

SOUTH WESTERN BAPTIST.

175

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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For Terms, &c., see last page.

For the South Western Baptist.

LITTLE RIVER, CREEK NATION, }
February 10th, 1860. }

MESSRS. EDITORS: The arrival of Bro. Vandiver and family about the middle of Dec., last, caused a thrill of joy in the hearts of not only his collaborators but of all the Creek Baptists. We had appealed in vain for a long time for aid, we had prayed to our heavenly Father to send us succor, but we were almost worn out, and still no one had answered our cry. That week, in July last, spent in prayer for missions was not in vain—the magnitude of its good results will probably never be known, for they will continue to increase at heavy ratio while time shall last and be extolled during eternity. Bro. V., is stationed at the Muscogee Station where we feel confident he will do much good. He has strong backers and fellow-workers there, in brethren D. N. McIntosh, J. Perryman, Yatoojah, and others.

1. Let me explain the precept of the text, "avenger not yourselves."

From the state and constitution of the world, "it must needs be that offences must come." This we are taught by Him who made the world. Forewarned we ought to be forewarned, and expect frequently to receive some tokens of the frailty, the ill-nature, or the wickedness of mankind. Are we then to resent every trifling injury, shall we suffer ourselves to be carried away by the tumult of passion, or cherish in our breasts an implacable spirit of revenge? The Christian religion prescribes a very different conduct. It directs, as the best and most successful means of cultivating peace and harmony, not that we arm ourselves with vengeance against the offender, but that we be willing and ready to forgive. "If any man smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law and take away thy coat, let him have thy cloak also. And if any man will compel thee to go a mile, go with him twain."

But in what manner are we to forgive the injuries we receive. Shall the sons of violence and fraud trample on our most sacred rights, and must we tamely bear the yoke of oppression? Shall they insult our persons, destroy our property, or defame our characters with impunity? This is far from being enjoined by the religion of Jesus. The forgiveness which it requires, was not designed to exclude the infliction of just and merited punishment. Duty to ourselves, to society, and even to the offender himself, may require that he should suffer for his misconduct. It would be absurd to suppose that Christianity forbids or discourages self-defense; or that, when unjustly attacked, we are criminal in repelling force by force. When therefore we are required not to avenge ourselves, we are by no means restrained from the infliction of necessary punishment, or from a proper regard to our own security. But the precept of the text does universally prohibit revenge; and it may be of importance to carefully observe the distinction between punishment and revenge. They both require that the offender should suffer for his crimes; but they proceed from different principles, and have respect to different ends. Punishment originates from a benevolent temper, and its design and tendency is to augment the public good, to promote general happiness. Revenge considers not the amendment of the offender, the good of society, or the prevention of future evil. Its object is to make the person unhappy, because he has offended. Revenge has simply a retrospective view, punishment always looks forward. The former is actuated with a sense of past evil, the latter aims at approaching good.

Every species, therefore, of revenge is strictly forbidden; though, to punish an offender from proper motives is not inconsistent with the precept of the text. "Dear beloved, avenge not yourselves, but rather give place unto wrath." If this latter clause be considered as pointing out the temper of mind which we are to maintain towards an offender, we may observe that it requires us to wish him well. It calls upon us carefully to distinguish between the offender and the offence, to be on our guard lest we transfer our hatred of his conduct to his person, to be ready to extend our beneficence towards him, and under proper circumstances, to admit him to our friendship. God grant, that all my readers may possess this mind.

WM. HOWARD.

Mary's Memorial.

"Spoken of, for a memorial of her."—(Mark 14: 9.)
Mary has an enduring memorial, more durable than brass; for wherever the Gospel is preached throughout the whole world, wherever there is a Bible, there stands Mary's monument, with this inscription, "She hath done what she could." Good deeds done for God's glory and from love to Christ, shall never be forgotten. To learn the way to heaven ourselves from the Bible is the first thing; but when that is done, we are to help others find the way, and we are to give the Bible to those who have not, that they may learn the way for themselves; and our duty is not done until the whole world has the Bible, and all have learned the way to the celestial city. To save a soul—this will indeed be an enduring monument—an everlasting memorial. Souls saved! This is the Gospel memorial, for they will be our monument! Then try to save souls; and first, make your own calling and election sure. Look to Christ and be saved.

willing, obedient heart, "Lord, what wilt thou have me to do?"

Let all who love the Lord pray for Indian missions to the Lord may send forth laborers into his harvest and not only pray but act. Yield if directed and follow whithersoever the spirit of the Lord leadeth. Yours, in love,
J. S. MURROW.

P. S.—My address is still Micco.

For the South Western Baptist.

Hidden Character.

How little men know of each other even when they fancy they know most. Brothers the most intimate and confiding, parents the most watchful and discriminating, even in the most endeared relation of life, we often live in utter ignorance of each other's real character. It is true, that by experience and close observation, we may learn much—much also is indicated by the "human face divine." There is, no doubt, much to be learned from a candid analysis of our own internal life; the organic structure and attributes in men are essentially the same, varied in their developments by various circumstances—also sharing a common depravity and influenced by a common bias. He best knows his fellows who best understands himself. "As in water face answereth to face, so the heart of man to man," Pro. 27: 19. But when we have learned all that we can from all these resources, there is a hidden character, a life concealed within, beyond the ken of human observation, or the power of human analysis. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." 1 Cor. 2: 11. Whatever may be the judgments of men, however they may construe eternal actions, God forms his estimate of men from this hidden character. "But the Lord said unto Samuel, look not on his countenance, nor on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

This subject suggests some instructive lessons, of which we note, 1st. The importance of care and patience in judging of others, and of great caution in expressing our opinions of men, even when they have been most carefully formed. Dr. Dagg well says, "The terms character and reputation are often used as if synonymous; but character signifies what a man is; and reputation, what he is thought to be." A man of bad character may, by a mistake of society, possess a good reputation; and a man of good character may, by the suspicions of the evil-minded, and the misrepresentations of the calumnious, be without reputation." Moral Science, p. 194. The same author very happily portrays the consequences of evil surmising, evil speaking, &c. He says, "The habit of judging unfavorably, hardens the heart against the social affections and sympathies on which our happy intercourse with others greatly depends. It is directly opposed to the charity which 'thinketh no evil,' and tends inevitably to cut us off from the sympathies and affections of others, and the approbation of heaven. 'Judge not, that ye be not judged for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.' p. 195.

But 2, The same principles will admonish us, not too hastily, to take to our confidence, or commit ourselves to the interest of men of whose character we have not had opportunity to form an opinion.

