecclesiastical authority. This, to our mind, is the model of Baptist Church Policy in all difficult cases for which there is no written law in the New Testament. Of the practical working of this simple principle contrasted with more cumbersome machinery we shall hereafter speak. Out of this interesting incident has evidently grown a usage among Baptist Churches commensurate with their history. In the same way other usages may be traced to incidents in the history of the primitive churches or to principles taught by Christ and his apostles. There is no written law for the union and concert of our churches in works of benevolence; and yet from time immemorial this usage has prevailed among Baptists. No doubt this practice grew out of a felt necessity but a scriptural warrant may be found in the example of the churches of Galatia and Macedonia. In the same way the practice of intercommunion among the churches by messengers and letter had its rise in the customs of the Apostles and primitive churches. It is interesting in this connection to observe, that while the Apostolic epistles are mainly directed to local churches, the precepts and principles which they inculcate are alike applicable to all and were designed for the instruction of the churches for all time to come. See Rom. 16: 16, 17; Colossians 4: 16. 1 Thess. 5: 27. 1 Pet. 1: 1.

There are other usages which deserve a passing notice. The practice of receiving into our local churches persons baptized into other churches, even from the remotest ends of the earth. There is no written law for this practice, and yet its universality none will question. This practice has its foundation in the nature of the ordinance. The commission while it does not forbid re-baptism certainly does not anticipate it, and hence a certificate from any regular Baptist Church of proper baptism, is a passport into every other regular Baptist Church in the land. The same may be said of ministers and deacons. And like the above, is the practice of intercommunion at the Lords table of members of different churches.

There is no written warrant for this practice in the New Testament, and yet, a violation of it by any church would be regarded as a serious and offensive innovation. This practice has its foundation in the fellowship of the saints and in the harmony of our sentiments in relation to the doctrines and ordinances of the Gospel, heightened, it may be, by that feeling of identity which our churches have so long and ardently cultivated. A sentiment, we confess, more influential in former times than at the present.

We notice finally, the practice of our churches in relation to the discipline of sister churches. In this respect there has been a marvelous uniformity, if we consider the nature of our peculiar church government. That there have been occasional irregularities we may admit, but they have been so few and of such character as generally to demonstrate their own folly, as we shall have occasion hereafter to see.

This latter practice, no doubt, had its origin in the apostolic idea of church independence in all such matters. The apostolic churches and their immediate successors had a very high regard for the instruction of their religious teachers, and adhered with amazing exactness to the simple forms of doctrine and government which they received from the Apostles. Nothing did they resist so steadfastly as the encroachments of metropolitan power.—Councils originated not with the masses of the disciples, but with a disputatious and ambitious clergy. Naturally enough the simple-hearted children of God and such as shrank from these ostentatious innovations, sought relief in those principles under which their religious character had been formed; and naturally enough, too, they became the early victims of severe persecution. The feeling of identity and mutual dependence, the result of general harmony in doctrine and practice, and the highly social and aggressive character of the Gospel of Christ, would lead to those combinations which, while they retained all their native simplicity, would render them efficient co-laborers in the kingdom and patience of Jesus Christ and lead to the exercise of those comities which the very nature of the case would suggest. Nor should we overlook the opinion so prevalent among early Christians (and

among consistent ones to this day) that the churches of Christ are divinely appointed institutions that Jesus Christ is a living, present King, that the Holy Spirit is an indwelling divinity, and that while the latter exercises himself in leading the children of God into "all truth," the former claims to himself exclusively the prerogative of disciplining his churches. And still further, since, in cases of exclusion, there is but a solitary case in the New Testament, and since that case confines the whole disciplinary process to a local church, they would be wary in establishing a practice so arrogantly assumed by ambitious metropolitans.

The same general principles consistently maintained, must and ever will produce the same general results however changed the circumstances of the churches.

(To be continued.)

## Editorial Correspondence.

MOBILE, Jan. 11th, 1860.

BRO. DAWSON: It is said of the holy Legation that he disliked to eat because it resembled the brute creation, and would say to his friends at meals, "Well, since we are doomed to eat, let us partake." In addition to the vast amount of groceries for sale in the thousands of stores in cities, let a man visit the various Market-houses and see the great display of carcasses and vegetables of every kind, and he will be convinced that man is a carnivorous animal, and "doomed to eat." There are three market-houses here, one large, and two small ones. I visited the large one this morning, and there appeared to be meats and vegetables enough for Alabama.—Tame animals and wild ones; fowls of many kinds, tame and wild. I was surprised to find a great variety of green vegetables after a month of such severe cold weather. But money will bring anything into market, if it is in this wide world. There were a good many deer carcasses in market, many water fowls, and lands fowls, from partridges down almost to sparrows. And as to fish and oysters they are like the sand of the sea. You see at markets "every nation, kindred and tongue." However men may differ in skin, formation and language, they all agree in this: they are "doomed to eat."

There are four daily papers published here, the Advertiser, the Register, the Tribune, and the Mercury. "News boys" are abundant.

You see in nearly every street Indian women, a remnant of the Choctaw tribe, with baskets on their backs, full of pieces of fat pine, clipped from pine stumps, for sale. They quietly walk the streets waiting for persons to propose a purchase, wholly unlike others who are crying their coal, wood, oysters and other articles, stunning your ears all through the city: I have not seen a single Indian man; they are doubtless at home while their wives and daughters are gone to market with pine. Their pine answers a good purpose for kindling wood in coal stoves. This remnant of Indians would not emigrate, and are gradually dying out. A few more years and they will be no more. They live from five to fifteen miles from Mobile in a region of very poor land, where no one will probably interrupt them till they become extinct. They were barefooted to-day. They have not been led off by the fashions of whites. They disdain to wear hoops.

To-morrow I leave for New Orleans. Having never seen a larger city than Mobile, when I get into New Orleans the change will be so great, that I shall be as much astonished as Captain Lemuel Gulliver when he exchanged Lilliput for Brobdingnag.

H. E. T.

NEW ORLEANS, LA., Jan. 14, 1860.

BRO. DAWSON: I left Mobile on the 12th in the evening, and arrived here on the morning of the 13th, and have been taking a bird's-eye view of this great mart of commerce up to date.

