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

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[We publish the following editorial from the *Religious Herald* as there will be an allusion to it on the inside. Furthermore, it modifies, as we think, the Herald's views as heretofore expressed. Another such modification will render cooperative the Herald's New Policy views. Indeed, there is enough said in the following to make it a mere abstraction. Baptists, in spite of all that has been said by New Policy writers, will pursue their Old Landmark of giving restoration up to the excluding Church. Their Lawgiver, common sense and piety have taught them this, and they will not depart from it.]

Reception of Persons Unjustly Excluded.

Some of our exchanges appeal to the case of the incestuous Corinthian, as disproving the right of a church to receive persons unjustly excluded from other churches. But a brief review of the case will show that it warrants no such conclusion. Three principles are established by it—and only three.

This man had been guilty of a crime scandalous beyond the measure even of prevalent heathen immorality. Such was its infrequency that "it was not so much as named among the Gentiles;" there needed the coining of a new word to give it a distinctive title. On that account, the apostle required him to be cut off. Here, then, we have the principle established—that the purity of a church demands the exclusion of gross offenders from her fellowship.

When this man had been recovered from his delinquency, the apostle instructed the church to forgive and comfort him—to remove the punishment inflicted on his guilt and, to confirm their love toward him. How unlike the rigorous and unrelenting spirit of certain ancient sects, who held that a church could never rightfully lift the burden of its censures from expelled members, no matter what thoroughness of reformation plead for it! We have then a second principle established—that gross offenders, when brought to repentance after exclusion, should be restored to the fellowship of the church.

If this man must be admitted again into the church at Corinth, according to the direction of the apostle the church at Corinth must herself admit him. By her hand alone could her doors be opened for his entrance once more into her communion. No other churches could compel her to bestow membership upon him. A third principle, then, is established—gross offenders, excluded and penitent, can be restored to the fellowship of the excluding church only by her own act.

We submit to the reader, whether these are not the principles established by the case of the incestuous Corinthian; and whether any one of these principles is violated when a church receives persons unjustly excluded from other churches. The case, in fact, lies totally aside from the present discussion, as appears from the foregoing analysis, and as a few additional remarks will still further evince.

What is law in cases of unjust exclusion? is the question; and it cannot be resolved by an appeal to a law for just exclusion, which is a question altogether different. A statute against gross offenders can be tortured by no process of logic into a statute against those who have preserved their Christian integrity, and possess the divinely appointed qualifications for church membership.

We are free to grant that when the incestuous man was excluded from the fellowship of the church at Corinth, no other churches had the right to receive him into their fellowship. Not, however, because her act was "final" for all. It was not an act for them, at all. She possessed no "power of the keys" to open or shut their doors. They lacked the right to receive him, simply because the law of membership prescribed by Christ forbade the admission of vice and licentiousness into the household of faith. All other churches possessed "the power of the keys" in respect of their own doors, to open or shut them for themselves; but his offence ranged him among the unbelieving and disobedient—the class whose entrance into the communion of saints had been inexorably prohibited by the One Lawgiver; and His will ruled as at once supreme and absolute.

We do not claim that other churches can do for the excluding church, what the church at Corinth did for herself. We do not claim that they can re-instate the unjustly excluded person in her membership. We claim simply that they can welcome him to theirs.—This does not reverse her sentence—does not conflict with it in the least; unless, indeed, when pronouncing that sentence, she said, and said of right, not only "We cast this man out from membership with us, but also, 'We prohibit other churches from receiving him into their membership.'" And if there be those who hold that a sentence of excommunication, according to the Scriptures embraces this latter clause, the difference between their views and ours reaches beyond the present question, to the

higher question, Whether the churches have been endowed with separate independence, or woven into a despotic confederacy, where each one rules, by turns, with a sway as absolute as Rome ever exercised or claimed?

