

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON.

"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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Corrective Church Discipline.
MERCY SOVEREIGNTY (CONTINUED)—TRIALS
OF MINISTERS.

NUMBER 11.

QUESTION 3. "Can a minister be tried and expelled without the intervention of a Presbytery or Council?"

Direct expressions in the Scriptures, as well as the general principles laid down therein, authorize us, in our opinion, to answer this question in the affirmative. Not a few distinguished and deservedly influential names, however, may be quoted against us. Baker, Crowl, Sands, the lamented Meredith, and others, all give a different answer, and fortify it by many plausible arguments. It becomes the present writer, then, to express himself with diffidence, and to proceed no further than he can plainly show that he is sustained by the Scriptures.

1. My first remark then, is, that no passage in the Bible, in direct terms, instructs the church to call in a Presbytery or Council, when she would try a minister holding membership with her; nor is a single example given in the Scriptures where one was tried with such intervention. No one, it is presumed, will call this in question. It so, let the precept be quoted, or the example cited. The church is told how she is to "receive an accusation against an elder," but it is not hinted to her that she can not proceed, in other respects, in his trial, in the same way in which she conducts the process against any other member accused. This of itself, is significant. But,

2. Paul directs the Galatians to excommunicate the false ministers who were teaching that it was necessary to be justified by the law. "I would they were even cut off which trouble you" 5:12. "And this they were to do in the exercise of their Christian liberty" 5:13. (Crowl.) To the church alone, the address is directed; and no hint is given that it needed the help of Council or Presbytery. But, it may be said, these were false teachers. True, it was not to be expected that Paul would exhort to the excommunication of true teachers. Nor is it said here that a church is authorized to excommunicate orderly and true ministers. If the church in Galatia were satisfied that these teachers were false, they had the right, it seems, to cut them off. So, in all time, churches that, after trial, convict ministers of crime, can cut them off without any external assistance. Paul does not say, call a Presbytery to look into their ministerial credentials, and expose them if they are imposters—or to take away their ministerial credentials, if they have properly forfeited them; and then exclude them from membership.—But the exhortation is, cut them off.

3. Christ praises the church at Ephesus for excommunicating false Apostles. "And thou hast tried them which say they are Apostles and are not, and hast found them liars." Rev. 2:2. Now, these were professed to be Apostles. So far as the church at Ephesus knew, they really were such; and, on investigation their claims might have been sustained. It did not follow that their claims were spurious simply because they were doubted. On this principle, Paul's Apostleship would have been invalidated, for it was called in question. The true state of the case was ascertained by investigation. The church tried them, and the church found them liars; and Christ praised her for it.—Not one hint is given that she did this in co-operation with a Presbytery. If the church at Ephesus was praised for trying and cutting off false Apostles, surely the Scriptures will sustain a church in modern times in trying and cutting off, in the same way, false ministers.

4. Peter, though he was an Apostle, acknowledged the sole jurisdiction over him of the church in Jerusalem, of which he was a member. After the baptism of Cornelius, they of the circumcision at Jerusalem, brought the charge against him that he had gone in to men uncircumcised and eaten with them. Acts 11. We do not find that Peter claims to be tried by "his peers," and demands that a council of apostles or even of elders should be called to decide upon the validity of his defence; but he expounds to the church the facts of the case, and seeks their approval of his conduct. I do not present this as technically an arraignment—in the sense of church dealing; but only claim that Peter acknowledged that the church was able to decide upon the propriety of his course, and to acquit him of blame without external assistance.

These instances appear to us to furnish direct evidence from the Scriptures that a minister can be tried, condemned and expelled, without the intervention of a Council or Presbytery.

OBJECTION 1. But it is objected, "The

ministry was conferred by a Presbytery or Council; and it requires the same power to unmake that it does to make."

To meet this objection, it will be unnecessary, as a preliminary, to inquire, 1. What is a minister? 2. What is ordination? 3. What relation does a Presbytery or Council bear to ordination?

1. What is a minister? A minister has two functions: 1st. He can preach the gospel. 2nd. He can administer the ordinances of baptism and the Lord's Supper.

1st. The first he does not possess as a prerogative peculiar to himself. All male members of the church have the right, and are in duty bound, to tell to others all they know about the Saviour. By conversation, or, if able, in set speech, sitting, walking, or standing on the floor, or, if more convenient, in a pulpit. They are authorized to proclaim to sinners the unsearchable riches of Christ, and to point inquirers to the Lamb of God who taketh away the sins of the world; and with this all the impressiveness and eloquence at their command. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." 1 Pet. 4:10. But, while it is the privilege and duty of all to proclaim the truth, Christ has set apart a special body of men to the work of the ministry as preachers, whose business it is to give themselves, with all their energies, to the proclamation of the truth—to reprove, rebuke and exhort with all long-suffering and doctrine. A minister, then, in part, is one whose duty it is to preach the Word.

2nd. Some believe that any church member is authorized to administer the ordinances; but, with very general unanimity, Baptists hold that only ordained ministers are authorized to do so. The answer then, to the question, Who is a minister? is, one who preaches the gospel and administers the ordinances.

2. What is ordination?—and what relation does it bear to the ministry?

ANS. 1. Whatever it may be, it does not impart any grace, or intellectual or spiritual qualification. There is no invisible gift imparted by the imposition of hands; nor does the ceremony bring the subject into a line of succession from the apostles, or make him a link in a ministerial chain from primitive times. This may do for Popery and High church episcopacy, which depend upon superstition and credibility; but the Scriptures make no intimation of the necessity or the existence of such line of succession. And if a Presbytery of Baptist ministers profess that ordination is designed, and that their manipulations are intended, to bring a candidate into this mystical—not to say, superstitious—line of succession, it may be well for them to be called upon to prove in advance that they are themselves in that line.

ANS. 2. Ordination is not designed to authorize the subject to preach, God gives that authority and not the Presbytery. Men are ordained not that they might become preachers, but because they are preachers already. God calls them to be such, gives them the gifts and qualifications, rolls upon their hearts the burden of souls, kindles a fire in their bones, and compels them to cry, "Wo is me, if I preach not the gospel." And when they prove themselves to be preachers, then, the Presbytery lays hands on them, not that they might be preachers, but because they are so already. How many "i-censed preachers" are there in our churches. Paul was called to be a preacher, and the call announced to Ananias before his (Paul's) baptism—to say nothing of ordination. (Acts 9:15.) A head to know, a heart to feel and a tongue to utter, fluently and forcibly, the truth as it is in Jesus, are the qualifications that make the preacher, and not the external ceremony of ordination. These gifts and graces God bestows and not the Presbytery. An ardent desire for the glory of God and for the salvation of sinners, and not the authorization of the Presbytery, is that which impels men to preach.

3rd. In answer, then, to the question, What is ordination? I would say, Ordination is, by ceremony, a solemn public recognition of one whom, it is believed, God has called to preach His Gospel, and administer His ordinances.

3. What relation does a Presbytery bear to ordination? In other words, why is a Presbytery necessary to take a part in this solemn recognition?

Presbytery is derived from the Greek word, *presbuteros*; and implies a company of elders or ministers. In our churches in the Southern States, the ordaining body is exclusively a company of ministers, selected by the candidate and the church to which he belongs.—But in the Northern States, it is customary for the church calling to ordination, to invite neighboring churches to send their Pastors and messengers, who shall together constitute what they call a council, to inquire into the propriety of ordaining the candidate. This latter body consists of private members as well as ministers. While this custom is liable to misconception in the fact that it may be supposed that as other

churches send messengers to this body, the power to ordain belongs to an association of churches; it tends to correct a superstition, which we are in danger of imbibing from Rome, that the body performing the ceremony of ordination communicate through themselves some spiritual gift, or by virtue of being in that condition themselves, impart to the candidate ministerial succession, or make him, like themselves, a link in a ministerial chain from the apostles.—The private members of these councils are non-conductors of the ministerial fluid, and have not, in themselves, the ministerial succession to communicate.