New Orleans is on the Mississippi within 90 miles of its mouth, and is one of the largest commercial cities in the South and South-west. The Mississippi was discovered by DeSoto, in his disastrous search for gold, in 1541, and in 1542 died, in his 42nd year, was placed in a coffin, to which cannon balls were attached, and buried in its bosom, near the mouth of Red river. As yet there was no New Orleans. The Spanish claimed all the territory now embraced in Louisiana, till France, through La Salle, wrested the claim in 1682, by descending the Mississippi to its mouth, and taking possession of the whole valley, and gave it the name of Louisiana. LaSalle died in 1687. Early after this discovery the French formed a colony, headed by Bienville and Bienville, two brothers, who permanently established the power of France on the Mississippi. Bienville died in 1706, and Bienville succeeded him, who felt the necessity of founding a city, which, from natural advantages, would become the metropolis of the entire colony, and fixed on the site upon which New Orleans now stands. This was in 1718, and is that part of the town now called "the old city," and occupied to this day mostly by a French population. In 1722 it contained two hundred inhabitants, a few miserable cottages, a store house and a small chapel. Perier succeeded Bienville in the government of Louisiana, and had to defend the colony from the Indians; public buildings were erected, and forts, also, to defend themselves against the Indians as early as 1732. In 1735 Bienville was again Governor, and did much towards quelling the Indians, but took his leave, to the regret of all, and returned to France in 1741, and was succeeded by Vaudreuil.

Not long after this the two rival powers, England and France, got into difficulties in regard to their claims on the

American continent, which resulted in a war, termed "Bradocks war," lasting from 1754 to 1762, "when a treaty of peace was signed at Paris, by which France ceded to Great Britain all the conquests made by that power on the Continent of North America, together with the river and port of Mobile, and all the territory to which she had any claim on the left bank of the Mississippi, reserving only the Island of New Orleans." Between the years 1765 and 1769, Louisiana was ceded to Spain by France much against the will of the colonists, after the French had ruled it for seventy years.

In 1769 O'Reilly, an Irishman by birth, was appointed Governor, and took the census of New Orleans which contained about five thousand inhabitants. In 1793 New Orleans commenced rising into notice as a commercial city, and a brisk trade was carried on with the United States. In 1800 by a secret treaty, while Bonaparte was Consul, Spain had agreed to restore Louisiana to France, and Bonaparte, lest the English, whom he hated, should get hold of it, ceded it to the United States in 1803, the United States paying fifteen millions of dollars. From this time New Orleans improved more rapidly. In 1811 an act of Congress declared Louisiana a State of the Union, and from that date to this New Orleans, though often scourged with epidemics, has increased in population until there are about two hundred thousand persons in the city.

But I must close, after giving these historical facts, and as to-morrow is the Sabbath, I will give you some account of the Churches and the religion of this place.

H. E. T.

MERCHANT'S HOTEL.—Our readers who visit Mobile will do well to call at this most excellent Hotel. Mr. GRIFFING is gentlemanly and kind in deportment, and will make his guests comfortable every way. This I know from an experience of several days. See his advertisement in another column. H. E. T.

MONTGOMERY DAILY MAIL.—This ably conducted and very readable paper has been coming to us since the first of January considerably enlarged, and the impression clear and handsome. This is its second enlargement within the space of a twelve-month. Its price is now \$8. The Weekly Mail is printed quarto form, and contains an immense quantity of reading matter. Its price is now \$3.

REV. J. C. R. LOCKHART'S CORRESPONDENTS will address him at Pigeon Creek, Butler Co., Ala., instead of Leon, Covington Co.

CORRESPONDENTS OF REV. A. T. HOLMES will address him at Decatur, Ga., instead of Atlanta.

BRO. J. J. TOON writes: "The Casket has taken a high stand as a musical work of great merit. Its merits have been tested side by side with the 'Shawn,' 'Carmina,' 'Psalmista,' and come off triumphantly—having been introduced by those who know what music is."

PARKER'S ACADEMY, near Notasulga, is a desirable country school and worthy of patronage. Read his advertisement.

BOARDING AND SCHOOL is opened by Mrs. GEORGE LANIER, at Gen. GUNN'S old residence.

DR. C. L. SIMMONS has removed to the office formerly occupied by Dr. E. S. Billups, in HORA'S building, over Dr. Bartlett's Drug Store.

## Book Notices.

We are indebted to the author, Rev. W. C. DENCAN, D.D., for a copy of each of his recent publications. We have examined these volumes with care, and can recommend them to our patrons without reserve.

THE TEARS OF JESUS, is an admirable little book, well suited to instruct and comfort the Christian, and should be in every family. We hope soon to see the whole brood of "Religious Novels" superceded by books of this description.

THE PULPIT GIFT BOOK, is a volume of 344 pages of sermons delivered by the author, DR. DENCAN, while pastor of the Coliseum Place Baptist Church, N. Orleans. These sermons are eminently practical, in an easy and attractive style, and admirably adapted to general reading. These two books do great credit to the House of Sheldon & Co., from which they are issued.

THE STILL HOUR, by Professor PHELPS of Andover, published by Gould & Lincoln, is a small volume of 136 pages, every page of which is worth the price of the book. His subject is Prayer, and never have we seen the hindrance to acceptable prayer so clearly portrayed, or found in so small a compass, so instructive lessons upon the subject. We have read this little book with intense interest, and with a feeling of gratitude to the author; and we intend to read it again and again. We love such books, they deal with the hidden life and encourage that honest, fearless self-searching without which there is but little progress in religious life.

For the South Western Baptist: SHELBY COUNTY, ALA., Jan. 14th, 1860.

MESSRS. EDITORS: Please give room in the South Western Baptist for the following notice:

The Bethesda Baptist Church give notice, WHEREAS, N. I. Naris, a minister of the Gospel, was excluded for

drunkenness, and after his exclusion refused to give up his license, the church resolved, That he be published in the South Western Baptist, signed by order of the church in Conference, January 14th, 1860.

J. D. TEAGUE, Mod.  
EMANUEL VICK, Ch. CLK.

For the South Western Baptist.

INDEXVILLE, Dec. 30, 1859.

MESSRS. EDITORS: I am now on a visit to my birth-place and home, Surry Co., N. C., after an absence of four years past. Have visited my relations and the Churches in the county, and have been very much impressed with the very marked changes, in almost every respect, and that for the better.