There are certain civilities to which every man, even the most depraved, is entitled; these every considerate man and every well regulated society will concede; and the law of self-protection requires of both great vigilance in guarding against the mischiefs of designing men. This wise precaution the Saviour teaches. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Math. 7: 15. The apostle Paul says, "Beware of dogs, beware of evil workers, beware of the concision." (Phil. 3: 2.) The rule which our Lord gives, by which persons are to be judged is simple, and appropriate. "By their fruits ye shall know them," the thorn will indicate its nature, and the wolf will weary under the gentle habits of the lamb, but, in relation to men, from the difficulties suggested, we are ever liable to misjudge even our nearest neighbors.

What a world of mischief might be prevented if we could comprehend character as easily as we do reputation. If circumstances permit, we may give you some practical illustrations of our subject, which we have treasured up from our intercourse with the word. CARO.

Some people split the Bible. They set aside all the precepts, and appropriate all the promises; they call out all the doctrines, and do away with all the duties; and in this one-sided fashion they never become the blessed and beautiful characters which that Bible could make them.

For the South Western Baptist.

Old Way-side Flowers; or Sketches of the Apostles and Prophets.

Nothing contributes more to a clear and comprehensive understanding of practical Religion, in all its phases and operations, in the hearts and conduct of men, than the study of the lives of Biblical saints, and especially of the Apostles. Here may be found exhibited all those holy emotions; ecstasies, joys, doubts, fears, perplexities and struggles met with in modern individual Christian experience; and did the humble yet sincere believer of the present day, spend more of his time in a careful survey of the characters and consideration of the adventures of these holy, yet tried and tempted ones, his would not be so often the inconsolable cry, "O wretched man that I am; who shall deliver me from the body of this death." But alas, so little do we "understand the things that make for our peace;" and so prone are we to hold God's glowing Word as a digest of doctrine only, instead of a faithful portraiture of our own hearts as well, that we often go mourning all our days, with the blessed cry to deliverance neglected, Bunyan-like, in our bosoms. After lengthened experiences, however, involving various adventures by flood and field, we are at last driven, for consolation and encouragement, to God's history of his people; and then it is that our souls are fed on very "fatness." Ah, it comforts the poor weaklings of to-day to see the heroic Prophet, Elijah, at the court of Ahab, casting aside his mighty strength and assurance, to flee from the face of a woman—to see the meek Moses, taken unawares by passion, at one moment; at another, the undaunted leader of Israel's hosts, the boasted Peter, from cowardly fear denying his Lord; and the assured and valorous Paul afraid that after preaching to others he should himself be "cast away"—this, ah, this is comforting; for it leads the trembling, fearful disciple to hope that, after all his shortcomings and in the midst of his very weakness, he is yet a child of God. On the other hand, too, when we consider the workings and manifestations of Grace in the lives and conduct of these chosen ones of God, and farther in connection therewith reflect that we ourselves do sometimes indeed, though it may be but seldom, have cause to remark the same things in our own experience, it exhilarates us much with sweet and peaceful assurance. It is therefore proposed, without particular effort, or methodical arrangement, to elaborate these characteristics and incidents in these sketches, and that they may be, indeed, to God's people, a bouquet of rich flowers gathered along the old neglected way to our common homestead, and fragrant with fond dear memories, is my earnest prayer.

It is quite probable that the scope of these imperfect limnings will be but the lives of the Apostles; yet should the meads of the patriarchal and prophetic times appear more inviting, no injunction is laid against a jaunt to those dim yet floral spheres. As the antiquarian, retracing the footsteps of mankind, pauses with enthusiastic interest to survey the first crumbling monument met with in his tour; so, in these delineations, with the impatient hand of childhood's unreflecting years, I shall call the first bright flower that greets my retrospect gaze, from the mouldering mossbanks of the enshadowed past. As last, though far from least in the chosen group of "ones sent out," and therefore nearest our day, I shall invite consideration to some of the peculiarities of St. Paul; but

"EARNEST."

Clairborne, March, 1860.

Lifting Up the Soul.

Prayer is a lifting up of the soul; not fine speaking. The flourishes of poetic fancy are not the proper ornaments of prayer. "Unto thee, O Lord, do I lift up my soul," is the true language of prayer. Prayer should neither be poetry nor preaching, but direct speaking to the God of all grace. In all the parts of prayer the soul should ascend to God on the wings of faith and holy desire to meet the communication of his graces. "Rejoice the soul of thy servant; for unto thee do I lift up my soul," shows that it is only when we are using every effort to keep up communion with God that we can expect to receive comfort from him. Holy fellowship is the source of spiritual joy.

"For thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee," is the encouragement with which a true-hearted suppliant approaches the mercy-seat. God is "ready to forgive;" it does not need to be grasped at by us if he were unwilling. "He is plenteous in mercy"—very full and free—both rich and liberal to all that call upon him. He has "abundance of grace" to supply all our need, and He is free-hearted and open-handed to grant it at once to us whenever he hears from us that we desire to have it. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

From the Christian Index.

Atonement.

In the Index of 18th ult., a writer who subscribes himself a former pupil, has, in a kind and respectful manner, proposed a difficulty for me to solve, after having in vain sought a solution of it from the Manual of Theology. It relates to the atonement of Christ, a subject which, in much of its bearing, is to finite minds incomprehensible. Though exhibited in the Bible with sufficient clearness for all practical purposes, it has relations to the infinite perfections of God, to His eternal purpose, and to His boundless and everlasting dominion. These relations our minds are unable to trace; and it would be surprising, if, in attempting to trace them, we should meet with no difficulty too great for our powers of investigation. On such subjects, explanation of difficulties are in danger of being nothing more than a concealment of them under a covering of words; or, at best, a removal of them to another place in the field of investigation, where our extended inquiries meet them again with as much embarrassment as before. These considerations incline me to acknowledge frankly to my inquiring brother, that I have no hope of thoroughly solving the difficulty to which his inquiries point.

The particular inquiry to which my attention has been invited, is thus stated: "Is Christ's death of such a nature as to afford any ground for universal imitations? Or, in other words, should all the world believe, is their efficacy in Christ's death for their salvation?" To this it appears to me that but one answer can be given. Christ is able to save to the uttermost all who come to God by him; and he has promised, "Him that cometh to me I will in no wise cast out." The supposition, "should all the world believe," contemplates an event not included in the divine foreknowledge. But if God should be disappointed, and the whole world should obey the call of the gospel, the resources of infinite wisdom would not have the promise of God to fail. We may as soon believe that the claims of justice would be reduced to the measure of an imperfect atonement, as that the truth of God will, in any case be violated: and an atonement which the moral governor of the universe has pledged himself to accept, must be sufficient. The adjustment of the atonement to the claims of justice, is entirely God's work, and we may safely leave it in His hands. Faith has to do with things revealed, and should obey the call, and trust the promise of the gospel, not hesitating until it can penetrate into unrevealed mysteries. Weak faith can never grow strong, by intruding into the secret things of God.

The call and promise of the gospel are founded on the death of Christ; and infinite wisdom has adopted the death of Christ to serve as a foundation for them. Though we may be unable to comprehend wherein the adaptedness consists, we are bound to believe in its existence. On this point it may perhaps be useful to extend my remarks beyond what is directly called for by the present inquirer.