If it be said, that not the private members of these councils but the ministers lay hands on the subject, it is replied, that the ministers do so, in part, by the permission and under the direction of the private members. In the mouth of a Romanist or a High Church Episcopalian, Apostolical succession, and ministerial qualification imparted by the laying on of hands, are superstitious and presumptuous; but in the mouth of a Baptist council, they are simply non-sensical and ridiculous. But to return.

Why is a Presbytery or a Council necessary to the solemn recognition of a minister? I answer, God designs (1) to prevent unworthy and incompetent men from entering into the ministry; and (2) to provide for the endorsement of worthy and competent men, so that they may be received with confidence by other churches and the world who, for themselves, may not have the opportunity or ability to pass upon their character and qualifications. To secure the former, the candidate passes through two ordeals. He has first by his gifts and qualifications, to attract the attention of his church to himself, and convince it that God has called and qualified him for the work of the ministry; and then, having convinced the Presbytery or Council that he has gifts of mind and utterance that qualify him to edify, he must stand an examination before them which is conducted, to see whether he has experienced a work of grace; what are his reasons for believing that God has called him into the ministry; what his motives for desiring to enter upon the work; and what are his views of Scripture doctrine and church order. If, on any of these points, he fails to give satisfaction, it is the duty of the Presbytery or Council to refuse to ordain him. And thus an unworthy or dangerous man falls to be turned loose to work mischief among the churches. If, however, on all these points, the examination be satisfactory, they proceed to his ordination. In other words, by a solemn ceremony, well calculated to attract attention, they, in concert with the church, declare to the world that, in their opinion, God has called this man to minister in holy things. This opinion they submit to writing, and place in the hands of the ordained, that it may be a testimony for him to the strangers among whom his lot may be cast, that in the opinion of this church and these brethren composing the Presbytery or Council, God has called and qualified this man to be a minister of the New Testament.

Let us return now to the objection.—I will repeat the words of it: "The ministry was conferred by a Presbytery or Council; and it takes the same power to unmake that it does to make."

To this it is replied, by denying that the Presbytery or Council confers the office or makes the minister. All that they do is to recognize and endorse him as a minister. God, and not Presbyteries or Councils, makes ministers. Paul says, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim. 1:12. To the latter part of the argument, it is replied, by denying that it takes always the same power to unmake that it does to make. The Ephesian Dome required many years and much treasure for its construction, but a madman and his torch consumed it in a few hours. A well-established reputation requires long years of patient continuance in well doing to build it up; for "confidence is a plant of slow growth." But one startling crime may in a short hour, destroy it. So, it takes many particulars to give confidence that one is a minister of Jesus Christ—a renewed heart and faith in Christ; a knowledge and love of divine things; an utterance ready and forcible; an ardent desire to promote God's glory and the salvation of sinners; the conviction on the part of the church and Presbytery or Council, that God has called and qualified him for the work;—but one crime against religion and morality will, as soon as it is known, convince that all these evidences were deceptive.—And besides, if we were to grant that it takes the same power to unmake that it does to make, it is not pertinent here as an argument; for God alone makes ministers. If any interposition then is necessary, God and not the Presbytery is the power that must interpose. This interposition God does make by investing His church with delegated sovereignty over ministers as well as others that are members; and encouraging it to "try them that say they are

[ministers] and are not," and to prove them "liars."

OBJECTION 2. It is objected again, "On your own principles, a Presbytery or Council was necessary in ordination to give the world confidence that, in the judgment of competent men, God designs the man to be a minister. On the strength of this endorsement, other churches and the world gave him their confidence. Is not the same testimony necessary to authorize and induce them to withdraw that confidence?"

To this it is answered, It requires much stronger testimony, and that of different nation, to establish one's ministerial character and qualifications, than to show his unworthiness and crime. In the former, we need knowledge of the Scriptures, penetration into human character, renewed hearts of variety of disposition to appreciate the exposition of gospel truth—in short, just such evidence as the concurrent testimony of a church of mixed members, and a Presbytery of pious, intelligent and experienced ministers can afford. But in the latter, nothing is needed but the proof that he has been guilty of a crime against religion and morality. Now, a church is as able to investigate and pass upon the charge of a crime alleged against a minister as the same alleged against any others of its members. And the testimony of her act in expelling him for falsehood, or adultery, or drunkenness, or any other great crime, needs no corroboration, and as effectually neutralizes and withdraws the testimony given in ordination, as though her act was concurred in by ten thousand Presbyteries.

OBJECTION 3. "The assertion of a right to try and expel a minister without a Presbytery, implies the assertion of the right, on the part of the church, to ordain a minister without a Presbytery. Now, if she were ordaining a man for herself exclusively, this might do; but as ordination is designed to give him access as a minister to other churches also, and to the world at large, she can not ordain him by herself, and, by parity of reasoning, she can not depose him by herself."

To this I answer, Why is a church unable to ordain one of her members herself? When the church at Jerusalem was the only one in existence, with the Apostles in her membership, was she unable to ordain? At the present time, in this country, it is inexpedient for a church to do so; nay, I will go further, and say, it is wrong for her to do so; not, however, because the ordination would be invalid, but because it would not be influential. Ordination is designed as a solemn testimony by those engaged in it, that in their opinion, God has called this man and qualified him for the ministerial work. Now, Scripture and common sense teach that, to make this testimony influential, it must be above the suspicion of bias or incompetency. Whenever, therefore, a church at the present time, in the ordination of a minister, fail to fortify her testimony by the concurrent testimony of a Presbytery or Council, she gives evidence that there is something in the candidate's character or doctrinal belief, which will prevent the approbation and endorsement of an honest, capable and unbiased Presbytery. So far then from her sole endorsement giving the ordaining currency, it stamps him as spurious coin. We have a noted instance of this kind which has recently occurred in one of the Northern States. Even those who differ from me in the views expressed above, will grant that if a church has in her membership two ordained ministers besides her Pastor, they, with the Pastor, are competent to form an ordaining Presbytery, and if they admit that it would be inexpedient for the church to set apart to the ministry another of her members by the aid of such a Presbytery, they can explain that lack of expediency only upon the grounds upon which I have placed it, viz: That it would not be sufficiently influential as an endorsement—unless the ministers composing the Presbytery have an overshadowing reputation. But the assertion of the right to try and expel a minister by the church alone, does not imply the assertion of the right to ordain him without the intervention of a Presbytery. The two ideas are not correlative. While the church may acknowledge that it is not so well able of itself to ascertain whether a candidate possesses ministerial grace and qualifications, and feels confident, therefore, that her sole endorsement will not be influential enough to give him circulation every where, it may assert, and the world may well grant to it, the right and the capacity to decide and act upon the crime committed by her member.

The church does not propose to ordain him for herself any more than the churches, which contributed members to the Council, propose to ordain him for themselves; but only to endorse him as one worthy to be received as a minister every where; and qualified to be the Pastor of any church that may wish his services. Ordination does not make a man a Pastor, or give him official relations to any church. There are many ordained ministers that have no

pastoral, or other official relations to a church.

OBJECTION 4. "But ought not a man to be tried by his peers?"

I answer, yes. But the members of the church constitute his peers. "One is your Master, and all ye are brethren." Were a minister to be tried before the courts of the country on a criminal charge, likely as not, the jury of his peers that would sit upon his case, would be a *petit jury*, composed of individuals not distinguished for their intelligence or moral worth. But do you mean by "his peers," his colleagues in office? If so, and your principles be right, then should all *Deacons* under charges be tried by a council of deacons!

It would seem, then, that it must be granted that ministers, like others, are subject to the churches to which they belong, and that, should they be guilty of crime, the church, in the exercise of delegated sovereignty can arraign them, try them, and expel them, without the intervention of Presbyteries or Councils. So much would I say in regard to the rights of the churches. I would not be understood, however, to maintain that a church, in dealing with her minister, cannot call in the aid of a Council; nor to intimate that, in many instances, it would not be highly judicious to do so.

P. H. MELL.
University of Georgia.
For the South Western Baptist.
Bible and Book Colportage.

NUMBER 6.