When I first left, which has been more than ten years past, I returned in six years, and every thing—religion, education, and especially agriculture, seemed in statu quo. No advance perceptible—if any thing, a retrogression—every thing seemed in stereotype. But now the change is manifest. The land is still poor, but has increased in value more than a hundred per cent., and it seems that it is now under a better process of cultivation. Its soil has been found wonderfully adapted to the production of wheat, and they raise now ten to one bushel ten years ago. Its progress in education is still more manifest. Time was when the best class of teachers only made from \$10 to \$15 per month; now from \$20 to \$35; besides, the standard of education is raised much higher, and parents are wonderfully alive to the intellectual culture of their children. But that which has most wonderfully impressed me, and which has been to me a source of so much joy, is the revival interest in religion. It is certain, it is very manifest that God has moved upon the dry bones of sin after a sleep of lethargy for more than fifty years. And the fruits of the Spirit can be seen in that whole country. And so far as human instrumentality is concerned, it is to be traced, in part, to the visit of Elder Richard Taliaferro of Alabama, a year or so ago. I will note in detail:

1st. There has been created in the popular mind, as well as in the Church, an inveterate hatred to Antinomianism as that which is no Gospel at all, and under the preachings of which the people will all be lost in perdition, and the little churches rendered entirely inefficient. While at the same time they equally hate that other extreme called Arminianism, which has, alike, failed to satisfy the cravings of the penitent souls of the people. Therefore, as they have felt the power of the Divine Spirit, under the faithful proclamation of the Gospel, they have been aroused from their sleep of death to spiritual—not fatal—action. And the effect is radical—manifestly so.

2nd. There is a missionary spirit, not only in the little churches; (which are too poor to do much, though they have the will) but that Spirit so far as the theory is concerned, has taken hold on the masses of the non-professing. They understand and appreciate, to some extent, the teachings of the Saviour and Apostles on this subject, and they pronounce as narrow-mindedness and covetousness an opposite spirit which proceed it, from whatever source it may, pulpit or laity. I see in this the harbinger of better days, and if improved, the whole country would become missionary Baptist in spirit. I believe there is an irresistible force at work, moulding public sentiment.

3rd. They are alive to the importance of personal effort in the cause, according to ability, hence they are building new houses of worship according to their ability. The old anti-missionary houses have either fallen down from neglect, or are now only homes for the bats and owls. Liberal-minded men and Churches are contributing their means for the erection of neat and commodious houses of worship, and are now for the first time, awaking to the importance of the support of the ministry. Ministers are no longer suspected as money-hunters but are beginning to be appreciated in their true light.

4th. There are to be seen the fruits of regeneration without the church in an extraordinary degree. This position may be questioned by some—that there should be any considerable conversions without the church. But when we consider the old Antinomian Churches as worse than dead, so far as any saving influence is concerned—and, besides, there being as good as no preaching until recently, we could but look for the divine operations through other instrumentalities—such as affliction, &c., which agencies He has blessed in an extraordinary manner, to the conviction and conversion of many, who are now in the enjoyment of a work of grace on their hearts, who only need to be taught more perfectly the way. If they only had a faithful ministry the work would be manifest in the building up of large churches out of material now prepared all over the country. Here, it seems to me, is proof positive, that while the Spirit of Grace operates ordinarily through the word as preached from time to time, it does, in its sovereignty, more upon the hearts of men, and lead them to repentance.

5th. I visited White Plains on Christmas day, and preached to them—and though preaching was conducted under an arbor in the grove, the congregation was large and the attention very marked. The people all seemed to have the "hearing ear." On Saturday previous, the Church-meeting was largely attended, and it was truly a business-like meeting. Steps were promptly taken to build a new house, and all hands, hearts, and purses were ready to enter into the work. I look to that little Church as the germ of the missionary

cause in that section of country, as like the stone in Daniel's vision, it will grow into a great mountain, and fill that country with its divine influence.

S. P. T.

## Letter of Rev. Dr. Fuller on Union.

The Boston Courier has published an able and eloquent letter from the pen of Dr. Fuller to the Hon. Edward Everett, on the effect produced at the South by the sympathy manifested by a Northern party in the insane outbreak of fanaticism at Harper's Ferry. We echo the closing sentences of his letter, which confirm the statements of our correspondents in the South:

"Jesus saw slavery all around him. Did he seek to employ force? He said: 'All power in heaven and earth is given unto me, therefore, go to each, and preach the Gospel.'"

"No language can express my love for this Union. Others speak of the blessings it confers, I regard the Union itself as the greatest blessing; and other advantages chiefly to be prized because they corroborate and perpetuate the Union. Hitherto I have smiled at all croaking about disunion; now, I feel that the Union is in imminent danger from many quarters. It is written in the book of Genesis, that when Rebecca, in danger of exiring, cried to God to know the cause of the strange pang which she felt, and he answered, 'Thou carriest two hostile nations in thy bosom.' Unless heaven interpose, this land must be rent and torn by two nations burning with the fiercest hostility, and engaged in a fratricidal and most horrible warfare. I rejoice that there are yet spared to us some men of the old revolutionary stamp; men with hearts like yours, to love the Union, and with eloquence like yours, to sound the alarm ere it is too late, and to rally to cause of the Union all who are worthy to be citizens of this great and glorious Republic."

With great esteem, my dear sir, I am sincerely yours, R. FULLER.

Baltimore, Dec. 19, 1859.

THE THEOLOGICAL DEPARTMENT OF BAYLOR UNIVERSITY, TEXAS.—During the late Baptist State Convention, at Waco, the subject which leads this article was ably and fully discussed. And that grave and intelligent body recommended the Board of Trustees to establish, as early as possible, on a permanent basis, the Theological department. The plan which seems most acceptable to the friends of ministerial education, is to secure the services of at least two pious, intelligent and discreet brethren, to spend two or three months at Independence, in delivering a series of familiar lectures on systematic and pastoral theology—Homiletics. Biblical interpretation, and Church History. The time of the session would be in the winter when but little is usually done in Texas by preaching, so that our young pastors and missionaries could attend. Between twenty and twenty-five young preachers have already expressed a desire to enter this department, and it is hoped that the Trustees will be able to make arrangements to commence the first course of lectures by December, 1860. It will be distinctly understood that the Theological lectures will be delivered only in the presence of such students as matriculate as "Theological students," or are licensed by the church to preach the gospel.