## Uneasy Spirit in the Church.

There are in every church persons who may be called uneasy spirits, fault-finders, croakers, always in unrest, captious critics, whom no action of church or society ever can conciliate. These troublemakers in Israel, not of Israel, must have some vent to the fermentation of their disturbed spirits. The pastor is generally the object of their animadversions. He does not preach to suit them, or visit as he should, or conduct the meetings of the church in a proper manner, or discipline with vigor; he is too social or too reserved, too popular or too unpopular, too rigid or too liberal. Let the poor man do the best he can, they are always seeking to disturb his peace of mind, to depreciate his worth, or abridge his influence. And this, bad as it is, is not the worst of their conduct. In time they drive him from his people, who perhaps are attached to him, but who, strong as their attachment may be, will allow him to depart, rather than have division and wrong spirit in the church. Many a church is kept in a constant state of uneasiness on account of these carping spirits, and rendered feeble by their mischief-making.

I recently visited a church, the pastor of which resigned his office. The church has had three pastors within about as many years. "But why did your pastor leave?" I asked.

"Because a few individuals were dissatisfied," was the answer.

"Were the people, as a whole, united in him?"

"Yes, very much so, and these same men drove away our former pastor, whom we all liked."

"But how came you to permit so unjust a thing?"

"O, some of these men paid a pretty heavy tax, and such men, you know, can unsettle a minister, if they set out for it."

Now, for the mischievous, ruinous work which this class of persons are doing in our churches, there is a remedy. It is in the church, and let it be applied. Let the church conclude that they can get along without their aid, which they certainly can, for such members are assuredly a damage to the church pecuniarily. Let the church give these members to understand, that their unreasonable, querulous disaffection, shall not drive from them a pastor in whom they are generally and happily united, and if one of the two parties must go, they, and not the pastor, had better ask for a letter of dismission.

And while the church is thus decided, let the pastor be faithful and affectionate. Let him not be driven from his post by those few troublesome members. If they annoy him, let him bear it. He will, in his best condition, be annoyed from some source, and he may as well be annoyed from this source as from any. Let him go right on, treating these brethren as well as God's grace will permit him; preach the gospel and live by it, and God will take good care of him, and in time, the right care of them. They will be found occupying their own place.

Pastors, around whom your people as a body are gathered, don't quit your post for a few Jannes and Jambres.

## Southern California.

An intelligent brother in California, who is anxious that the Board should increase its number of Missionaries to that country thus writes, "I would plead for all Southern California, if I thought you had means to send men to this great field. Southern California desires to become a Southern State. The matter was placed before the people, who carried it almost unanimously. A bill to this end has passed the State Legislature, and has been signed by the Governor: the matter now awaits the action of Congress. Southern California will make a magnificent Southern State. Cotton of the finest quality grows with the greatest luxuriance, the climate is the finest on the Pacific Coast. Its harbor at San Diego or Monterey will become the terminus of the Southern Pacific Railroad. Its population is Southern, and the adjacent territories, New Mexico, Arizona, will be occupied by the same people. This whole field properly belongs to the Southern Domestic Board."—*Home & Foreign Journal*.

FRUITS OF THE REVIVAL IN SWEDEN.—A writer from Sweden in the *American and Foreign Christian Union* says of the late revival there, that although it has not been so marked as in Ireland, yet it has been great and marvellous, and one out of fourteen, or 250,000 out of 3,500,000, are reckoned among the converts. As practical fruits of the work, here as in Ireland, there is an increased attendance on the means of grace, a decrease of intemperance, and an improved state of morals generally. The revival is still going on, and increasing in some parts of the country.

## Believers' versus Infant Baptism.

These two ordinances are in direct conflict, one ever tending to supersede the other.

It is not assumed by the Baptists that no two ordinances can be in force at one and the same time. They see no conflict between the ordinances of baptism and that of the Lord's supper. They are separate and distinct, occupying entirely different ground, with different ends in view. It is only when two ordinances both claim possession of a common ground, that they come in conflict the one with the other.

The baptism of infants comes into conflict with the baptism of believers; because those who have been baptized in infancy, and continue to acknowledge the validity of this rite, are thereby prevented from being baptized on a profession of their faith in Christ. In the case of all such persons, infant baptism puts aside the baptism of believers.—They perhaps rarely pause to ask whether the ordinance which the Savior enjoined is binding upon them. So far as its influence now extends, infant baptism prevents the observance of that sacred and impressive ordinance which the Lord has established; and should it ever come to secure universal sway, it would cause the Savior's law to fall into utter neglect.