We come now to the most delicate point which the whole question involves. So much has been written and spoken in this utilitarian age about "expensive machinery," and so persistently have our most cherished plans been attacked by weopans mostly furnished from "the hill lucres," as the old incomparable dreamer would say, that we approach this part of our subject with some degree of diffidence. We venture to assert, however, that the system we are pleading for is the most economical known to the Christian world, viewed as an institution of benevolence for the diffusion of religious literature, and judged of by enlightened, pious men. We frankly confess that if this proposition were to be argued before a jury of baptized Demas and Judases, who are eternally croaking out, "To what purpose is all this waste?" or asking the great question of the age, "Will it pay?" we should despair of success, and here close the discussion. But we propose arguing this question before a tribunal of religious men, who are accustomed to view Christian obligation from a far higher standpoint than a miser's chest, and who are in the habit of asking the far more pertinent question, "Will it save?" to ascertain their duty. Let us then, in the fear of God, approach this question. We shall try to be frank and ingenuous, and purposely conceal nothing pertinent to the subject.

And here let us disencumber the question of all complicity with other subjects, real or supposed. The question is not whether the money expended in this enterprise would not accomplish more if it were given to other objects;—but it is this—Whether the same amount expended in the way suggested in these articles would do more in scattering Bibles, religious Books and Tracts, Sunday School Libraries, and in the Organization of Sunday Schools, (an item by the way, which must not be lost sight of in the account) than if it were expended upon some other plan? This is the question, and the only question, we propose to discuss. We shall take for granted that the circulation of such books and the organization of such Schools are objects dear to every heart that loves Jesus and the souls of men. To undertake to prove this would be to forget that we were living in the midst of the nineteenth century and pleading such a cause before an enlightened and liberal denomination of Christians.

1st. Let us remind you then, in the first place, that the system of colportage we have recommended, is a part of the great missionary enterprise of the age. To use the language of a pamphlet already referred to, "The founders and friends of colportage based its claims on its missionary aspects, never aiming and never expecting to make it self-supporting—I may say, never wishing it to be 'economical' in that respect. It was designed to be, and has been, as much as the offering of the woman of Bethany, an expression of love for the Saviour,—with this difference, that while it 'wrought a good work upon' our blessed Lord, it also sought to proclaim his love to the poor whom 'ye always have with you'—Christ's poor."—So we say to our brethren of the South. We seek to preach the gospel to the poor. We wish to see God's holy Word, and such religious books as are calculated to increase the faith, deepen the piety, and stimulate the zeal of God's people, sent into every State, county, city, town, neighborhood, and church, within the limits of the Southern States. We, therefore, say to you, brethren, in all candor, that the plan we offer you demands, and will continue to demand your prayers and alms. We know of

no way to print and circulate Bibles and good Books without means. So long as earthly treasures are preferred to the "unsearchable riches of Christ," so long will the maintenance of Christ's cause devolve upon his friends the necessity of personal sacrifices, as well as pecuniary benefactions.

2ndly. Our system will call into requisition a vast amount of agencies for good which are now dormant in our churches. Its vigorous prosecution will require men—able, pious, devoted men—who, coming from comparative seclusion in their several churches, shall enter upon an extended and inviting theatre of usefulness. No previous training in theological schools is requisite for this work. Common sense, piety, and energy, are the endowments indispensable to success in this sphere of Christian activity; and these can be commanded from the private membership of almost any of our churches.

3rdly. The nature of the work it accomplishes, is another powerful plea in favor of its economy. The minister dies, and his sermons live only in the memory of those who survive him; and they soon pass away. But "a good book is not a dead thing," says an old proverb. How many careless souls have been aroused by "Allen's Alarm,"—how many have responded to "Baxter's Call,"—how many way-worn pilgrims have been comforted and quickened, and pointed to the Celestial City by the preacher-tinker of Elstow,—eternity only can disclose; and any agency that scatters most extensively such weapons of spiritual warfare as these,—weapons that are "mighty through God to the pulling down of strong holds"—must be economical, *cost what it may*, in mere dollars and cents and Christian labor. Ask the farmer if it is economical to sow before he reaps, and he will develop the true theory of loss and gain which will vindicate this system. What rejoicing laborer will ever think of, cost as he comes before the great white throne "with his sheaves with him?"

4thly. We must also observe, that all these labors of colporters are to be augmented by their personal efforts for the salvation of souls. A word spoken by the way-side, a prayer offered at the family altar, an affectionate exhortation at some prayer-meeting by those self-denying men, has often been sanctified to the conversion of souls. And then how much more likely a book will be read profitably when accompanied with a kindly warm and fervent prayer to God that it may be the means of bringing the reader to repentance.

The foregoing views relate to the salaries of colporters. We propose in our next to call attention to another aspect of this question—to wit: The necessity of at once increasing the endowments of our Publication and Bible Boards so as to meet the present demands, both of the country and the denomination. It is presumed that our churches and Associations throughout the South would make up the salaries of the colporters, without any charge to either of the Boards; but it is evident, that if any system of colportage shall ever be prosecuted to advantage, the means of each Board must be greatly increased. "JOHN BENJAN."

For the South Western Baptist.
Essay.

NUMBER 11.

In a regular discourse, next to the argumentative, comes the pathetic part. This is the peculiar sphere of eloquence. We first convince, then persuade. Some subjects do not admit the pathetic. Where the judgment only is to be convinced, attempts at pathos are ridiculous. Objections to appeals to the passions originate in ignorance. The mind lacks the incentive to action, until satisfied that some evil is to be shunned or some desire gratified. I tell you that the road is dangerous, and thus excite your fears; I persuade you to dig for gold, and thus stimulate your avarice; I call upon you to behold the landscape, and thus awaken your love of beauty; I reveal a scheme to promote your popularity, and thus kindle your ambition; I warn you that the country is in danger, and thus arouse your patriotism.

Men know better than they practice; hence every good preacher will devote much of his time to persuasion or exhortation. No motive can be stronger than the danger of making an Almighty Being your enemy—no hopes brighter than those to which the path of virtue leads.

Never make pathos one of the heads of your sermon. Never tell your hearers that you will exhort, that you will persuade, that you will address their passions, that they are hard to move, or that they ought to feel. Never set them thinking about it, or intimate to them that their passions are excited, or that you wish to move them. Never undertake to be pathetic until you are moved yourself. Genuine feeling moistens the eye, suffuses the countenance, and modulates the voice. Affectation here is easily detected, and is more likely to freeze, than to melt, your hearers.

Even actors are under the necessity of feeling the passion they represent, otherwise they "tear it to tatters." Avoid repeating the same exhortation in every sermon. It becomes intolerable to the audience, and is ineffectual, how well soever it may be composed.—This error is easily prevented by letting the exhortation flow naturally and easily from the subject. If you preach upon the truth of Revelation, urge the importance of examining the evidences; if upon death, show the necessity of preparation; if upon the depravity of man, persuade to a reformation; if upon Christ, dwell upon the efficacy of his blood.

Exhort when your feelings are up, even if it does not happen to be the close of your arguments. Never stifle the warm emotions of your heart, or suppress a fervent appeal because it is not the right place. Better lose the formality of your discourse, than fail to wake up your hearers from the slumbers of death. Indeed, your discourse may be too smooth and regular. A stream is more beautiful from inequality of depth and width—from rippling among the pebbles, and boiling over the rocks. Descriptions of Heaven and Hell must not be omitted to gratify a sickly taste. Here is, however, great danger of being bombastic. The accounts of these places, except in the Revelation of John, are short, and are generally figurative. No language which we can frame will bear comparison with that of inspiration; it will, therefore, be prudent to depict Heaven in the language of the Bible, and humbly avoid what is not revealed.

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It is painful to hear a man describe Hell in boisterous or vindictive terms—in harsh, scolding, or angry tones. The subject is always disagreeable, and the necessity of dwelling upon it arises from our wickedness. How can we feel otherwise than subdued when delineating that awful descent into eternal night, which may involve our friends, our children, or even ourselves?

Avoid bringing into close connection descriptions of Hell, which apparently contradict each other. Do not represent it as dark, and at the same time full of fire. Do not pile up epithets in detailing its horrors. Do not repeat Pollock's disgusting picture of the worm that never dies. "In the very torrent of your passion you must acquire a temperance that may give it smoothness."