BAPTIST GROWTH.—The Christian Times, in an article entitled "Growth of the Denomination," estimates the annual average increase of the Baptists of America and the West India Islands, during the last ten years, as something over twenty-five thousand. More than four thousand new churches have been formed within the same period, and an accession made to the ordained ministry of some three thousand. In respect to institutions of learning, the Times says: "At the beginning of this century, the Baptists had but one institution of learning of a college grade, Rhode Island College was the name it then bore, now Brown University. At present there are thirty-five such institutions under Baptist patronage and control, and twelve Theological seminaries. Ten years ago, there were fifteen of the former, and seven of the latter. How hard a battle ministerial education has fought against popular prejudice, is a familiar fact in our history. The better sentiment now prevailing is a significant indication of denominational progress."

PRAYER.—When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long while, the water gets low, and when you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the well gets low.—Fitz Nef.

INCONSISTENT CHRISTIANS.—This class of persons was never more quaintly addressed, perhaps, than by William Jay, who, once, in the course of an earnest and powerful sermon, said: "Some of you, my dear brethren, are so undecided and inconsistent, that if at this moment I saw the devil running away with you, I could not call out 'Stop thief!'—he would be carrying off his own property." Reader, you entered, years ago, into the church of Christ; but whose property are you? By profession you belong to God; but does your life testify that you have sold yourself to the Enemy? Think!

EXPOSURE OF PAPERS FROM BETHLEHEM.—The Atlanta (Ga.) papers state that within a week the greater portion of the Southern pupils of the Bethlehem Female Institute have been withdrawn from the school. Five young ladies from Mississippi were withdrawn in one day.



## Items and Incidents.

**CHURCH MEMBERSHIP.**—A writer on Methodist discipline, in the Baltimore Christian Advocate, states the requirements made of a candidate for full membership, as follows: "1, attendance at class; 2, recommendation of leader; 3, baptism; 4, examination by the minister; 5, evidence of correct faith with disposition to practice accordingly."

**Fruits.**—The converts of the great revival in northern Ireland are estimated at 100,000.

**Youth—Age.**—There is a proverb: "If you lie upon roses when young, you will lie upon thorns when old."

**BAPTIST CHRONOLOGY.**—In the Historical Introduction, to his "Annals of the American Baptist Church," Dr. Sprague gives the following as the date of the origin of the Baptist Church in our country: "The first Baptist Church in America was organized in 1639, in the city of New York."

**MISSIONARY TO JAPAN.**—The Board of Foreign Missions of the Southern Baptist Convention, has appointed Mr. John L. Johnson, (a member of the Charlottesville Baptist church and a student at the University of Virginia,) as Missionary to Japan. We rejoice to see the sons of the "Old Dominion" devoting themselves to the work which has been so shamefully neglected by them. Facts of this kind commend themselves to us as the wiping away of a reproach from our denomination in the State.

**GREENVILLE SEMINARY.**—J. P. Boyce, D. D., announces that the amount expected of North Carolina for the endowment of the Southern Baptist Theological Seminary, Greenville, has been subscribed. He says: "To North Carolina is therefore the honor of being the first of the Southern States to furnish her share of the compact made with South Carolina."

**THE OAKLAND STORIES.**—We clip from an exchange the following: "The New York Journal of Commerce, in a late article on 'Southern Literature,' shows that the South has actually furnished a larger share of interesting and important books than the North, and says: 'In books for children, the Oakland Stories, by Geo. B. Taylor, is not only having a most extensive sale in the Southern and Middle States, but from the extreme North the orders show what is the appreciation of the book there. We were indeed struck with the criticism of the most widely circulated Boston paper, which, though devoted to Republicanism, had the frankness to assert that the Oakland Stories were far superior to a similar series of a popular Northern writer.'"

**THE PRACTICE OF THE PEACE.**—The author of the article on "the practical tendency of mixed communion" in the Southern Baptist Review for October—December 1859, relates the following incident: "A highly respectable pastor of a numerous Fido-baptist church once told me that some of his members were members of the 'And' would you deal with them, said I, in fidelity to their principles, they should seek to speed them among their fellow-members? Let Baptists of every name ponder his reply. 'We should withdraw from them as disturbers of the peace of the church!'"

**ANTI-SLAVERY CONSISTENCY.**—The Pittsburg Christian Advocate states that it is against the law for a negro to preach in Michigan. A negro preacher was recently fined \$50 in Detroit, and for want of bail imprisoned 90 days.

A church near Smithfield, Isle of Wight County, Va., is said to be the oldest in the United States. It was erected some time between the years 1630 and 1635, during the reign of Charles I. The brick, lime and timber were imported from England. The timber is English oak, and was framed in Europe.

We learn, says the Home and Foreign Journal, of Richmond, Va., that there are about twenty-five young brethren having the ministry in view, connected with Richmond College, Va.; several at the University of Virginia; nine at Wake Forest College, N. C.; some twenty at Howard College, Ala.

The eclipse of the sun on the 18th of July next will be an important event in the scientific world. At the moment of obscuration the planets Venus, Mercury, Jupiter and Saturn, will appear in the vicinity of the eclipsed sun as a kind of rainbow-like phenomenon which will not appear again for many centuries. Darkness will commence in California and terminate on the shores of the Red Sea. The obscuration will not be total in this region, but it will be complete in the Southern part of the Union, in a considerable portion of Spain, and in Northern Africa.

Those who stay away from church because it is too hot, or too cold, or too wet, or too dry, often stay away on fair Sabbaths. They intended to go to church last Sunday, but—

The house in which John Huss, the Reformer was born, was burned a short time since.

**MIND AND MATTER.**—The talented sister of a learned and humorous man was studying metaphysics. Profoundly puzzled by the subject, she applied to him for definitions. "Brother," she asked, "what is mind?" Looking from his book, he wittily and evasively matter. She replied: "No wonder the answer, and presently returning asked: 'But, brother, what is matter?' and received the laconic reply, 'Never mind!'"

Nothing could convey more exquisitely at once the utmost deconviction and deprecation of the unfruitful theme.—N. Y. Chronicle.