The reality of this conflict is also seen in the embarrassment which it causes in certain cases. It is no uncommon thing for those who have been baptized in infancy, when they grow up to years of understanding, and come for themselves to hear and believe the Gospel, to desire to be baptized on a profession of their repentance toward God, and faith in the Lord Jesus Christ.

Such an one may be fully convinced that to be thus baptized is a positive duty; he may long to obey what he believes to be the command of his Savior; but no strength of conviction in his mind, and no urgency of desire in his heart, can secure him the privilege at the hands of those who baptized him in his years of unconsciousness. If he finds his convictions of personal duty too strong to be put down by the arguments that are brought to bear upon him, and feels his desire too powerful to be repressed by the influences that are gathered about him, he must adopt either one of two courses. He must either go to the Baptists, or to some of the few exceptions among the ministry of the churches with which he has been associated, and ask for the baptism of a believer at their hands; or if he shrinks from this, he may live on, leaving the duty unperformed, often troubled, often uneasy, but neglecting still obedience to the ordinance which he has been convinced was commanded by the Savior.

Thus, in the case of many, their baptism in infancy, tends to hinder and embarrass them when they subsequently come to wish for believers' baptism; while, in the case of others, it prevents them from ever asking whether it is not the will of the Lord, that they should be baptized upon a profession of their faith in him. Thus it tends ever to diminish the number of those who receive the baptism of believers. And if the time should ever come, when all who are born into the world shall be baptized in infancy, then the baptism of believers will be utterly abandoned, known—if known at all—only in the pages of the New Testament and of ecclesiastical history.

It is sometimes, however, argued that the baptism of infants does not conflict with that of believers, because they are binding on two different classes of persons. The baptism of believers is binding on all who have not been baptized in infancy; the baptism of infants being long to the children of believers. It is said that, as they are not designed for the same class of persons, there can be no conflict between them.

It seems to the Baptists, however, that there are two valid objections to this view, ingenious though it undoubtedly is.

1. The Scriptures speak of "one baptism;" by which is doubtless meant, one in regard to subjects, one in regard to the prerequisites and one in regard to the end and design. But if the supposition which we are considering, be correct, there are two baptisms, differing entirely from each other in all these three particulars. The Baptists can not, by any fair process of reasoning, combine these dissimilar rites into the one baptism, of which the apostle speaks.

2: If the baptism of infants was designed to be practiced by all Christians, then, as we have already remarked, in the advance of the Gospel, the baptism of believers will be ever administered to smaller numbers, until it ceases at length to be anywhere observed. Its place will thus be wholly occupied by the baptism of infants. The baptism of infants, according to this view, would be the permanent ordinance, while that of believers only subserves a temporary purpose. If such be the case, it seems strange to the Baptists, that in the New Testament so much is said of that ordinance which, in its nature, is only temporary; while that which is to be

perpetual is not once mentioned, nor even remotely hinted at. Certainly no similar case can be found in which the temporary takes precedence of that which is permanent.—G. W. Anderson.

## Who are the Great Preachers?

The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of God, "Follow me, and I will make you a preacher of Sermons."

The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their own sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his whole congregation; who does not study their lives; who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business life. Such preachers, and only such, will be certainly efficacious; and such preaching is necessary to the filling of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands have to be built. For you may depend upon it, there is never a man who preaches intelligent truth, and preaches it with a living sympathy for men, that people do not flock to hear him.

## The Lord's Supper.

From the fact that this ordinance is often called the *Lord's Supper*, it is sometimes argued that the Baptists ought to invite all who love the Lord to participate in its privileges. They, however, find in this very fact, that it is the Lord's table and not their own, a powerful motive for guarding against any invitation that is not in strict accordance with his will. Where it is their own table, then they might justly extend the invitation as far as their feelings prompted. Then, if they narrowed their invitation, they might with more propriety be taken to task. But as it is the Lord's table, they have no right to make any rule, either for the admission, or for the exclusion of any. They are in no sense law makers. They are subjects of the law of Christ, bound to invite all whom he invites, equally bound not to enlarge the invitation, which he has given.

In the following propositions we have the concurrence of all, except perhaps a small proportion of our brethren.