Never prolong your exhortation until passion begins to subside. Seize the favorable moment to produce an effect and then, without falling, let yourself down with composure and with dignity.

D. P. BESTOR.
Mobile, Feb. 10th, 1860.

For the South Western Baptist.
The Bible.

Messrs. Editors: During the course of my life I have read many books, papers, pamphlets, journals, &c.; but have never read anything which breathes the same spirit of the Bible.

There is a kind of sanctity about the Bible, which I find in no other book. A peculiarity of expression never found in any other work of prose or poetry. There is a vein of such deep, holy sanctity, that one feels while reading the Bible, that the great "I Am" is speaking face to face with him. There is a holy awe and reverence which pervades the soul, which the reading of no other book creates. The opposition to the carnal propensities of the mind found in the Bible, is a potent argument of its being a real revelation from God.—Depraved human beings *never would, nor never could* have written such a book as the Bible. A Thomas Paine may denigrate the Bible as "Christian mythology,"

And vaunt his spite and rage, In every line of "Reason's Age."

Yet when he comes to die, he alternately curses God, and prays to Jesus Christ. Precious Bible—guide to Heaven. S. W. BARTLEY.

Feb. 7th, 1860.
"Lay hands suddenly on no man."—Once upon a time there was a clergyman who was so scrupulously obedient to this apostolic precept, that when it devolved upon him on a certain occasion to ordain a candidate for the ministry who in his judgment was grossly incompetent,—a block-head,—he laid his case on the head of the stupid one, quietly remarking—"Timber to timber."

According to an oriental legend, King Solomon having been asked by a brother monarch for some sentence which he could engrave on his ring, which would keep him from being unduly elated in prosperity, and unduly depressed in adversity, furnished the words: "This also shall pass away."

Sincerity is the very queen of virtues; she holds the throne, and will be sure to keep it. Yea, the very sight of the soul makes a man sit cheerful and thankful, Noah-like, in the midst of all tempests and storms.

He who seldom thinks of heaven, is not likely to get; as the way to hit a mark is to keep the fixed on it.

The S. W. Baptist.

TUSKEGEE, A. LA. Thursday, February 23, 1860.

THE NEW LAW OF NEWSPAPERS. Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.

OUR CORRESPONDENTS.—The articles of Dr. MELL, of Geo., and Bro. BESTOR of Mobile, have steadily grown in interest and are well spoken of in every quarter.

Missionary Reminiscences.

Another objection urged by the anti-Missionaries against what was then called the "effort system" was the doctrine of predestination and election.

We remember to have heard from one of their preachers a passage like this, when denouncing the use of means.—"When God's time comes to call his elect out of Barmah he can send an angel like he did to save pious Lot, and who can clip the wing of an angel?"

Bro. Poindexter's Explanation.

We have been shown a letter from Bro. POINDEXTER, published in the last Tennessee Baptist explanatory of his conduct in Nashville. It seems not to be very satisfactory at head quarters.

We will make this the occasion also of correcting a few false statements in relation to Bro. Mallory, of Geo., and ourself. We see it extensively stated that we have both advanced the doctrine that majorities can do no wrong—that minorities have no remedy against oppression—that the decision of one church binds all other churches, &c., &c.

ELDER F. CALLAWAY.—Rev. Mr. Callaway, of Chambers County, has resumed the charge of the Baptist Mission Church, in this city. We are glad to see that he is in fine health and prepared for the active discharge of his duties.

Interesting Facts.

In the discussion which has been going on in relation to excommunicated persons, the advocates of the new theory have introduced a few cases which have been pleaded as precedents.

Determined to know something more of this case, we addressed a note to the Deacons of the church, and are now in possession of the facts. We have no doubt that they will be interesting to our readers, and may serve to warn brethren of the danger of innovation.

On the 27th of January, 1851, three persons were excluded from the 1st Baptist Church for reasons satisfactory to the church, and after the usual dealings. Dr. Cone was the Pastor of the church. The excluded, subsequently applied for admission to the Tabernacle Baptist Church.

The council met on the 14th April, 1851. "All the evidence and testimony presented in the case, were furnished by the excluded persons themselves."

"Resolved, That as far as the evidence before us extends, and assuming the correctness and completeness of the statements therein made, this conference give it as their advice, that the Tabernacle Baptist church would be warranted by the laws of Christ, in receiving the brethren who now apply for membership in accordance with the foregoing resolutions." &c.

Among the resolutions thus referred to as previously adopted by the Council, the following deserve particular notice.

"Resolved, That in view of the evils which must ensue from such apparent collusion of independent churches, any church, feeling itself called to such reception of the excluded of another church, should move only after the most patient and thorough scrutiny, and should regard the step as a most grave one, to be taken only under circumstances pressing and peculiar."

"Resolved, That in the judgment of this Conference, the Tabernacle Baptist church are placed in circumstances which require their devout and careful application of the general principles thus stated."

On the 30th of April the Tabernacle church, without further examination or evidence, received the applicants into fellowship, by a majority vote.

It may be proper to insert the following paragraph setting forth the offences of the excluded:

In respect to the persons excluded, there is nothing peculiar in their case, as one of Christian discipline, except it be the marked aggravation of their conduct. They positively and peremptorily refused to listen to the church; they held schismatical meetings, and fomented division and disunion among us; they printed a pamphlet in which they traduced the church and the pastor, insinuating that the church recognized him instead of Christ as the "Head of the Church," and declaring that "he has deserted his call and the duties for which, and for which alone, he was invited," and that his course is "a desertion of duty, an innovation upon the rights, and a displacement of the doctrines of the church and society," with various other charges, which no Christian church, without dereliction of duty, could permit members of its own body to publish to the world against an honored and beloved pastor, without subjecting those members to discipline; and which charges were in the case of our venerable pastor wholly undeserved and unfounded; and finally they manifested no penitence for their misconduct, but persisted in it to the last, and abruptly left the church-meeting, justifying themselves and refusing to hear the church.

We bore with them long, patiently and prayerfully; we adopted each measure slowly, cautiously, deliberately; we entreated them; we expostulated with them; we prayed for them; but at length we were compelled, either to prostrate all discipline at the feet of these refractory members, or to exclude them. In the fear of God we chose the latter alternative, as required by the express command of our Legislator, Matt. 18: 17, and He has blessed us in the faithful discharge of duty. We have ever since been a happy and a united church.

The result was, that the 1st Church passed the following resolution:

"Resolved, that we withdraw Christian fellowship from the Tabernacle Baptist church of this city, for receiving into their fellowship, Nathan C. Platt, John M. Bruce, jr., and Joseph Durbin, individuals justly excluded from this church."

On motion duly made and seconded, the above resolution was passed unanimously.

We take the liberty of publishing the following extract from a private letter written by a brother long known to us and the denomination, as a man of large experience and of sound judgment. It is both instructive and suggestive:

That action of the Tabernacle church in receiving excluded members from the 1st Church, was obtained in a season of intense partisan strife and feeling, in which wealth and personal considerations predominated over the long settled views of Baptist churches—the safeguard to the purity of Christian churches. It had its influence for a time. It was quoted as authority for the course pursued by Stanton Street, in receiving members excluded from Norfolk Street. The results have been evil, and only evil. The action has disrupted the ordinary intercommunication in respect to Christian Church fellow-

ship between the bodies. Unto this day the door of the 1st Church is closed against the Tabernacle. Ten years nearly have passed, and a generation will probably pass away before the bitter root can die out, or the breach be repaired, if indeed it should ever be done. The same is true of Norfolk and Stanton Street. A few other cases have occurred of the kind. But there is now a very general, all but universal condemnation of the policy—among all our churches—of breaking down the discipline of Christ's house, by receiving in any church, persons excluded from another. The cases spoken of are scarcely ever named, except with expressions of regret. Every expedient would now be resorted to, and every measure of patience and long suffering would be followed, before such actions could again be allowed, even in these churches.

Our view is this: If a person has been disfellowshipped by any regular church of Christ, no other regular church of Christ should break down its sister church's discipline, by receiving such person. He must be restored to the body by having the difficulty removed, and being reconciled to those who had found occasion to put him away. There need be no difficulty if brethren on both sides have really the Spirit of Christ. Time, patience and forbearance, among real Christians are full of healing virtue.