**ARRIVAL OF THE STEAMER CIRCASSIAN.**—New York, Jan. 21.—The Circassian has arrived, with Liverpool dates to the 7th inst. The sales of cotton for the five days previous to her sailing amounted to 55,000 bales. Market closing active and firm.

**Washington Matters.**—The proceedings in the Senate yesterday, were unimportant, Douglass made a speech on the bill in regard to protection of slavery in the Territories, which subject was made the special order for Monday next.

In the House, there was a general discussion of the bill, and several Southern Democrats had agreed to use all parliamentary means to prevent a vote on the plurality rule.

**MARRIAGES.**—In La Grange, Ga., on the 27th ult., at the residence of Mr. P. H. Greene, by Rev. E. B. Terque, Mr. Wiley F. Jones and Miss Frances Fitzpatrick—all of La Grange.

In New Orleans, on the 12th inst., by the Rev. Arthur M. Small, R. H. Anderson, Esq., and Miss Fannie Gray, all of Tuskegee, Ala.

## Obituaries.

**DIGNO.**—On the morning of the 13th inst., at Bradford, Ala., MARY MORGAN CHILTON, oldest daughter of Mr. and Mrs. Thomas G. Chilton, aged two years and eight months. Sweet little Mary has left us forever. But a few days since, she was in the bloom of health, and the light and joy of the family circle; now she sleeps coldly in death!

How dear and cherishing the consolation, that these who so fondly loved her here, can meet her in a blessed life!

"Upon that bright and blissful shore,  
Where falls no shadow, comes no stain;  
Where those who meet shall part no more,  
And those long parted meet again!"

**DIED.**—In Russell county, Ala., on the 24th of November, 1859, Mrs. ELIZABETH JOHNSON, wife of the late John Johnson, Jr., in the 25th year of her age, leaving two children and a numerous circle of relatives to mourn her loss. This lady was baptized into the fellowship of Good Hope Church some five years since, and up to the hour of her death maintained an upright and christian course of life. The disease which terminated her life, caused a great deal of painful suffering, which she bore with patience and christian resignation, until, overpowered by the monster Death, she gave up the struggle and fell asleep in the arms of Jesus. It is painful to give up one so much beloved. "Yet in the midst of death and grief, this thought our sorrows shall assuage, our Father and our Saviour live, that art the same in every age." Blessed are the dead which die in the Lord!—W.

**Tribute of Respect.**—WHEREAS, It has pleased the Supreme Architect of the Universe to remove from us by death our beloved and truly worthy brother, MORGAN H. RILEY, who died at his residence near Andalusia, Ala., on the 2nd day of Jan., A. D. 1860; therefore,

Resolved, That it becomes us, his brethren, to lie in humble submission to the will of Him from whom came the stern decree which severed all earthly connection.

Resolved, That we deeply sympathize with the relatives and others who hold a more endearing relationship to our deceased brother.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be presented to the family of our deceased brother, and that the Secretary be instructed to forward a copy to the South Western Baptist, for publication.

W. D. T. ACREE, Sec. pro tem.  
ANDALUSIA LODGE, No. 289.

**Secular Intelligence.**

**Items of News.**

**TERMINAL CALAMITY.**—Last Tuesday, 16th inst., about 5 o'clock, P. M., the Pemberton Mills, at Lawrence, Mass., suddenly fell, while from six to seven hundred operatives were at work, burying nearly all of them in ruin. The accident was caused by the failure of a beam, which supported the roof of the building. Two hundred persons were instantly killed. At nine o'clock, eighteen dead bodies, twenty-five mortally wounded, and fifty at various stages of mutilation, had been recovered. No explanation of the cause of the accident is given.

The whole city was in a state of mourning. Many of the friends of the victims were running through the streets, and with frantic cries searching the ruins, grief and despair. The poor victims were ranged for those taken out alive.

At nine o'clock, a fire broke in the ruins, and at midnight the whole mass was enveloped in a terrible flame. The remains and many of the mangled victims were hard distinctly, but no power could save them.

One of our New York exchanges says that the venerable Archibald MacLay, D. D., now in the eighty-third year of his age, and, for many years, one of his country's ablest and most distinguished statesmen, is so ill that his friends can no longer be surprised at any time to hear of his death. The consolations of the religion which he has so faithfully and joyfully professed, are now the strength and comfort of his departing spirit.

The New Haven Journal says that Col. Sam Colt, of Hartford, has made arrangements to establish a new regiment of militia, to be called the "Colt's Rifles." The capital required is \$1,000,000, of which Major W. M. B. Hartley of Connecticut, has agreed to furnish half.

The Charleston Courier has the best authority for stating that measures are in progress for a general meeting of the presidents and directors of the Southern roads, to provide for the management of locomotives and other railway equipments.

The Grand Jury in the U. S. District Court of Illinois, sitting at Chicago, on Wednesday found a bill of indictment, under the Fugitive Slave Law, against eight citizens of Ottawa, for assisting at the rescue of an alleged slave in that city in October.

The Georgia Legislature has passed a bill to prevent itinerant peddling in that State, except in certain articles of home production and manufacture, and agricultural and mechanical implements, books by agents, and religious tracts, and Conference, Synod, Presbytery, Association or Convention.

Mr. Everett has contributed nearly \$70,000 to the purchase of Mount Vernon. Over \$50,000 was from his Washington letters, and \$10,000 from his contract with the Ledger.

Statistics of 1859.—The newspaper statistics of 1859 are as follows: "The number of persons who were over 100 years of age, the oldest of whom was a negro of Louisiana, who was over 138 years of age."

The total loss by fire during 1859, was \$22,000,000, being \$6,000,000 more than for the year 1858.

The railroad accidents last year were 71 in number, killing 129 persons and wounding 411. The number killed being nearly a third more than in 1858. The loss of life was 21 steamboat accidents, killing 242 persons and wounding 146.

Another of the ancient lights of the United States Senate is soon to go out. By the election of Mr. Breckinridge to Kentucky, John C. Calhoun, the oldest member of the Senate, retires from a public service that has been most honorable to himself and most useful to the country.

John C. Calhoun, who entered the Senate as early as 1817—forty-two years ago—although he then served but two years.

**NEW MINISTER TO FRANCE.**—The President has appointed Hon. Charles J. Faulkner, of Virginia, United States Minister to France, to fill the vacancy created by the death of Hon. John Y. Mason.