The ordinance of the Lord's Supper belongs exclusively to the churches of Christ. It was given to them for their spiritual growth, in remembering their Lord, and for the promotion of his sacred cause, by showing forth his death until he come. Its sweet and precious privileges pertain to none outside of the churches of his saints. Of course, an invitation should be given to all who have been received into his churches, in the way that the Lord has prescribed; and no invitation can be given, by his authority, to any who have not been thus received.

All who have been received in his churches in the way that the Lord has prescribed—such, and such only, are the persons to be invited, by the authority of Christ, to come to the Communion table.

The Baptists have striven ever to abide by that rule; yet they do not invite many persons whom their brethren, who profess to be governed by the same, are accustomed to ask.—How does it happen, that while they and their brethren both hold by the same rule, they differ so widely in their practice? Here we are brought face to face with the real point at issue between the Baptists and their brethren.—Who have been received into his churches in the way that the Lord has prescribed? This is the question around which all the conflict should gather. Their brethren often make side issues, but this is the point to which all inquiry should tend. Upon the answer which is given to this question, the character of the churches of Christ depends. Are they to be composed according to the will of the Lord, of believers alone, or are unbelievers, also to have part and portion therein? They do the Baptists great injustice, who represents the points for which they plead as trifling non essentials. Few question of deeper interest, and of more far-reaching importance, can be agitated by the disciples of Christ. Was it the design of the Lord that his churches should be kept as spiritual bodies, or did he contemplate the admission thereto of those who never professed to believe with all their heart in him? When their brethren come to a full agreement with the Baptists on this momentous point, then they will also agree as to the proper persons to come to the Communion table. Then this long controversy will

end, and we shall have a real union—a union in the truth.

The disciple of Christ is commanded, when he comes to exercise faith in the Son of God, to be baptized in his holy name. It is an act that is to follow, not to precede his faith.

To be baptized, according to the meaning of the Lord, is to be immersed in the name of the Father, and of the Son, and of the Holy Ghost.

Those only who have made a credible profession of their faith in the Son of God, and have been immersed upon that profession, in his holy name, have been received into his churches in the way that he has prescribed.

In the principles that they have adopted, the Baptist have the sanction of the highest authorities in the world. They have not been led to their adoption by any unfriendly feeling towards their brethren. They have labored to divest themselves of all feeling except a desire to know the mind and will of their Lord. They claim, it is true, the exercise of their own reason and judgment in the adoption of principles, and in their application, in order to deduce their practice. But in this they do not differ from their brethren. The right and duty of all men to search for principles, and to apply these principles when found for the shaping of their practice, is a truth which they have labored, and suffered, and died to uphold.

So long as they believe their principles to be true, and their own application of them legitimate, they cannot consistently vary their practice. It surely should not grieve their brethren that they abide with strictness by their principles. It cannot be the part of Christian kindness to ask another to forsake a course which principle enjoins, or to adopt a practice which principle forbids. Their brethren would have just grounds for censuring the Baptists, were they to go beyond the teaching of the Lord, and invite to the Communion table those who lack the qualifications that he has prescribed.

The ties of kindred and friendship are dear and sacred, and within their appropriate limits may justly be allowed to control our actions. But the tie by which the disciple is bound to his Lord, and friend, must always be held as subordinate to that which binds him to his Lord. He need not cease to love his relatives and friends when he becomes a follower of Christ. He will rather love them with a truer, deeper love. But a higher love must always be given to Christ, if he would not place himself among the number of those whom the Saviour has declared to be unworthy of him. If then the Baptists do not invite all of their Christian relatives and friends to the Communion table, it is not that they love them less, but that they love the Saviour more. They would, raise no barrier in the way which he has not erected; nor would they dare to throw down a barrier which he has raised.—*Anderson's Plea for Principles*.

## Singing.

1. Singing is the music of nature. The Scriptures tell us the mountains sing (Isa. xlv. 23). The valleys sing (Ps. lxx. 13). The trees of the wood sing (1 Chron. xiv. 33); nay, the air is the birds' music-room, where they chant their musical notes.