Armenians hold that the doctrine of Particular Redemption is inconsistent with the universal call of the gospel. I know no author who has advocated the doctrine against Armenian objections, in a more satisfactory manner than Andrew Fuller, in his reply to Philanthropos. The same author, in another work, "The Gospel worthy of all Acceptation," has clearly demonstrated the obligation of all men to whom the gospel comes, to accept it, and believe in Christ. In his view, particular redemption and universal obligation are truths of revelation, and therefore consistent with each other. His great mind attempted to trace their connection, and show their consistency. In doing this, he distinguished between ATONEMENT and REDEMPTION, terms which many other writers have used as nearly or quite synonymous. To the sacrifice of Christ, contemplated in its relation to the moral government of God, and in its adaptedness to effect the salvation of sinners, he gave the name ATONEMENT; but contemplating it as God's means for effecting the purposed salvation of his people, he applied to it the name REDEMPTION. He held that the obligation of "sinners to believe in Christ, is founded on the adaptedness of his sacrifice in itself considered, to effect the salvation of all men; and that particular redemption is founded on the sovereign purpose of God to use this sacrifice for effecting the salvation of the elect."

There is something pleasing, even captivating, in these discriminations of Fuller, and in the skillful use which he makes of them for solving a perplexing difficulty. But his penetrating and candid mind was not content to conceal a difficulty under a covering of words; and he therefore proceeded to inquire wherein the adaptedness of Christ's sacrifice to effect the salvation of the non-elect consists. As the result of his investigation, he professes the doctrine, that the magnitude of the atonement is not effected by the amount of guilt to be expiated; and he illustrates the doctrine by the case of Hezekiah, recorded in 2 Chron. 29: 20-24. When a sacrifice had been provided for the sins of Judah, the King ordered that it should be made for all Israel; and it hence appears that in his judgment, the magnitude of the sacrifice did not need to be increased in order that it might be offered for all the tribes instead of one. Here the theory presents a question of fact, a real question as distinguished from one that is merely verbal.

The question of fact which lies at the foundation of Fuller's theory, I have examined the Manual of Theology, pp. 327-330. Fuller's decision of it is, in my judgment, a hypothesis, without proof from the word of God, from which alone decisive proof, on such a point can be obtained. As a mere hypothesis, it is lawful to use it for the removal of difficulties, or the reconciling of seeming inconsistencies; but God's method, which he will teach us hereafter, may be very different from ours, and therefore we should be careful not to make our hypothesis an article of faith. On this point, Fuller appears to me to have erred. If I have understood him correctly, he has admitted that the obligation of all men to believe in Christ, cannot be defended on any other ground than that assumed in the hypothesis. God's command is a sufficient ground of obligation, and God's promise a sufficient ground of hope, even though we may not understand why he commands, or how he will be able to fulfill his promise. An anxious search for other ground saviors of unbelief.

Fuller's illustration from Hezekiah's case, is illustration, not proof. The sacrifice offered was merely typical; and the magnitude of a likeness is not determined by the magnitude of the object which it represents. If a geographer should take a sheet of paper to draw on it a map of Georgia, and some one in authority should command him to draw on it a map of the United States, no one could infer that a single State is as large as the whole Union. So it cannot be inferred from Hezekiah's typical sacrifice, that the magnitude of a real sacrifice is unaffected by the amount of guilt to be expiated. Even the typical sacrifices of the law varied in some cases according to the greatness of the sin for which they were to atone.

Dr. Gill differs from Mr. Fuller in the use of the word ATONEMENT; and, in my judgment, conforms more nearly to the signification of the term in the New Testament. But a different use of a word, does not constitute a different system of divinity. These two great men agreed in their views of Christian doctrine, far more than many persons appear to suppose. Fuller believed in particular redemption as firmly as Gill; and on this point would have reprobated the opinions of some who are willing to be called Fullerites. From Gill's comment on John 5: 40, it may be inferred that he believed in the obligation of all men to believe in Christ: but this doctrine has a less prominent place in his writings than in Fuller's, and it is probable that his views of it were less clear and impressive. Even the hypothesis which lies at the foundation of Fuller's theory of the atonement, was not unknown to Gill, and approbation of it may be found in his works; but he appears to have attached less importance to it than Fuller. To both of these men the Christian world is greatly indebted, but while we profit by their writings, we should be careful not to make them leaders of parties, or follow them, except where they have followed Christ.

Jan. 29, 1860. J. L. DAGO.

How to Make a Good Sermon.

A clerical correspondent of the "Witness" gives some good advice to ministers upon this subject. In the first place, he says, "If you have a printed book of plans or skeletons, throw it into the fire. 2dly: If you have a blank book in which you have collected the plans of sermons you have heard other ministers preach, throw it in the fire too. 3dly: If you have been in the habit of picking your sermons up from scraps and newspapers and books, stop it. 4thly: If you have been in the habit of reading printed sermons a good many times over, and then attempting to preach them, stop that. Get your Bible—fix on a passage, sit down to it, and begin by reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse study not only every sentence, but every clause and every word most diligently. Look out the meaning of individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentors, except for the meaning of obscure clauses or phrases. And even then, only use them after—not before—you have sucked out of the passage all you can by your own effort. If you take this course, your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having

worked on in this way for six, twelve or fifteen hours, of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three, and perhaps five sermons. But do not make three or five. Make only one. Out of this accumulation of thought, select the choicest and best, arrange them under proper headings, in one sermon. If you write on only one side of single leaves, which is an excellent plan, you can throw much of your matter into one sermon without re-writing. Imbue your soul with your theme, by going prayerfully over it several times, then rising from your knees in your closet, hasten to the pulpit and try to preach just as though you never expected to address your hearers again."

Prayer for that Brother Answered.

At a recent prayer-meeting held in the Rev. Dr. Adams' church, New York, a pastor related the following affecting incident:

"One morning, on the day of his weekly lecture, a young lady called at his house. She was one of two sisters who were members of his church, but who had an only brother, a young man for whom they felt a deep solicitude on account of his thoughtless and wayward life. The two had been in the habit of spending a portion of each day in praying for his conversion. The young lady, after expressing her own and her sister's anxiety, said she had a request to make, which might be an unusual one, but which she hoped her pastor would be willing to comply with; and that was, that he would preach in the evening on some subject suitable to the case of her brother, as he had promised to attend the meeting with them. Of course, she desired that he might not in any way know that she had made the request, as it would only defeat the end she had in view, and would, perhaps, exasperate him. He went to the lecture-room prepared to preach as desired, and saw the young ladies seated together, but with looks that indicated disappointment and grief. Their brother was not there.