**WHEAT PROSPECTS.**—The Lebanon (Tenn.) Herald of the 12th says:

Our farmers are complaining that the late severe weather has done much damage to the wheat crop. We hope the damages will not prove so serious as some of our farmers apprehend, and that a few weeks pleasant weather, such as we have now will bring the crop all right.

The Chattanooga (Tenn.) Advertiser of the same date says:

We have conversed with several gentlemen from adjoining and surrounding counties, and but without a solitary exception, all unite in representing the prospective wheat crop as very promising. Several informed us that they had seen acres upon acres entirely and effectually killed out by frost. The winter has been an unfavorable one for the wheat crop, and the prospect of the next year's crop have a decided influence upon the ruling prices of grain now upon the market. Wheat, the naked grain, without seeds, is now selling readily at \$1.15, and corn, naked grain, at 65 cents. If farmers have a surplus of either wheat or corn, they need have no fears of bringing it forward to this market, as we can assure them they can command a good price for either.

**ABOLITIONISTS BOYCOTTED.**—The Rev. Daniel Webster, who is now in Guilford (N. C.), preaching abolition doctrines and circulating Holter's book, and was required to give bail of \$5000 for his appearance, and \$5000 for his good behavior; but being unable to give security for both he remains in Guilford jail.

A like offence, and gave bond for his appearance to answer at the next term of the Superior Court of Guilford.

Geo. W. Vesel, of Chatham, was arrested by a warrant issued by Judge Sanders, on a charge of uttering incendiary sentiments, and gave security for his appearance.

**THE STATE OF ALABAMA—Macon County.**—PROBATE COURT, SPECIAL TERM, 20th day of JAN., 1860.

THIS DAY came WARREN HERRIN, Guardian of Nancy E. Chilton, (now deceased), and presented his account current and vouchers for a final settlement of his accounts as Guardian aforesaid; which were ordered to be read, and after being read, the court, on the 20th day of January next, is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court, to be held on the 20th day of March next, at the court room of said Court, and show cause why said account and vouchers should not be allowed.

LEWIS ALEXANDER, Judge of Probate.

**THE STATE OF ALABAMA—Macon County.**—PROBATE COURT, SPECIAL TERM, 20th day of JAN., 1860.

THIS DAY came WARREN HERRIN, administrator of the estate of Nancy E. Chilton, (now deceased), and presented his account current and vouchers for a final settlement of his accounts as Administrator aforesaid; which were ordered to be read, and after being read, the court, on the 20th day of January next, is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court, to be held on the 20th day of March next, at the court room of said Court, and show cause why said account and vouchers should not be allowed.

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LEWIS ALEXANDER, Judge of Probate.

## NOTICE TO CREDITORS.

**LETTERS TESTAMENTARY** on the estate of Seaborn Williams, deceased, having been granted to the undersigned on the 9th of January, 1860, by the Judge of Probate of Macon County, Alabama, all persons indebted to said estate, or to the late Seaborn Williams, Esq., are notified to call on the undersigned, at his residence, at Tuskegee, Ala., on or before the 10th day of March next, to present their claims, and to receive payment thereon, if the same be valid and payable.

**A complete set of Alabama Reports,** United States Reports, and Reports of the Supreme Court of Alabama, for the year 1859, is now on hand, and for sale by the undersigned, at a discount of 10 per cent. from the retail price.

**English Ecclesiastical Reports—7 vols.** English Chancery Reports—11 vols. Johnson's Reports—4 vols. The Elementary Works—

And several other good and valuable books, too numerous to mention.

**GRAHAM, MAYES & ABERCROMBIE,** Attys. for Susan W. Williams, Esq., Tuskegee, Ala., Jan. 26, 1860.

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## NEW CLOTHING EMPORIUM.

**GLASS & BROTHER** WOULD respectfully announce to the Citizens of Tuskegee and vicinity, that they are now opening, and will continue to receive monthly, from New York,

Extra fine and stylish OVERCOATS, Black, Brown and Blue Cloth COATS, Black and Fancy French, English and American Cassimere PANTS, Silk, Velvet, Cassimere and Plush VESTS, (all styles.)

A general assortment of BOYS' CLOTHING, FURNISHING GOODS—an endless variety of styles and prices to please and fit all.

Alexander's KID GLOVES, Water-proof, Double and Pump-sole BOOTS and SHOES, Silk, Cassimere and Wool HATS and CAPS—fine and fashionable assortment on hand.

Sole-Leather TRAVELING TRUNKS, VALISES and CARPET BAGS, of superior qualities, UMBRELLAS and WALKING CANES—a well selected stock from the best Manufacturers.

In connection with this, we will shortly have an extra assortment of FINE CLOTHS, CASSIMERES, VESTINGS, &c., and a FASHIONABLE TAILOR.

We would invite all who visit Tuskegee, to call and examine our Stock, before purchasing elsewhere, as we can and will sell Goods of VERY LOW PRICES.

**FELTS' NEW BRICK STORE,** next to Isbell, Amoss & Co. September 22, 1859.

**GLASS & BRO** Collegiate Institute, Tuskegee, Ala.

Next term begins 1st Monday in January. THIS Institution is the result of an attempt to combine the advantages of a College and private School, without the usual disadvantages of either. So far, it has proved eminently successful. The Faculty for the next year, have held the highest rank in the best institutions in the country; and what, at present, is not an unimportant consideration, they are all Southern men, raised and educated in the South.

In addition to the usual College Course in Languages, Mathematics, and Science, a practical course will be given, embracing Land Surveying and Civil Engineering, with field work, and the use of instruments; Philosophy and Chemistry, with apparatus and experiments; Penmanship, Book-keeping, and Vocal Music—all without extra charge, and by the most competent teachers to be had.

Although not a military school, in view of the danger impending from the South, ample provision has been made for a daily drill, with the use of arms, by a regularly educated officer.

A few students can obtain board at the Institute, at \$14 per month.

For further information, or catalogue, apply to Tuskegee, Ala., Dec. 22.