Our investigations into all the cases mentioned, and some others disclosed similar results. We are astonished that any Baptist should advocate this theory—thank God, the number is not large, and is "growing beautifully less."

Mrs. I. T. Tichenor.

It gives us profound pain to record the death of this accomplished and estimable lady. She has been stricken down in the morning of life and in the midst of a large and interesting field of usefulness, which she was filling with credit to herself and to the satisfaction of her friends. She was a Pastor's wife, and although much afflicted for the last few years, ever zealous in the Master's service. Is there none to comfort the bereaved family? Is there no one to direct the destiny and mould the opening character of those lovely little ones? Is there none to console the disconsolate husband?

"Are not five sparrows sold for two farthings and not one of them is forgotten before God? But even the very hairs of your head are all numbered.—Fear not therefore: Ye are of more value than many sparrows."

The Editor of the Champion.

The announcement of Bro. WALKER'S failing health in the last Champion, gives us real pain. The Champion is one of the ablest conducted papers in the South, and is exerting a very wide influence in the defence of correct principles. We should regard its loss as a real calamity to the Baptists of Geo., and we do most devoutly pray that such a result may be averted. By all means get an associate, Bro. Walker, and give yourself more leisure for exercise and recreation.

We are quite happy to hear that our esteemed young brother, Rev. W. M. REEVES, has accepted the invitation of the church at Eufaula. Bro. R. is well spoken of by those who know him most intimately, and he could not desire a more interesting field of labor. We thank God that he is raising up so many such young men in our State—the good work goes on until every church shall be supplied with an intelligent, pious pastor.

And Still They Come.

In the last Standard, we find a withering review of Rev. J. M. PENDLETON'S pamphlet on slavery. The pamphlet consists of several letters addressed to Rev. W. C. Beck. If the extracts from this pamphlet fairly represent Mr. Pendleton's opinion of the subject, we have no hesitancy in pronouncing him an unfit man for the South—especially for the position he now occupies. Giddings would not have said much more. It may be, however, that Mr. P. has changed his opinions, and we feel quite willing to give him the benefit of a recantation, if he wishes to make it; if not, we shall put him on our "Black list," and treat him accordingly.

Read the extracts:

"Does the system of slavery promote the holiness and happiness of slaves? I am afraid I shall offer an insult to the good sense of your readers, if I attempt to show that it does not. It would be like showing that the sun was not the source of life and darkness." p. 3.

Again, "I write the words of truth and soberness, while I say that so inextinguishable is my love of holiness and desire for it, that if I believed slavery promotive of it, even as I now distrust the system, I would welcome the fetters of bondage," &c. p. 3.

Again, "I might mention the fearful responsibility resting on Christian slaveholders, and the culpable failure of nineteen-twentieths of them to meet this responsibility."

Again, "The presumption is that a majority of the professors of religion in the State are opposed to Emancipation. I seriously fear that this fact will do more to promote infidelity than any thing that has occurred since the settlement of Kentucky. It is not easy to conceive how intelligent unconverted men can feel much respect for the religion of those who are in favor of the perpetuity of slavery. Will not some, may not many draw the inference that the Bible is a book of fables, and that Christianity is a delusion?" p. 9.

Of the above we have to say, 1st, that slavery is essentially the same in all the slave States—what is true of Kentucky must be true of all.

2d. Emancipations can no more be trusted with the defence of the South than abolitionists. They both start from the same point and reach the same conclusion; they only differ, and but slightly, in the remedy for what both esteem an enormous social, political and

moral evil. The leading abolitionists of 1860 were only emancipationists when that was the only remedy suggested—and emancipationists of 1860 will be abolitionists when abolition or slavery is the alternative. Should Mr. P. renounce his former sentiments, we shall gladly announce the fact to our readers.

Editorial Correspondence.

NEW ORLEANS, Jan. 19th, 1860.

BRO. DAWSON.—Journalism in New Orleans is quite a business. I know not the number of newspapers and periodicals published here. There are several daily papers, and they are the papers most in repute in this money-seeking and money-making city. They contain the prices current of every day, and that is what interests commercial men. The fact is some papers are getting so "fast" that they publish morning and evening. Morning and evening you can hear the "news boys" bawling through the streets, selling papers. Commercial and secular papers have immeasurably distanced religious papers. The dailies in cities, some of them, have become immense money-making establishments, and nearly all are compensating handsomely, while religious papers, the greater part of them, are dragging out a miserable existence. I shall not speculate as to the reasons of this, have only stated well-known facts. For years I have tried to urge upon Christians the importance of sustaining religious papers; I have concluded that I am incapable of inspiring them with an enthusiasm upon the subject, and have measurably ceased to pipe and harp to them. Besides the dailies sold in this city, there are thousands of publications from the North and from Europe. Boys hawk the streets with them, and then they may be found by thousands on every street. The tendency is, the world will do all its reading in newspapers after a while, and in daily newspapers, too.

I must not forget to pay my respects to the omnibus and cab men. I do this for the benefit of visitors who know nothing about them. Now, reader, take due notice of what I am going to say, for there is money in my information. Beware of the Cabmen. They appear to be unscrupulous Ishmaelites. When you land and a fellow comes up and says "have a cab?" let him pass. They are limited by law to certain prices, but they are Ishmaelites, and pay no attention to law. Besides, they are ill-natured and impertinent. I had rode from the railroad depot to Canal street in an omnibus for ten cents, and had got within one hundred and fifty steps of the Hotel at which I intended to put up, enquired for it, the person of whom I enquired did not know, and a cabman said, "I'll take you there for a dollar." Had I accepted he would have trotted me through a good portion of the city and brought me back to the Hotel. The omnibus men appear to be very gentlemanly and accommodating. There is a line for each street, and they pass each other every five minutes.— They charge ten cents the trip, the whole length of the street or whether you ride but fifty yards. They are nearly always full, from daylight till 11 o'clock at night. It is a great convenience to the citizens and strangers.

This evening I leave for home by way of Mobile. I have enjoyed the hospitalities of Bro. J. H. Low, of the firm of Wood and Low, commission Merchants. He is a deacon in the Coliseum Place Baptist Church. His exertions in establishing the Baptist cause is now history, known and read of all men. The denomination owe him a debt of gratitude. May God bless him in all his efforts to do good! I shall, in future numbers, allude to some things connected with my visit to this place. H. E. T.

For the South Western Baptist.

Worthless Books.

Messrs. EDITORS: This is styled very properly "a book-making age." There are thousands of volumes sent forth every year from our publishing houses, under the title of religious books; (to say nothing of the thousands of volumes of trash sent forth highly recommended as the "very book for the times") that are entirely worthless, and more than worthless, for many of them are corrupting. Many of them are written in a scholarly and fascinating style, but where is the idea that is worth remembering; or the time required to read it? A great many books at present sent forth are but the ideas of former authors, dressed in a new suit of words. Our language is of such character, other men's ideas (already written) may be sent forth as original, and thereby deceive the unsuspecting. If the masses would read the Bible more, and men's works less, we should have a purer Christianity, less corruption in ordinances, and doctrines. Would it not seem strange to you, that a man famishing for water should leave the cool, and refreshing fountain, and drink from the stream which had been exposed to all corrupting influences. If you would drink at the fountain, go to the Bible; but if you would drink from the streams, go to the works of men. The views of men upon the Bible are flowing forth as ten thousands of streams; but all more or less corrupt. Yet, it is true that there are many good books which is important, and necessary. In reading of men's works, I am reminded of him who washes for gold. In one washing of dirt, you find several particles that are pure, in another you find one unalloyed vein of pure gold.

I will close this article with this hint to the editors of our Quarterlies, Papers, &c. Is it not doing your patrons great injustice to recommend works in

your columns that are of a trashy and corrupting tendency?

S. W. BARTLEY. WHITESVILLE, GA., Feb. 7, 1860.

For the South Western Baptist.

Latitudinarianism.

NUMBER 1.