"At the close of the lecture he went to them and said, 'do not be discouraged; have faith in God.' One of them replied, 'I have;' and they returned to their home. Not long after he reached his house that evening, the door bell was rung, and who should enter but this young lady, leading by the hand her brother, who had come, in deep anxiety of mind, to ask his pastor's counsel and prayers for the salvation of his soul. After refusing to fulfil the promise made to his sisters, he had gone out to seek his own pleasure in his own way, but he could not find it. Becoming uneasy, he returned to his home; and when his sisters returned from the lecture, they found him in deep distress, and he was easily persuaded to go to his pastor for instruction. He is now enrolled among the people of God."

The Pronouns of the Bible.

The heart has a grammar of its own. It employs the possessive pronouns with great frequency. It seems to claim them as its peculiar inheritance among the parts of speech. In the circle where love reigns, how sweetly these pronouns fall upon the ear—"My mother," "my child," "my darling!" They represent the golden links which bind us together in our human relationship and friendships. The utterance of them with the emphasis of true affection awakens a thrill of pleasure in the breast of the person to whom they are spoken, and strengthens his faith in the speaker's love for him. Without these pronouns the music of love would cease on earth. They are the notes of its melody.

God, adapting the Bible to our nature and wants—being determined to arouse, if possible, the greatest love and the faith of our hearts—has, in it, used these pronouns with wonderful frequency. He says: "My people," "my sheep," "my servants," "my friends," "my jewels," "I am thy God," "thy Redeemer," "your Father," &c. He inspired his saints to cry, "The Lord is my strength and my song." "The Lord is my rock, and my fortress, and my deliverer."—"O God, thou art my God," &c., &c.

Let no Christian fail to observe and to dwell upon these pronouns. They will aid him in cultivating a filial spirit and an appropriating faith. They are little words, but they are mighty. They are the most cogent arguments of Paul, or the sublimest descriptions of Ezekiel or John. You may be an orthodox believer by studying the attributes of God, and the nature of his remedial scheme, but you cannot be a warm-hearted, happy, zealous, joyous and useful believer, without cherishing the feeling of the bride in Canticles, "My beloved is mine, and I am his."—Cent. Chr. Herald.

CERIAL ANECDOTE.—A minister of the King of Scotland once discovered his wife asleep in the midst of his homely on the Sabbath. So, pausing in the steady, and possibly somewhat monotonous flow of his own oratory, he broke forth with this personal address, sharp and clear, but very deliberate:—"Susan! Susan opened her eyes in a twinkling, as did all other dreamers in the house, whether asleep or awake. 'Susan, I dinna marry ye for yer wealth, sin' ye hae done! And I dinna marry ye for yer beauty; that the hail congregation can see. And if ye hae no grace, I hae made but a sair bargain!' Susan's slumbers were effectually broken up for that day.

One watch set right will do to try many by; but on the other hand, one that goes wrong may be the means of misleading a whole neighborhood: and the same he said of the example we individually set to those around us.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, May 29, 1860.

Brother SAMUEL LAMIER is authorized to act as agent for the South Western Baptist.

The Bible Board.

Taking it for granted that some such agency is necessary to an adequate system of Colportage and Bible distribution; the question naturally arises, is the Bible Board as at present organized and located adequate to this work.—Two things present themselves, first, the character of the Board; second, the location.

The only means we have of deciding the first is from a knowledge of the men who compose the Board—their ability, as compared with other men, and facilities for carrying on the work.—That the Spring Street faction in Nashville and their partisans in the country denounce this Board is patent, but can any candid man receive their testimony without hesitancy? Is any man willing to have himself adjudged by his bitterest enemies? But suppose this Board faultless, what difference would it, or could it make in the practical result, so far as the enemies of the "system" are concerned? If they are honest in their declarations and arguments, they can co-operate with no Board, no matter what its purity or ability. To attempt it without a change of position, is but to affirm their own insincerity.

The question is one for the friends of the present system. Can we look to our opposers for a Board which will be acceptable to us? As little may we expect them to approve any we may select. The question is not what they think, but what we think of it. We have taken some pains to inform ourselves on this subject, and from the sources mentioned we have found none in or out of our denomination, who do not speak of them as approvingly, as the citizens of Richmond and Marion do of the Domestic and Foreign Boards. It is time for plain speaking and onward action; and although we would defer to the judgment of others, and respect, as far as possible, the opinions of all; we must go along. We have enquired of those having the means and capacity for judging, how this Board compared with our other Boards, and especially with the Southern Sunday School Board at Nashville. (an unscriptural institution.) We have had but one answer, and that is favorable to the Bible Board. It has not the experience of the Domestic and Foreign Boards, but it has inclination, capacity and piety; and is as thoroughly baptistic as any body of baptists in the South. The disqualification of these brethren is, that they are members of the 1st Baptist church Nashville, and have committed the enormous sin of excluding, what the church regards, a persistent rebellious faction. This is the simple state of the case, now, are the friends of the Convention and its Boards to do nothing, until all of these irregularities are arranged to the satisfaction of certain individuals? These men are worthy, they have honestly accounted for the funds committed to their management, and are now devising place for an enlargement of their operations.

The location is the second thing suggested. There have been strong prejudices against Nashville from the first. Baltimore was preferred by many excellent brethren, and several other places have been suggested at different times. To decide this question impartially, and with reference to the greatest efficiency; we must look to several things. 1st. The geographical position of Nashville, with relation to the general field of operations. Is it a point sufficiently central and accessible? 2d. Are the facilities for transportation such that the Board can carry on the work as economically there as at other points. We do not wish or intend to mislead our friends; we want that done which is best for the cause; and since we have not the necessary information to form an opinion satisfactory to ourselves, we refer these two points to the Board. Give us, brethren, the facts, precisely as they are, and we will gladly give them to our readers. We venture to say this in behalf of the Board, although we have not even a suggestion from any one, that if in the judgment of Southern Baptists, a different location is preferred, the Nashville brethren, will not only concur but heartily co-operate with their brethren.

We confess we see no reason for a change, but we are willing to leave this an open question. We would respectfully make the following suggestions:

Let every friend of the Bible cause make some contribution to this Board, or if you are unable to increase your contributions, divide your liberality with it for the present—in this way you will bring it within the circle—and soon feel that it is an indispensable member of the family, and learn to love, and labor, and pray for it as you have not done. There is no work of greater moment than the distribution of God's word among the people.

2d. The annual meeting of the Board will be held early in May. Let us make a rally at that meeting, and give the Board some proper assurance of our confidence and intention to sustain it. In the mean time, let our experienced brethren turn their thoughts on a plan of Bible and Book distribution, at home and abroad, that shall concentrate our whole strength, and be commensurate with the great and pressing necessity.

The House of Sheldon & Co., New York.