**A BOOK TO PROVOKE THOUGHT!**

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**The Family Circle.**

RICHES OF THE BIBLE.—Some writer gives the following analysis of the "book of books," the Bible:

It is a book of Laws, to show the right and wrong. It is a book of Wisdom, that makes the foolish wise. It is a book of Truth, which detects all human errors. It is a book of Life, which shows how to avoid everlasting death. It contains the most authentic and entertaining histories ever published. It is a perfect book of Divinity. It is a book of Biography. It is a book of Travels. It is a book of Voyages. It is the best covenant ever made—the best deed ever written. It is the young man's best companion. It is the school-boy's best instructor. It is the learned man's masterpiece. It is the ignorant man's dictionary. It is every man's dictionary. It promises an eternal reward to the faithful and believing.

**The Usefulness of Biography.**

The reading of biography has a powerful influence in the formation of character. Often the ardent youth has resolved to follow a martial life and seek glory on the battle-field, by reading of the world's Alexanders, and Caesars, and Napoleons. Many have directed their attention to science, or general literature, and have pursued their favorite study with a zeal that never diminished, and a pleasure that never diminished, in consequence of having read the lives of such men as Newton, and Priestly, and Davy, and Johnson—How many godly men have been led to increased diligence in the culture of their own hearts, and increased practical devotion to the cause of God, by reading the experience and walk of Samuel Pearce and John Bunyan of Edward Payson and John Williams!—In the same manner will the biography of Old Testament saints and primitive Christians excite us to imitate them in the excellencies which they severally displayed, and thus follow, through faith and patience, those who now inherit the promises. Who can read of Enoch's close walk with God—of Abraham's strong faith—of Joseph's unyielding virtue—of Moses' self-sacrifice for the truth—of David's love for private and public devotion—of Jeremiah's grief because of the abounding of sin—of Daniel's consistent course amid the bewitching honors of a court, and the opposition of envying competitors—of John's heavenly love—of Paul's resolute attachment to the gospel, and his constant self-denying efforts to spread it abroad—and of the graces and deeds of many others, when the lights of the world while they lived in it, and whose histories are preserved age after age by the providence and grace of God for the good of his church—who can read the lives of these men without becoming sensible of a holy ambition filling the heart, and stirring up to closer fellowship with God, and increased courage and exertion in his work?

**A BEAUTIFUL THOUGHT.**—Is suggested in the Koran:—"Angels in the grave will not question thee as to the amount of wealth thou hast left behind thee, but what good deeds thou hast done while in the world to entitle thee to a seat among the blest."

**Note.**—This is a beautiful thought—but not a Christian sentiment. The Christian's Angel does not teach him that he will be "entitled" to a seat in Heaven on account of his "good deeds."—Ebs.

**A Touching Anecdote.**

Hon. A. A. Stevens, of Georgia, in a recent address at a meeting in Alexandria, for the benefit of the orphan asylum and free schools of that city, related the following anecdote: A poor little boy, in a cold night in June, with no home or roof to shelter his head, no parental or maternal guardian or guide to protect or direct him on his way, reached at midnight the house of a rich planter, who took him in, fed, lodged, and sent him on with his blessing. These kind attentions cheered his heart and inspired him with fresh courage to battle with the obstacles of life. Years rolled round; Providence led him on; he had reached the legal profession; his host had died; and the circumstances that prey upon the substance of a man had formed a conspiracy to get from the widow her estates. She sent to the nearest counsel to commit her cause to him and that counsel proved to be the orphan boy years before welcomed and entertained by her deceased husband. The stimulus of a warm and tenacious gratitude was now added to the ordinary motives connected with the profession. He undertook her cause with a will not to be resisted; the widow's estates were secured to her in perpetuity; and Mr. Stevens added with an emphasis of emotion that sent its electric thrill throughout the house, "that orphan boy stands before you!"

**Don't Grumble.**—All grumbling comes from unbelief and a sour temper working into each other's hands. Be cheerful. Be contented. "Godliness with contentment is great gain." (1 Tim. vi. 6.) Keep a sunny face, and speak sunny words. Never fret. (Ps. xxxvii. 1.) Don't get sulky.

**Curiosities of the Sunbeam.**

Simple as the white ray of the sun's light appears, it is found, on close observation, to be composed of at least three distinct elements, and to possess many curious and wonderful properties. The three elements of which we speak, are light, heat and chemical force; and they may be separated from each other by means of a very simple instrument. Darken a room, and bore a small hole through one of the window-shutters, so as to admit a ray of light from the sun. Place a triangular prism of glass horizontally across the ray, with one edge down, so that the light may pass through it. The ray will be bent upward, and will strike the wall at a higher point than it did before the prism was interposed. It will not, however, all be bent equally, so as to make the round spot it did before, but will form an elongated image of seven brilliant and most delicate colors, which shade into each other and fade away indefinitely at the ends of the image. The lowest of these colors, when the prism is directed is placed, is always red; and the others, in the order as we ascend, are orange, yellow, green, blue, indigo and violet. Suspend a delicate thermometer, in each of the colored rays, and it will be found that the violet ray imparts the least heat, and that the heat increases as we pass down through the several colors. If we continue our observations with the thermometer down beyond the red ray, we find a point, where no light falls, where the thermometer receives more heat than it does anywhere within the light. The rays of light are separated by the prism from those of heat.

Another curious fact which has been observed also proves that the light and heat of the sunbeam are distinct elements. If we suspend a thermometer in the vicinity of a close stove, which emits heat but not light, the heat radiating from the stove will raise the mercury in the thermometer. But if we interpose a plate of transparent glass, none of these dark rays of heat can pass through it; it is entirely opaque to them.

If we now increase the temperature of the stove until it become red-hot, the rays of heat begin to pass through the glass and affect the thermometer; and if we raise the temperature to a white heat, the rays pass freely through the glass. If we vary the experiment, and use crystals of rock salt, instead of glass, we find that the dark rays of heat pass out as freely through the water as do those which are accompanied with light.