The reputation of Dr. Cummings as a preacher, led me when in London to Crown Court Chapel, of which he has long been the popular pastor. His discourse was founded on 1 Cor. 5: 8, and was preparatory to the celebration of the Lord's Supper. In the course of his remarks, the Dr. observed that during his ministry in connection with London, it had been his delightful privilege to commune with persons of all denominations—with Episcopalians, Independents, Methodists and Baptists. True, there was a difference of opinion as to the manner in which it should be received, whether kneeling or sitting, but in his opinion any mode would do, so long as the true spirit was observed. In short, said the speaker, the doctrines of Religion are in the highest degree essential, but the forms of Christianity are in the highest degree Latitudinarian. There were some excellent persons of his acquaintance who were scrupulous as to forms of Church Government—as to the mode of Baptism—but such persons ought to be pitied rather than blamed, inasmuch as their views resulted from ignorance of the true meaning of the Word of God. Would the Almighty require of his creatures that which they could not perform? How could the inhabitants of Greenland obey the command of Christ in reference to Baptism, if immersion was the only mode? He rejoiced to know that more enlightened views were beginning to prevail among his Baptist brethren upon this subject, and he hailed it as one of the most auspicious indications of the approach of Millennium, that those who had been such rigid sticklers for one form of Baptism, were now willing to acknowledge the scriptural validity of all forms, by uniting with their brethren of all denominations in celebrating the Lord's Supper. He believed that God had raised up Mr. Spurgeon for the special purpose of rooting out the lingering remains of bigotry from among his brethren, and that the day was at hand when all liberality and exclusiveness would be banished from the church of God. He hoped to live long enough to see the triumph of the principle he had laid down, that the Forms of Christianity are in the highest degree Latitudinarian. When this principle triumphed, and every man obeyed that form of Religion which his individual conscience approved, conceding to all others the same right, and yet withholding no Christian privileges from them, so that there shall be unity amidst diversity, then indeed will that kingdom for which the disciples of Christ have so devoutly prayed have truly come, and the Millennium Sun begin to shine.

For the South Western Baptist.

Frank on Polemics.

The art of successful controversy is a rare attainment; and next to it is, the art of getting out of a scrape when the odds are against you. A few rules may be of service to the inexperienced. 1st. Never allow your opponent to appear before your readers but through your own representations, and never let his true positions be known unless they are very weak. There are several advantages in this rule. It enables you to make an adversary for yourself; if a question of veracity should come up your friends will most likely believe you. You must be cautious in this rule, not to build a house that you can not pull down.

2. Make your opponent as ridiculous as you can, if you think him unequal to you as a scholar, or if you have any personal advantage over him, be sure to exhibit your advantages, whether real or not, and jeer him for his ignorance, especially speak of his efforts in contemptuous terms. If you have a little third rate wit, be sure to sprinkle it in under this rule. You can take great latitude under this rule, for, if you happen to fib a little, you can say, "this is only my opinion." Be sure to keep near enough to the truth not to convict yourself of falsehood.

3. If you have a weak point be careful never to look that way, and if you are likely to be crowded in that direction cry, "mad dog," or "fire," in another quarter. Horse jockeys never allow you to get on the "blind side" of their nags.

4. If you find you can not stand the fire, turn very religious and declare that your opponent is furiously mad, protesting that you can not debate with a mad man, in this way you can raise a sensation among the "bhoys" and slide out; it does not matter what men of sense may say, the proportion of these is so small that you need not trouble yourself, especially if your friends happen to be the "hurrh b'hoys" but do not forget to pronounce yourself a conqueror.

Bro. B. was a Methodist preacher but came over to the Baptists, and as usual became excessively baptistic, he was a shrewd fellow and thought himself about equal to the best of his old friends, on the water question—he had one rare quality, what he lacked in argument he made up in impertinence. It so happened that he picked up a tartar, in the

person of a Mr. C, a Methodist preacher. The debate came on according to agreement, and B. very soon exhausted his ammunition, in the mean time, Mr. C. was tightening in upon him with terrible effect, and B. saw the odds were turning against him; but he fell back upon his impudence.

Brethren, said he, in a stentorian voice, Bro. C. is mad and I can not debate with a mad man. In vain Bro. C. protested, "I am not mad, Bro. B. I never was in a better spirit in my life." Yes you are mad, continued B, "I never saw a madder man in my life—I can not debate with a mad man." Brethren, said B, becoming very much affected, even to tears, all who feel like praying for Bro. C, just come up and give me your hand, he is very mad. Up came the brethren in crowds; poor C. was soon prayed out of countenance, and B. out of a scrape. Of course B gained the victory. FRANK.

For the South Western Baptist.

Sketches, Ecclesiastical and Biographical.

After the departure of brother Schroebel, the Claiborne Baptist Church was again temporarily supplied by brother Cornelius Thames, and brother Alexander Travis; subsequently by brother W. C. Morrow, then by brother L. W. Lindsey; and again by brother J. J. Sessions. It is now, as for several years past, under the care of brother A. J. Lambert. Under date, December 21st, A. D. 1850, the following record appears upon the church book: "Bro. Robert Lambert moved, that we call a pastor for next year." Brother Lindsey begged leave to state to the Church, before the call was made, that he would be unable to attend them next year; and offered reasons which were satisfactory to the Church. Brother Lambert then moved, that elder J. J. Sessions receive the call. He was accordingly called by unanimous acclamation.

Brother Sessions, as with our lamented brethren Travis and Schroebel, has, some few years since, gone to his reward; and I feel, in writing these sketches, of our church and her pastors, that a passing tribute to his memory is demanded at my hands. For a period of three years he faithfully and affectionately served the church; and by his kind and considerate deportment, won the regard and esteem of his brethren and congregation. He was an able man; a deep and close reasoner, an eloquent and lucid speaker, a judicious pastor, and a warm-hearted earnest minister. As a speaker, the parallel between him and brother Schroebel was close. Both spoke fluently, and smoothly, but pointedly; but, I think, brother Sessions' style was rather more studied; while brother Schroebel was less compact and argumentative. The one would lay down his premise; and deliberately trace the argument as one would pull a chain; giving you link after link of beautiful and convincing paragraph, until the mind was insensibly and pleasingly brought to the conclusion; and then he would urge the propriety of action, with terse and moving pathos; the other would overwhelm you at the start with the solid, and frequently colossal proportions of his subject; and, afterwards, keep you subdued by crash after crash of inevitable and stirring remark. The one talked like a man convinced and moved by judgment—the other like one impressed to belief in heart; and yet they were much alike. The parallel held good, too, in other respects. They were both gifted in conversational powers; and were both fond of and sharp in anecdote. But brother Sessions was less cheerful, and more disposed to gloom and despondency; yet he was a man of pointed character and decisive energy—his calmness and deliberation appearing rather to be the result of "schooling" than of natural constitution; and in this, I also think, he too "manifested the grace of God." That he was a very able and esteemed minister, the position he occupied in our Association, and the deep regret at his rather untimely death, give generous evidence.

For the South Western Baptist.

Household Baptisms.

Dr. Humphrey, in his "Revival Manual," speaking of the general ingathering of souls which might accompany faithful effort, says: "It is not very common for whole families to be taken at once." Then, there is no reason why it should have been very uncommon to baptize whole families under the faithful effort of the apostles—even though infant baptism were to them a thing unknown. Approves to this, a correspondent of the Arkansas Baptist says: "Permit me to say that I baptized three whole households at one church in Clark county, Ark., and the youngest of the number was a lady perhaps fully grown. During the last thirty years I have perhaps baptized double as many households as are mentioned in the New Testament, but never one unconscious babe yet."

MACHINERY AND FOUNDRY BUSINESS.

CHARLESTON, S. C.—We call attention to the card of WILLIAM S. HENERY, Charleston, S. C., and ask for an increase of patronage throughout the Southern States.

LIGHTNING RODS.—As the season of the year is approaching when thunder storms may be expected, we call attention to the card of Mr. BACON'S Premium Wire Cable Lightning Conductor in our advertising columns.

CARRIAGE EMPORIUM, TUSKEGEE.—This Manufactory, conducted by our young friend JOHN C. SMITH, is prospering. His work is well done, and is worthy of an extensive patronage. See his advertisement.