This enterprising House made arrangements, at an early period in Mr. Spurgeon's career, for the publication of his sermons in this country. Their liberality, and the unprecedented popularity of these sermons, no doubt, induced him to suppose that anything said by him would be gladly published by them, and as gladly received by the American people. By this time he has learned his mistake in both respects, and at an immense cost to his reputation. He has presumed too far on the indulgence of Sheldon & Co., and been too easily duped by Boston tricksters. We feel fully authorized to say that Mr. Spurgeon had no authority to say what he did of Sheldon & Co. This house has pursued a uniform and consistent course, so far as we know, and is, in our judgment, far more entitled to Southern confidence and patronage than some Northern men at the South, who are trying to make capital of this Spurgeon affair; and far more than some Southern men who have no principles in common with the South.

We attach no importance to the nativity of men or books, if in other respects they are sound and reliable; there are many Northern men amongst us who are "good and true men," men with whom we would divide the last loaf, and to whom we would commit any interest; many of our best books, too, are the products of Northern minds. But whenever men in any avocation, or from any section, turn aside to meddle with our institutions, to misrepresent the condition of Southern society, traduce our character, and excite insurrection in our midst, they place themselves in a position which makes affiliation, in any form, impossible. We feel a proud confidence in saying, that Southern men are now and always have been willing to meet the whole Union on terms of equality, and to cherish the most unreserved intercommunication. If we have any local advantages, we are willing to share them with our countrymen. Nor do we wish others to adopt our ideas of equality; we are satisfied with our constitutional rights, and ask no more.

The "House of Sheldon & Co." have, so far as we know, acted upon these national principles, and on this account, as well as for the great work in which they are engaged, we shall continue to patronize them, and so advise our friends.

D.

VIRGINIA BAPTIST MINISTERS. By the Rev. J. B. TAYLOR, Senior Sec. of the Foreign Mission Board. First and Second Series. SHELDON & Co., New York. Pp. 516-514.

We had notice of the forthcoming of this work some eighteen months ago, by the temporary withdrawal of its esteemed author from the Secretaryship of the Foreign Mission Board for almost a year, for the purpose of executing so important, useful, and praiseworthy a purpose. More than 20 years ago, bro. Taylor brought out the first volume of this work, which, as we remember, very speedily ran through two editions. The matter of this volume, as embraced in the first of this series, is, however, enlarged and otherwise improved, as time and circumstances have brought to light incidents connected with its various subjects. We do most heartily thank our brother Taylor for the faithfulness and ability with which he has accomplished his task. Sacred biography is one of the most effectual methods of disseminating divine truth. He who succeeds in grouping together a gallery of christian portraits, running through so important a period as that embraced in these volumes, accomplishes one of the highest services of which the human mind is capable—Those holy and gifted men who have left their impress upon all the institutions of their country, deserve some memorial which shall perpetuate their influence upon coming generations. It is a kind of sacred duty we owe the pious dead, that we preserve the memory of their noble deeds. They were the bright illustrations of Christianity in their day—the "living epistles" of the churches—and they should be "known and read of all men." And we repeat, that a more useful and pious labor in the cause of Christ cannot be engaged in, than to perpetuate the fame of the sainted dead, who, having "fought the good fight and finished their course," are now enjoying the rewards of their faithfulness.

Among other excellencies of the work under review, the reader will find much valuable information upon our incomparable church polity. We should like to cite a few cases in point, but must content ourselves with a single instance. It is well known that Elder JOHN WALLER, at one period of his life, embraced some heretical doctrines, and that he ventured upon the bold experiment of converting the brethren of his association to his novel opinions; and that, in the event of a failure, to submit to exclusion. He did make a most signal failure. He made few, if any converts. Anticipating the result, instead of awaiting a trial, he proclaimed himself an independent Baptist preacher. This step," says bro. Taylor, "was probably resorted to by Waller under the expectation that his popularity was so great that he should be able to bring over many of the churches to his party. Be this as it may, he immediately commenced his operations on an extensive plan. On his return from the association he used his utmost endeavors to form a strong party. He preached from house to house over a large field of ministerial labor; ordained lay elders in every neighborhood, to prevent inroads; and also several helps in the ministry.

By these means his party gained strength daily. Few men pos-

sessed greater talents for leading a party of this description than Mr. Waller. The only thing in which he was deficient [blessed weakness!] was, that he could not be happy while separated from his brethren. He used to say, that in the midst of apparent prosperity and the caresses of friends, he still grieved after people of God from whom he had withdrawn. Some years after his restoration, he said to a young minister who was dissatisfied and talked of dissenting, "If you could have a distant view of my suffering and loneliness of soul while a dissenter from my brethren, you would never again indulge the thought." He was again fully reinstated in connection with his brethren 1787. Vol. I, p. 83. He was separated from them about two years. We apprehend that this is a miniature history of all such schisms in our denomination.

Great credit is due the Messrs. SHELDON & Co. for the manner in which they have brought out these volumes. That house is doing a noble work for the cause of Christ. Pursuing a manly, catholic, patriotic course, it has never yet yielded an iota, so far as we know, to that fell spirit of sectionalism which now convulses our country. It deserves the confidence of the public.—We suppose the work may be had either at the Depository of our State Bible and Colporteur Society, at Selma, or at the Montgomery Book Emporium. So soon as we can procure the work, we will introduce it to the churches of the Tuskegee Association, through our Colporteur, bro. SAMUEL LAMIER.

General Agent for the East Ala. Convention.

It will be seen from the following announcement, that Rev. WM. C. MYNATT has been appointed General Agent of the East Alabama Baptist Convention. This body has quite a number of missionaries in the field, and has already sent two to the Indian Territory. We commend the objects of this Convention to the religious public, and trust that bro. Mynatt will be abundantly successful in his labors:

Elder W. C. Mynatt, of Eastaboga, Ala.

The Board of Directors of the East Alabama Baptist Convention, to the Baptists of East Alabama:

DEAR BRETHREN AND SISTERS: We beg leave to state that the above named brother is now the Financial Secretary of East Alabama Convention. All moneys due the Convention must be paid to bro. Mynatt. Elder J. A. COLLINS, the former financial secretary, was prostrated by a severe attack of sickness in October last, and therefore he was disabled to prosecute the duties of his office from that time until Christmas. Brother Mynatt's term of office did not begin until the beginning of this year; so that but very little has been done in this agency for the last six months. We commend Elder Mynatt to our brethren and friends in East Alabama, and confidently hope that he will meet with a hearty welcome and response from them. All communications relating to concerns of this Board, should, in order to receive attention, be addressed to Dr. S. C. WILLIAMS, Oxford, Ala. Letters enclosing moneys should be addressed to Elder W. C. MYNATT, Eastaboga, Ala. Signed by order of the Board, March 7th, 1860, S. C. WILLIAMS, Pres. Rec. and Cor. Sec.

Colporteur of Tuskegee Association.