Some of the alchemists discovered, centuries ago, that the chloride of silver, which is as white as snow turns black on exposure to the light; and more recently it has been found that a large number of bodies are thus affected by light. It is this power of light which is used in the daguerrotype and photograph process. By more than one means, the force of this element can be measured in the several parts of the spectrum, and it is found to be most powerful in the violet ray, and to extend entirely beyond the light. It is not visible to the eye; and it is therefore neither light nor heat. It is easy, after thus dividing the sun-beam, to re-combine its parts, when the white ray will produce the several effects of light, of heat, and of chemical change, which are produced separately by its several elements.—*Scientific American.*

**China and its Commerce.**

The settlement of our Pacific coast may bring about great changes in the world's commerce, and give a new impulse to the birth of civilization in Asia. The *Economist* has some pertinent thoughts on this point:

The movement of civilization for more than two thousand years has been from East to West. Europe witnessed, in the last days of the Roman Empire, successive hordes of barbarians issuing forth of the Asiatic wilderness, and sword in hand, usurping the possessions of those who had become enervated by luxury. The waves rolled on until the Atlantic offered a barrier which barred further progress, and compelled the accumulating masses to develop the arts of peace. The barrier of the Atlantic was passed through the discoveries that progressive art had made, and tide of migration poured over this continent, still flowing westward, until the "Father of Waters" again barred the way.

The swelling numbers on the soil of the United States were becoming already restive at the barrier, when ten years since the gold discoveries started the population to the borders of the Pacific and the growing "peoples" there are already extending their connections to the "isles of the ocean," and meet after a lapse of two thousand years, the Asiatic hordes coming West. The Tartar races which burst from the East, over the Roman Empire, and conquered China, gave a Western impulse to migration, which has now met those conquerors of China, coming West, on the soil of California.

The circle of the earth has been completed, and the Caucasian race is now encircling the Tartar race for a final struggle. The Russian government, pushing down on the North, following the course of the Amoor, has located on the Western shore of the Pacific, and has put out its iron railing with Japan and the islands of the ocean, while

its telegraphs are already approaching Behring's Straits to connect with the settlement in America, and give the hand to the United States in Oregon. Its railroads and steam power are pushing down upon India and China, encroaching commercially, and ready to make good its position by arms when occasion serves.

France and England are once more moving to the attack of China. The results of the great impending struggle between European and Asiatic civilization upon commerce more important than events of which history has record, since the numbers of people far exceed those ever before interested. The whole human race is divided into two hostile sections. The Chinese have hitherto avoided all intercourse with outsiders, but the moment seems to be approaching when the two races will meet face to face, and there is but little doubt that the weaker race will offer up its accumulated wealth, and disappear before the progress of the more vigorous.

**The Sky an Indication of the Weather.**

The colors of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind, a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening an unfavorable one in the morning. The clouds, again, are full of meaning in themselves. If their forms are soft, undefined and meagre the weather will be fine; if their edges are hard, sharp and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain, while the more quiet and delicate tints bespeak fair weather.

These are simple maxims; and yet not so simple but what the British Board of Trade has thought fit to publish them for the use of seafaring men.

**RECEIPTS.**—An excellent way to revive the brightness of gilt frames is to heat up three ounces of soda; blow the dust from the frames with a bellows; then rub them over with a soft brush dipped in the mixture.

Boil earthen-ware that is used for baking, (before using it, as it will be less liable to crack.) covering it with cold water, and then heating it gradually—let it remain in until the water has cooled.

**Who is he?**—The boy is now living who will be President in 1900. He is about ten or twelve years of age. His parents are in humble circumstances, but of sterling traits of character; and their son is not one of those dirty, noisy boys, that spend their days and Sabbaths in idleness and rowdiness. On the contrary, he is of a serious cast, very studious, and withal is well behaved.

Keep good company or none. Never be idle. Depend not on fortune, but on conduct.

**Winter Shoes.**

*Hall's Journal of Health* gives the following sensible advice:

"Like the garbled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors. Put on two pairs of thick woollen stockings, but keep this to yourself; go to some honest son of St. Crispin, and have your measure taken for a stout pair of winter boots or shoes; shoes are better for ordinary every-day use, as they allow the ready escape of the odours, while they strengthen the ankles, accustoming them to depend on themselves. A very slight accident is sufficient to cause a sprained ankle to an habitual boot-wearer."

Besides, a shoe compresses less, and hence admits of a more vigorous circulation of blood. But wear boots when you ride or travel. Give directions also to have no cork or India-rubber about the shoes, but to place dependence on the layers of the soles, from out to out, a piece of stout hemp or tow-line, which has been dipped in melted pitch. This is absolutely impervious to water—does not absorb a particle, while we know that cork does, and after a while becomes "soggy" and damp for a week. When you put them on for the first time they will feel as "easy as an old shoe," and you may stand on damp places for hours with impunity."

**Grafting—New French Mode.**

Cut the grafts at the usual period—save them for future use, and when time and leisure come, take a subject—any tree, any bark—cut out a bit of bark with a little of the wood, with a knife as keen as a razor; then cut the bud as exactly as possible of the same size with a bit of the wood; fit the bud to the stalk, and tie it lightly over with woollen yarn (on account of its elasticity,) apply all over it, with a small brush, collodion. This immediately forms an elastic skin over the whole, and perfectly excludes the air, which, by all other modes of grafting, is not excluded. This is the whole secret. We think it would be best to cut out of the subject a bud, and fit the new bud to that spot exactly.—*Ex. change.*

**THE LIVER**

**PROPERTY FOR SALE.**

THE undersigned being desirous of changing his climate, offers the following valuable property for sale upon accommodating terms, viz:

1. A plantation situated immediately on the N. E. corner of the lot owned by Peter Driskill and others. The tract contains about 600 acres of excellent, level, productive farmland, 250 acres of the best timber land, and a fine body of water, with comfortable buildings, good fences, and other improvements, well adapted for shipping cotton and other produce, without the wear and tear of a long haul to the river, and a fine view of the city of New Orleans. The tract is also, on the tract, and other things being of it, a great deal of very valuable timber land, and a fine body of water, with comfortable buildings, good fences, and other improvements, well adapted for shipping cotton and other produce, without the wear and tear of a long haul to the river, and a fine view of the city of New Orleans.

2. A tract of 240 acres of good bottom or Hammett land, and 80 acres of Pine land, making 320 acres in all, which is well adapted for sugar cane, situated about 10 miles North-east of New Orleans, and known as the "Yellow Stevens" place; about 25 to 30 acres in cultivation, 100 fenced in, comfortable buildings, good fences, and other improvements, well adapted for shipping cotton and other produce, without the wear and tear of a long haul to the river, and a fine view of the city of New Orleans.

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**THE LIVER**

**INIGATOR!**

PREPARED BY DR. SANFORD, Compounded entirely from GUMS.

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