For Us, To Us, In Us.—There are three ways in which we are benefited by Christ: three bonds between us and Him:

- 1. It is for us. The holy One bears the sins of the unholly; the Just One dies for the unjust. Thus the cross of Christ, or rather Christ upon the cross, is our peace. His body was broken for us.
2. He was given to us. He who gave himself for us, declares himself to us; and so He himself; and all that he is, and has, becomes ours. It is this gift of Himself to us that we are reminded of the supper, "He took bread and gave it, saying, take eat."
3. He dwells in us. He in us and we in him: He our temple, we his. "We who come into Him, and make our abode with Him."—John xiv: 23.

No man likes to go into an ice-cream parlor; its too cold; few people are fond of a room with dead bodies—there is death and a sleepy, lukewarm church has something in it so repelling that we wonder how any one can remain in it. The members of a church shine forth in all the splendor of holy living, and the influence of it on others will be astonishing. Look on them: their hands working for good—their tongues crying, "Hold the Lamb!" Is there nothing in all this to attract an enquiring youth? nothing to catch the sympathies of a sinner just brought out of darkness into marvellous light?

Items and Incidents.

GREENVILLE SEMINARY.—Of the twenty-two students at the Southern Baptist Theological Seminary at Greenville, S. C., 10 are from Virginia, 8 from South Carolina, 2 from North Carolina, 2 from Alabama, 1 from Florida, and 1 from Missouri.

LOTTERIES.—An English writer thus illustrates the improbability of drawing a lottery prize: "Supposing a lottery consisting of 25,000 tickets, of which 20 are to be prizes of £1,000 and upwards; a person, to have an equal chance of one of these prizes, must purchase 25,000 tickets, which at £20 each, is equal to £500,000. Suppose there are 3 prizes of £20,000, and £10,000, and a period, out of 25,000 tickets has purchased 3,000 of them to his own share, in hopes of gaining one of each of these capital prizes; still the chances against such an expectation will be nearly 12 to 1."

WINES AND LIQUORS.—Skillful and honorable chemist declare that almost all the wines and liquors are either adulterated or drugged with poisonous ingredients; and even the vinegar we use upon our tables is a poisonous compound. Surely these facts ought to give the temperance cause a great impetus. But the masses do not know, and will not believe these things when they hear or read them.

TROUBLE AMONG THE FUGITIVE SLAVES.—The Canada papers report that the fugitive slaves who have been transported into the colony by the underground railroad, are making trouble among the white inhabitants. In some of the towns the white and the black population is about equal. In these places the dispositions of the blacks have become quite serious—the sheep and chickens of the white inhabitants have been stolen, and a feeling of hostility has arisen which threatens to terminate in bloodshed, if not in the expulsion of the blacks.

CHURCHES IN PHILADELPHIA.—There are 310 churches in Philadelphia, of which 114 are for colored people. The Episcopalians have the most churches; 41; there are no Orthodox Congregational churches, and but one Unitarian. Various kinds of Presbyterians have 67 churches—18 of which belong to the New School branch. The Baptists have 40 churches.

The progress of foreign mission since the organization of the American Board in 1810 has been very great. The annual receipts of all the mission societies then existing in England and America did not exceed \$200,000. They are now more than forty different missionary societies, with an aggregate annual income of nearly three millions of dollars.

Rev. Dr. Hawes of Hartford, Ct., recently preached a strong sermon against the use of tobacco. He exhibited facts and statistics showing its destruction of health and sanity, its demoralizing influence, and its useless expense. It costs the people of the United States over forty million dollars annually—far more than is spent for all purposes of education.

Judge Henry, of Mississippi, not long since solemnly decided that a Universalist meeting a no religious meeting. We say, right; Judge Henry. A meeting of Atheists with a T. P. Paine to preside were just as well called religious, because they labored to overturn all religion and substitute a black system of moralism for human reason. Universalism is a fidelity—not religion—and would engulf the morality of the world were it to prevail.

A touching incident in Lawrence Mass., related of a company of girls who were sick, and comparatively uninjured until the fire broke out. They would soon have been rescued if the devouring flames had not shut out every hope from the prison in which they were immured; but when the fire began to roar around them, they, as if by inspiration, joined in singing the hymn

"We're going home to glory." Their voices rose clear and musical above the crackling of the flames, but they were soon silenced to be heard no more until they had passed the narrow sea that divided them from the heaven of their faith!

A writer in the New York Evangelist, who has made a careful estimate, says that the religious newspaper is far cheaper, in the amount of matter it furnishes, than the tracts issued by any Society.

Rev. J. L. SNUCK.—This esteemed brother has been appointed General Missionary for California by the Domestic Board of the Southern Baptist Convention. That Board route California missionaries in California, Gilbert West, Durbin and Hopps, all good and true men; and several Chinese converts are preaching Christ.

SAN FRANCISCO.—A correspondent of the Methodist exchange writes from this city: "The Baptists have one strong and growing church. Abortive attempts have been made to form Baptist Societies on several occasions. The churches have suffered from internal dissensions and eccentric pastors, but they are now harmonious and prosperous."

A CHANGE FOR THE WORSE.—In 1850, "In my early day, among by far the largest portion of the Baptists, the terms 'brother' and 'sister' were in common use in the everyday conversation of this people, when speaking of one of each other. This language was so familiar with them that they employed it in all places

and before all people, in the market places, in public conveyances, on the high ways, and wherever they had occasion to speak to or of each other. A great change has taken place in this business in some locations, where much less of this old-fashioned familiarity of speech is heard than formerly; and this change is the most apparent in the older and more populous part of the country, where forms and fashions have produced such a worldly conformity on the part of the Baptists, that their language relative to church associates is as cold and formal as that of worldly people.

Secular Intelligence

ARRIVAL OF THE INDIANOLA. New Orleans, Feb. 17.—The steamship Indianola, from Brazos Santiago, arrived with dates to the 12th inst. She brings \$221,000 in specie.

Intelligence from Brownsville to the 9th, has been received, which appears to be more than to be published disclosure made by the authorities with the complexity of Mexican questions will have to be decided by a war.

Congressional. WASHINGTON, Feb. 16.—The Committee on Democratic Senators, appointed in the Territories, consists of the following gentlemen: Messrs. Queen, of Missouri; Gwin, of California; Bigler, of Pennsylvania; Fitch, of Indiana, and Chesnut, of South Carolina.

Senators. In the Senate, today, Mr. Brown, of Mississippi, gave notice of his intention to introduce a bill protecting slave property in Kansas. It contains fourteen sections, and provides that every person raising a rebellion or insurrection of slaves in Kansas, shall suffer death. The same punishment to be awarded every free person, aiding or assisting in a rebellion or insurrection of slaves; or who shall furnish arms or commit any overt act in furtherance of an insurrection. Every person advising, persuading, or inducing another to rebel, or to participate in any such circulating publications, shall be deemed guilty of felony. The same penalty to be awarded also to those who aid, harbor or conceal escaped slaves from other States in the Territory of Kansas.

ARRIVAL OF THE KANGAROO. New York, Feb. 17.—The steamship Kangaroo, from Queenstown, February 2, has arrived. Her news is unimportant, but tends to confirm the report of an alliance between France and England in regard to Central Italy.

Population of Kansas. St. Louis, Feb. 16.—According to the report of the assessor, the population of Kansas is forty six thousand nine hundred and fifty.

Cotton Markets. Mobile, Feb. 16.—Sales to-day of 3000 bales cotton; middlings 10 1/2 to 10 3/4. The market was firmer.

New Orleans, Feb. 16.—The cotton market is quiet and unchanged. With sales to-day of 9500 bales. Sugar quiet, and quoted at 5 1/2 to 5 1/4. Molasses is quoted at 39 to 41c. Flour is very dull. Corn is firm at 7 1/2 to 7 3/4. Pork is quiet.

Items of News. PASSAGE OF THE THREE PER CENT. BILL IN THE HOUSE.—The bill for the donation and loan of three per cent. fund to the various railroads, and ultimately to the Central Railroad, passed the House of Representatives of Alabama by an overwhelming majority—55 yeas to 28 nays—at a late hour Saturday evening.