The Executive Committee of the Tuskegee Association have the pleasure of announcing that bro. SAMUEL LAMIER has been appointed to fill the vacancy occasioned by the resignation of bro. W. H. C. PERKINS, and has entered upon his duties. We congratulate our brethren on having secured the services of one so eminently worthy of their confidence, and as we believe, so able to render efficient service.

C. R. BATTLE, J. W. ECHOLS, S. HENDERSON, Com.

22d March, 1860.

The Western Recorder reports a revival at Georgetown, Ky., 20 added by baptism; at Antioch Church, Paluski Co., Ky., 8 added; at Double Spring Church, Lincoln Co., Ky., 27 added; at Stephens Church, Ky., 13 added; at Palatine Church, Ky., 4 added; at Perryville, Ky., 3 added; at Lexington, Ky., 11 added; at Second Prairie Church, Ill., 16 added.

The Christian Chronicle reports a revival at Radnor, Penn., 36 added; at Pleasant Grove church, do., 15 and at Good Hope church, Ohio, 35. From the Christian Era we learn that Union church, Boston, has recently received an addition of forty-seven members by baptism; the Baptist church, Lawrence, Mass., 12; Mt. Pleasant church, Iowa, 25; Belle Plain church, Ill., 32; Edgington church, do., 65. The Christian Times reports the constitution of a church at Tennessee, Ill., chiefly the fruits of a revival; to Jefferson church, Ill., 22 have been added; to the church at Warren, do., 17. The Christian Visitor reports a revival at Onslow, Nova Scotia, 19 baptized. The Christian Chronicle reports revivals at Sandy Ridge, N. J., 23 baptized, and one at Mullica Hill, do., 21 baptized.

The Journal and Messenger states that in Urbana, Ohio, 300 persons have recently been added to churches of different denominations.

The Fifth street Baptist church, Troy, N. Y., has received 48 by baptism, and the Third street church 16. The Cannon street church, New York, 38, and the church at Moreland, N. Y., 20; and 39 to Providence church, Gallia county, Ohio. New Richmond, Ohio, 18; Owl Creek church, do., 50; Canton church, 32; and Gibson's Station church, do., 36 received for baptism.

From the N. Y. Examiner we learn that the pastor of the Washington Avenue church, Albany, baptized 44 candidates, Feb. 19th; at Jordan church N. Y., 17 were baptized; at Newburg, N. Y., 29.

Book Burning.

Bro. BOYKIN of the Index thus endorses the philippic of the Columbus Sun, in relation to the book burning in Montgomery. He says, "We clip the above from the Columbus Daily Sun, and agree with it; nor do we hesitate to reprehend the burning of Spurgeon's Sermons. The act conflicts with the whole spirit of Christianity." Thus the editor denounces the burning as "disgraceful," conflicting "with the whole spirit of Christianity." The disgrace is in the burning. The case stands thus: The owners of these sermons could not throw them back on Sheldon & Co.—They would not circulate them; what should be done with them was the question. They might have been thrown into the cellar to feed young mice and braided worms, but where is the difference between feeding these reptiles on orthodox sermons and feeding the flames? The trouble, we apprehend, is not in the burning but in the indignity which it expresses. The question, then, between Bro. Boykin and the Montgomery burners is a question of "degrees." The Montgomery people expressed their indignity by burning, Bro. Boykin by kicking Mr. Spurgeon out of the door, the real difference is between, sweeping useless paper into the fire and shoveling it into a scavenger-cart.—The disgrace is precisely in the same proportion. If the Montgomery people are disgraced, Bro. Samuel is badly smutted as the following announcements will show:

Spurgeon.—Bro. WARREN.—Please let me announce that in consideration of his abolition sentiments; and the probability of his sermons, being hereafter tinctured with such sentiments, that I have determined not to order any more of his works for the Bible and Colporteur Society.

S. BOYKIN, Agent.

Spurgeon's Books.—Bro. BOYKIN: I was glad on visiting one Baptist Book Depository, to find that Bro. Cubbage had sent back the last of his books bearing the name of C. H. Spurgeon. Henceforth this young prodigy will have to teach his sentiments to our Northern brethren, who will have a higher appreciation of them than we do. Truly,

E. W. WARREN.

We should not have alluded to this subject at all, if the editor had not gone out of his way, to reflect upon some of the best citizens of Montgomery and the country. By the way how very entertaining would a discourse, on the excellent qualities of Tea and the wickedness of waste have been, while an insulted and oppressed people were contriving Boston Harbor into a "Tea-urn!" No doubt many a pious soul thought it a very "disgraceful" transaction.

The Index corrects the report that the Macon Church decided to continue its contributions through our Boards; it resolved to co-operate with the Rehebothe Association until its next session.

Editorial Correspondence.

LA FAYETTE, ALA., March 17th, 1860.

BRO. DAWSON: Last Saturday and Sabbath I spent with the Baptist Church at West Point, Ga., Rev. H. CARMICHAEL pastor. That church is small, but appears to be united in heart and in doctrine. They are good hearers, listen attentively to the truth and rejoice in it. There is hope of a church if it loves the "Glorious Gospel of the blessed God." The Lord will add "the saved" to such a people, and will continue the "candlestick" with them. Elder Carmichael is much beloved by the people "over which the Holy Ghost hath made him overseer." The fact is, "Hugh," as he is familiarly called, is a lovely man, one with whom I have labored in the Lord, and in whose company I have spent many pleasant hours. Brother Carmichael is unable to give but one Sabbath in the month to this church, and they have called Rev. Mr. GASCHALL, of Atlanta, Ga., to preach to them one Sabbath in each month, which invitation, I learn, he will accept.

I have been here several days, attending court. Fortunately, I have nothing to do in court. The man that has least to do in law is best off. Paul gives it as his opinion that a man had better "suffer himself defrauded than to go to law." The reader may reply that Paul's advice related to Christians "going to law before the unjust, and not before the saints." True. But will not the advice hold good in regard to all litigants? Does going to law pay men generally—in purse, feelings and character? As to who will "win" in a law suit is quite uncertain; one jury decides, the case is "reversed," and a "new hearing" is had, and a new jury gives a different verdict, and so on, endlessly, almost, till the "cost" is the greatest concern of the parties. Now, had not a man better suffer himself defrauded than to go to law, with such results following? The Lord deliver me from lawsuits!

Many friends and acquaintances, make new acquaintances, and promote the interests of our paper, yet a court house is not a pleasant place. Give me the private circle or the house of God. In these relations there is true earthly happiness. On the square I have heard several warm political discussions. The question discussed is this, whether, if STEPHEN A. DOUGLASS is nominated by the approaching convention at Charleston, the South should vote for him?—The discussion is mainly confined to the Democratic party. Some affirm they will vote for him, others roundly declare they will not. I take no interest in political parties. The South Western Baptist is for the South—a Southern paper—and will battle for the South, outside of party harness.