BOND DEBT OF ALABAMA.—The report of John Whiting, Commissioner and trustee of the Old State Bank and Branches of Alabama, shows that the present bonded debt of the State amounts to \$3,473,000, bearing an annual interest of \$180,830. Of the bonds \$1,923,000 fall due in 1863, and have then to be redeemed. It is believed that the existing revenue law, with the North Carolina and Virginia bonds (\$308,000) will afford the means of liquidating the large amount due in 1863, after which the taxes, which will be reduced very considerably. The bonds hereafter issued, interest, and are not in market except at a par.

STEVENS AND HAZLIT.—CHARLESTON, Va., Feb. 15.—Stevens and Hazlit, the last of the Harper's Eye outlaws, have been sentenced to be hung on Friday, the 16th of March.

THE RESOLUTION OF CENSURE.—The following is the resolution introduced in the Maryland Legislature by the Chairman of the Committee on Federal Relations, censuring H. Winter Davis for his vote for Pennington:

Resolved, That Henry Winter Davis, acting in Congress as one of the Representatives of this State, by his vote for the Pennington nomination, in the election for the Speakership of the House of Representatives, has misrepresented the sentiment of all portions of this State, and thereby forfeited the confidence of her people.

It was adopted by a vote of 61 yeas to 14 nays in the negative.

The California Legislature is composed as follows: 34 lawyers, 14 farmers, 10 stock-raisers, 2 ranchers, two put themselves down "mudsluts," 21 miners, and 2 hairdressers. The oldest member is 68. Only six of the whole number are naturalized citizens.

The free negroes who have recently left Arkansas to avoid being sold into slavery, have published a notice to the Christian world, and protect them; they say Indiana shuts her doors upon them; Illinois denies prairie homes to them; Oregon will not receive them, and Minnesota is debating whether or not she shall admit them. They are now in the State of Georgia, and cold climate suddenly from a warm one, and present a sad picture of the distress that they suffer from a hasty legislation.

UNIVERSITY OF VIRGINIA.—There 529 students at this institution. The Virginia is a correct classification in the following: Virginia 236, South Carolina 23, Mississippi 23, Delaware 4, Georgia 15, Texas 13, Washington 10, Missouri 2, North Carolina 2, Pennsylvania 2, Maryland 2, New York 2, Louisiana 15, Alabama 38, Florida 1, Tennessee 7, Kentucky 5, Ohio 2, Arkansas 1.

The Legislature of Florida has passed an act compelling all free negroes to leave the State between this time and next October, or choose their masters and become slaves.

THE WHEAT CROP.—In view of the probability that the growing wheat crop will be a short one, a correspondent of the Grenada (Miss.) Rural Register suggests that it is worth the farmer's while to plant wheat, which he says is equally good and yields as much. Our friends would do well to consider this suggestion and govern themselves accordingly. It is suggested by our correspondent that the farmer should plant wheat in larger crops than usual of Indian corn. This is another good suggestion.

OPREKA AND OXFORD RAILROAD.—In the La Fayette (Ala.) Sentinel appear the proceedings of a meeting of a portion of the stockholders of the Opelika and Oxford Railroad, held on the 13th to increase the capital stock. Judge Richards, the President, explained that a deficit of \$9,000 remained to be subscribed before the work could be commenced. This amount was made up by the stockholders, and that for fifty thousand dollars more.

A worthy Scotch couple, when asked how their son had broken down so early in life, gave the following explanation: "When we began life together, we worked hard and lived upon porridge and such like, gradually increasing our means as our means improved, until we were able at length to dine off a bit of roast meat, and sometimes a boiled chicken (chicken); but as for Jack, he was a poor fellow, and began with the chicken first."

MARRIAGES. On the evening of 5th of January, by the Rev. C. S. Burke, of John Walker and Mrs. Mary E. Freeman.

By the same on Thursday evening, the 16th inst., Mr. William Pugh and Miss Elizabeth A. Johnson; and all Tallapoosa.

Obituaries

JOHN HODGES DRAKE, Senr., died in Auburn, Ala., on Friday evening, the 16th December, 1859, in the 93rd year of his age.

The deceased retained his health and physical powers in an uncommon degree until the first of December 1859, at which time he was stricken with paralysis, and his system, generally, so shocked as to render him entirely helpless for the remainder of his life. His sufferings were very great, but during the most of his long confinement he was free from actual pain—sometimes seeming to be delirious so well as to inspire his friends with the hope that he would live to see his centenary of years, and he lived about three weeks before his death, his system seemed more evidently to yield, and without artificial resuscitative energies, he gradually sunk to his final resting place on the 11th December, 1859.

It will be gratifying to the many absent friends of the venerable deceased, to be assured, that during his long confinement, he received every possible attention from physicians, friends, relatives and faithful servants. There was not a moment of time, day or night, for a year and eleven days, that he was not tenderly watched and nursed by those who most sympathized with his study and concern. His wants were ever kindly anticipated, and those softer and more delicate attentions, always so grateful to the afflicted, were bestowed by a devoted, gentle daughter, who was ever at his bedside, and who, by her prayers, to the south, and to minister unto him. He truly appreciated the attentions and kindness of all, and never forgot nor neglected to be kind and polite to every one connected with his kind and pious household. He was ever ready to receive and to befriend the distressed and the afflicted, and fully realizing the promise, "Lo! I am with you always," he deliberately placed his hands—closed his eyes, and his time being over, he rested, with his spirit, released from its earthly tabernacle, and resting in the arms of his Father, on the 11th December, 1859, at the age of 93 years, 11 months, and 11 days. He was buried in the cemetery at Auburn, Ala., on the 13th inst., at 10 o'clock, on Sunday evening, the 11th December, 1859.

The life and character of Major Drake, faithfully written, would furnish much that would not only be interesting, but profitable for imitation and study. The writer feels his incompetency to do so, and therefore, in lieu of a full biography, he has endeavored to give a general outline, and to present a few incidents of his life, which he trusts will be read with interest and profit.

John Hodges Drake was born in Edgecomb (now Nash) County, North Carolina, January 23rd, A. D. 1767. Although he was too young to take part in the Revolutionary War, he was reared in "the days that tried men's souls" and with the example of his father and other brothers, who perilled their lives in the cause of their country, he was imbued with a love of right and justice, that characterized his life. The writer has often heard him recount many stirring incidents of revolutionary warfare, and loved to see his noble countenance lit up with the recollection of the scenes that he witnessed. One incident especially, which he was an eye witness, seemed to warm his whole soul with fire. It was the attack on his father's home in 1776, by a party of British soldiers, who, being allied to it in whose history of North Carolina. In this attack, his father, a brother and two neighbors, contended hand to hand with Captain Beard and his company of British soldiers, who were overpowered and cut down, their bodies covered with wounds.

Major Drake lived in his native county, Nash, (formed from Edgecomb in 1777,) for more than thirty-seven years. There the vigor and energy of his life were spent, and he was distinguished for his integrity, sound judgment and great general information were ever recognized by the people. Indeed, for over fifty years he was honored with some public trust, which the people freely bestowed upon him. He was a member of the Legislature, he served in the North Carolina Legislature, in the House of Commons, from 1792 to 1796, and in the Senate in 1809 and 1805. He was also a member of the Superior Court of Nash County, and a member of length of time served as Justice of the Peace, an office, in North Carolina, without emolument, but of honor and responsibility.

As a citizen, he was not only a public benefactor, but a man of high character, and always governed by principle. He understood well the history of the Government—the rights granted and reserved. States sovereignty, and States rights and equality, were cardinal tenets in his political opinions. He was a member of the five franchise, he never failed to vote at every Presidential election when constitutionally qualified, and voted conscientiously and consistently on all occasions when he exercised the privilege.

As a citizen, his long life of active public service is evidence that he was useful and esteemed. He was a man of high character, and always governed by principle. He understood well the history of the Government—the rights granted and reserved. States sovereignty, and States rights and equality, were cardinal tenets in his political opinions. He was a member of the five franchise, he never failed to vote at every Presidential election when constitutionally qualified, and voted conscientiously and consistently on all occasions when he exercised the privilege.

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