The town of La Fayette holds its own in regard to improvements. It has about fifteen hundred inhabitants. There are three churches, Presbyterian, Meth-

odist and Baptist. The Baptist church is presided over by J. F. BLEDSOE as pastor. Hon. J. FALKNER is an able minister of the Gospel in this church, but engaged mostly in the practice of the law. Brother Falkner would enter the ministry wholly if a competent support were given him. He has a dependent family. It is much to be regretted that such men are not actively engaged in the ministry. I trust God in his providence will soon open the way for this dear brother to enter the fields "white unto the harvest."

There are two female schools in this place, Methodist and Baptist. Rev. J. F. Bledsoe is Principal of the Baptist College, which is in a very flourishing condition. There are more pupils in attendance than has ever been at one time. Brother Bledsoe is an able and experienced teacher, whose character is fully established.

La Fayette will soon take a new start in the line of improvement. The Railroad from Opelika to Oxford, passing through the town, will soon be commenced. I saw them commence the survey from this place, the other day, towards Opelika. This Road will make the citizens of this place permanent, and induce others to settle here. It is a very healthy point. Hurrah for Rail Roads! they are convenient institutions. The only objection urged against them is, the very polite conductor calls for their "fare so often." All right; the wheels of the institution must be greased.

Two papers are published at this place: the Sentinel and the Tribune.—The Sentinel is the organ of the American party, the Tribune pleads the cause of the Democratic party. These papers are neatly printed and well edited, and are very creditable to their parties. I became well acquainted with PHILIPS and PRATHER, of the Tribune. They can make it pay. They are editors and printers; can write their own editorials and set them up, neatly too. They, also, do their own job work. With but little force besides themselves they do all their work.

The same lukewarmness exists in this section in the churches which, alas! abounds so fearfully everywhere.—The Lord revive His work.

H. E. T.

ERRATA.—Last week a few errors were made in our editorial columns. We beg to correct one. In the correspondence of our associate, "H. E. T.," the name of Elder "J. M. Scott" appears time and again, and we are quite fearful our venerable brother, Elder J. M. Scott, will scarcely recognize himself. The printer deposes that bro. "H. E. T.," sometimes writes with a very bad pen—or at least that he taxes his ingenuity a little in guessing.

THE JEWS.—The Jews of this country numbering about twenty-five thousand, are in controversy about a proposition for the government of their church, a portion of them desiring the establishment of a board of delegates for the decision of all questions, and the rest resisting it as tending to consolidation and despotism.

The Western Recorder, (Ky.) has reports of many awakenings. Of Louisville, (Jefferson Street church,) it is said: "The meeting, which was commenced some time back at this church, was renewed on the 26th, after a week's omission. Elder R. B. C. Howell, of Nashville, Tenn., has been preaching to this congregation during the week. Twenty-seven were received into the church as the result of the first effort, three or four of whom were by letter.

The Cotton Planter & Soil in its improved form is a model of an Agricultural Magazine, and a credit alike to the enterprise of its proprietors, as well as to the State. The March number contains 154 pages of reading matter exclusive of advertisements, for the low price of \$2.00 per annum in advance. It should be in the hands of every planter. Dr. Cloud, Montgomery, Ala.

THE SOUTHERN CULTIVATOR.—The March number has been received, it is one of the best of our rural monthlies, and it is filled as usual with matter interesting to the Southern planters. It is published by G. W. Howard & W. O. Jones, at \$1.00 per annum, at Augusta, Georgia.

QUESTIONS FOR EDITORS AND READERS.—Do not the maxima of common morality apply as fully to editors and writers for the press in their intercourse with the public, as to individuals in their public or private relations, and to their manners and conversation in those relations?

Are not the principles of God's word as fixed and controlling over the pen as over the tongue? And is it not as much a breach of the ninth commandment to "bear false witness" on ten thousand printed sheets, as to whisper slanderous words in the chimney-corner?

Would not our public journals be more respected and more influential if their tone were always courteous, their utterances always truthful, their aims always unselfish, and their spirit always Christian?—American Messenger.

Frequent allusions have been made, of late, to a project for starting a daily religious paper in New York City. We learn by the Examiner that the paper will be issued about the first of May. It is to be under charge, we understand, as Editor-in-Chief, of Mr. J. S. Spalding, late of the Courier and Enquirer—a gentleman of decided ability and long experience. It is, as we understand it, to be a daily, treating passing events from a religious stand-point, rather than a daily religious paper, or a paper devoted mainly to do very heavy, is subscribed by members of different religious denominations although some of the original friends of the enterprise have withdrawn from it.

For the South Western Baptist.

East Alabama Female College.

TUSKEGEE, ALA., Jan. 21, 1860.
To the Trustees of the East Ala. Fem. College.
GENTLEMEN: As I am preparing to remove to Montgomery, I hereby resign my membership in your Board, and consequently the Presidency thereof. In looking over the past history of our beloved institution, I can see many errors that have been committed, for which I, perhaps more than any one else, am to blame having been its President since its organization. I have the consolation, however, to know that I have always tried to do for the best, uninfluenced by any other consideration than the welfare of the College.

In taking leave of you, gentlemen, I need hardly add that I feel that I am parting with brethren whom I love and whose kindness and esteem I have shared greatly beyond my poor deserts. I shall ever cherish you in my heart of hearts, and be ready to succor your College. Farewell!

W. P. CHILTON.

After the above letter was read to the Secretary, and accepted by the Board of Trustees, JOHN C. H. REID offered the following resolutions which were unanimously adopted as expressive of the feelings and sentiments of the Board:

WHEREAS, The Board of Trustees of the East Alabama Female College has received the resignation of their late President, the Hon. William P. Chilton, to whose zeal, ability, and liberality, the institution is greatly indebted for its origin, successful inauguration, and unwavering prosperity; and whereas, our friend and brother in all his intercourse with the Board, displayed every christian virtue, every manly impulse, and every generous emotion. Therefore

Resolved 1st, That the Board has received the resignation of the Hon. Wm. P. Chilton with profound regret.

Resolved 2d, That the fraternal relations which have so happily existed, between our late President and the Board, knows no abatement, and that we invoke upon him, his wife, and his children the richest blessings of Heaven.

On motion it was resolved that the above letter and resolutions be spread on the minutes and published in the South Western Baptist.

The Board of Trustees then proceeded to elect a President. On motion Dr. CULLEN BATTLE, (formerly Vice President) was elected President and Col. J. W. ECHOLS, Vice President by acclamation. By order of the Board, J. W. ECHOLS, Sec'y.

For the South Western Baptist.

BEULAH, CONECH CO., ALA.

March 10, 1860.

DEAR BRETHREN: As I have oftentimes feasted on the very interesting accounts of religious revivals, found in the columns of the South Western Baptist, I have thought it not amiss to reciprocate, in a small way, by offering a sketch of, what I regard, a very interesting monthly meeting, at one of the Churches, (Bellville,) where in the Providence of God I am trying to preach the present year.

On the 4th Lord's day—usual time of meeting—the usual services were held at 11 o'clock with whites, after which the blacks,—being too numerous at that place to get room in the house at the same time, with the whites,—assembled in the house, where another discourse was delivered, at the close of which a proposition was made, to all who desired the prayers of the christians, to come forward and make it known. The move made was astonishing. They came in solid column,—no single file about it,—there must not have been less than fifty to seventy-five—and this may be very bad guessing for the whole house was moved. I thought "the year of jubilee had certainly come." After Prayer it became necessary to open the door of the church, when here they come again, and kept coming until I felt constrained to inquire if the proposition was not misunderstood. Surprising as it was they understood it well, and they did not stop coming until twenty-four were seated, to tell the church what the good Lord had done for them. One by one audibly told the church the reason of their little hope, and were received for baptism. The humility of soul—the simplicity of language, as expressed in going a "description of their feelings—the changes wrought—as the work of grace was going on—instead of exciting a blush for their ignorance.

But offer'd additional fuel, to the already blazing flame of love towards God, to see the means of grace,—the turns of salvation, within the reach of all, both learned and unlearned—Bond and Free—while man—Red Man,—Black Man. I will give you a specimen experience, that you may judge of its character.—On being requested to proceed and tell the church the operations of their mind—what they had done—how they felt when they became concerned about Religion, and how they then felt &c., they would commence and relate about as follows: "I saw I was a sinner, and I believed if I died in my sins I would be lost, and I went to praying, and the more I prayed the worse I felt,—the more I prayed the worse I felt, till one day out at prayer, the load left me, and I felt joyful and loving. I then wanted to see christians and tell them about it. I loved every body. I wanted to be with the christian folks,—to join the church and be baptized, &c." On asking them if they believed God had, for Christ's sake, pardoned their sins, they promptly answered they did. How intelligible is the above to a christian! Yea, how intelligible to Him who sits on High!

After the services in the house were through, the ordinance of Baptism was administered to twenty, of as willing subjects as I ever saw; although the day was cold, it was no hindrance.

I am not much of a writer for the press, brethren, but the negro meeting did me so much good, that I felt like I must communicate it to my good brethren, who I knew would enjoy the news. I never enjoyed feelings equal to those but once since I have been trying to preach, which was at the close of several day's meeting last fall, when it was my lot to bury with Christ in Baptism thirty-one. Brethren, it would not do for such times to occur too often, or we poor creatures could not survive them. Brother Manly, Sr., has appointments in our midst on the 3rd and fourth Sabbath the present month.

Yours, in Christian Bonds, ANDREW JAY.

I am not much of a writer for the press, brethren, but the negro meeting did me so much good, that I felt like I must communicate it to my good brethren, who I knew would enjoy the news. I never enjoyed feelings equal to those but once since I have been trying to preach, which was at the close of several day's meeting last fall, when it was my lot to bury with Christ in Baptism thirty-one. Brethren, it would not do for such times to occur too often, or we poor creatures could not survive them. Brother Manly, Sr., has appointments in our midst on the 3rd and fourth Sabbath the present month.

Yours, in Christian Bonds, ANDREW JAY.

From the Christian Index.

Infant Salvation.

BRO. BOYKIN: I object to the sentiment of one of your Correspondents in the following words: "I fully believe that infants are saved, because Jesus said, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" I have frequently seen the quotation in Obituaries of Children, meant to indicate the ground of hope for them. In both cases the interpretation assumes what is untrue, that infants are morally fit for heaven—that they are saved because they are pure.

We are born with an original taint, with an unholy nature which must be changed, or we shall be unfitted for the holy employments of heaven—to love, and consequently to worship and serve the Creator.

The grounds of infant salvation are exhibited in the 5th chapter of Romans. It will there be observed, first, that the "justified by faith," the "reconciled," those who "have received the atonement," have thereby received advantages in Christ far greater than the disadvantages they had suffered in Adam; secondly, (see parenthesis,) that infants who have not "sinned after the similitude of Adam's transgression" (committed actual sin,) but are only guilty of federal sin, participate with the rest of the elect in all the advantages of the atonement. They, like believing adults are saved by grace; for God was under no obligation to save either. I infer, that not having sinned after the similitude of Adam's transgression, relates to infants, because this class of sinners is distinguished both from those who have, (Jews and Gospel-visited Gentiles,) and those who have not, (Heathens,) the law. I infer the reality of federal sin, because these infants, if they are such, all infants, suffer one of the penalties, at least, of sin, actual death. If no law has been violated, (and we know that they have not committed natural sin,) how comes it that a penalty is inflicted, if there be no such thing as federal sin, the interpretation with which I set out seems to imply.

If, however, we fail to find the ground of infant salvation, which, I think, on many accounts must be the merits of a Saviour's death; if we puzzle ourselves about the work of the Spirit, who worketh when, and "where, and how he pleaseth" in the application of the blood of atonement, the fact still stands out indisputably, in David's assurance of meeting his child again, in the absence of any intimation of God's wrath beyond this life, in the confinement of his denunciation to actual sin.

A valuable chapter upon this subject will be found in Howell's Evils of Infant Baptism, upon which I cannot at this moment lay my hand.

Hoping that I shall not be regarded as officious in the expression of these views, upon a subject to which I have devoted a good deal of study, I am, yours, in the love of revealed truth, E. B. T.

Louisiana Baptists.

The Louisiana Baptist says that intelligent ministers might find vacancies in that State, where they would be well sustained. The same ministers would have to leave places in other States where they could be well sustained. Are the Baptists of Louisiana going ahead of those in other States?—S. W. Baptist.

We will not say that the Baptists of Louisiana are going ahead of those in other States, but we do believe they will compare favorably with the same number anywhere in liberality and intelligence, and especially in supporting their own pastors. We repeat the call for faithful men from older States. We want several for missionaries now, to whom we would pay from \$600 to \$800. We can raise the means, but we want the men. Our agent is raising pledges and cash, about two thousand dollars a month. Will our Baptist exchanges copy this, and oblige their Louisiana brethren?—Louisiana Baptist.

Tough Questions for Universalists.

R. V. Dr. Cox is publishing, in the Observer, a series of "Personal and Pastoral Reminiscences." The following characteristic passage occurs in last week's number: "If all men are going to be saved, according to the plan eternal, how came such a book as the Bible to be written? Is God its author? Is it possible for him to lie? Can he make a mistake? Is it like him? Does he not know the eternal and the certain destiny of every man? Will God use lies merely to scare men into subjection and keep the world in order? Whose God? ours; or—theirs, who can act so—the snaky and impossible God, some One of the Pantheon, or whom Jesuits, Universalists, Deists, pseudo-philosophers, or other liars, no-matter what sort, pretend to worship; after having nicely imagined the myth into an entity, for their own comfort and