2. Singing is the music of ordinances. Augustus reports of himself, that when he came to Milan, and heard the people sing, he wept for joy in the church to hear that pleasing melody. And Beza confesses, that at his first entrance into the congregation, and hearing them sing (Ps. xci.) he felt exceedingly comforted, and did retain the sound of it afterwards upon his heart. The Rabbinists tell us that the Jews, after the feast of the Passover was celebrated, sang Ps. cxi. and the five following psalms; and our Saviour and his apostles "sang an hymn" immediately after the blessed supper. Matt. xxvi. 30.

3. Singing is the music of saints.—They have performed this duty in their greatest numbers (Ps. cxli. 2.)—in their greatest straits (Isa. xxvi. 19.)—in their greatest flight (Isa. xlii. 10, 11.)—in their greatest penitencies (Isa. lxx. 14.)—in their greatest plenties. In all these changes singing has been the stated duty and delight. And it is meet that the saints and servants of God should sing forth their joys and praises to the Lord Almighty, every attribute of him can set both their song and their tune.

4. Singing is the music of angels. Job (xxxviii. 7) tells us; "The morning stars sang together." Now these morning stars, as Pineda tells, are the angels; to which the Chaldee paraphrase accords, naming these morning stars, "*anacim angelorum*—a hosts of angels." Nay, when this heavenly host was sent to proclaim the birth of our dearest Jesus, they delivered their message in this raised way of duty. Luke ii. 13. They were delivering their messages in a "laudatory singing," the whole company of angels making a musical choir. Nay, in heaven there is the angels' joyous music; they there sing hallelujahs to the Most High, and to the Lamb who sits upon the throne. Rev. v. 11, 12.

5. Singing is the music of heaven. The glorious saints and angels accent their praises this way, and make one harmony in their state of blessedness, and this is the music of the bride-chamber. Rev. xv. 3. The saints who were tuning here their psalms, are now singing their hallelujahs in a louder strain, and articulating their joys, which here they could not express to their perfect satisfaction. Here they labored with drowsy hearts, and faltering tongues; but in glory these impediments are removed, and nothing is left to jar their joyous celebration.—*Wells*.

## The Lay Element.

Rev. S. Demen, of Watertown, furnishes for the July number of the *Congregational Quarterly* a valuable paper on "The Lay Element in the Churches." The article concludes as follows:

The pastor who would retain his position and perpetuate his usefulness must keep his people at work. The people that would retain their minister, and flourish under his administration, thrive in all outward and spiritual prosperity, must co-operate faithfully with him in securing all the ends of a Christian Church.

The practical value of lay activity appears in the growing power, happiness, and usefulness of individual disciples; in the increase of membership; in long and fruitful ministries. We have, then, the verdict of history; all the experience of the past; the teachings of the New Testament; the strongest possible prudential motives, to vindicate and urge lay activity. These reasons conspire to send home every consideration appeal made to the brethren to cast off their criminal indifference and meet the requirements laid upon them of God.

Might I be allowed a word to my brethren, I would say, Make more of the laity. Call them out; lay duties upon them that they can not escape from. Exalt their importance before their eyes, and with earnestness and force of reasoning and directness of address, call upon them in the name of the Master, in the name of humanity; in the name of perishing souls; in the name of their own best culture and richest rewards, to quit themselves like men.

Might I address a word to the laity, I would counsel them to weigh these things; estimate their own powers and opportunities, and see if there be not a duty towards their God, their fellows, their own souls, their present and future peace and blessedness, which they have not fully rendered.

## Weak Christians.

A writer in the *Missouri Baptist* groups five classes under this title:

1. There are some brethren so physically weak, that they cannot raise their hands as high up as their pockets and some not quite so weak but that they do that, who are not able to lift it out again.

2. There are some brethren so weak from the labors of business, that they have not strength to walk to Church on the Sabbath and some not quite so weak, who can get there only once that day.

3. There are some so weak after the toils of the day, that they are not able to walk to prayer meeting; and then, again, others who can get there, who are too weak to speak or pray.

4. There are some brethren so weak, as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the family Bible.

5. There are some brethren so weak in talents, that they are not quite so weak when a political meeting is on hand.

## What becomes of the Mourners left at the Altar?

In order to describe the extent of a work of grace, writers frequently tell us the number of penitents at the altar when the protracted meeting closed.

We made some inquiry after the subsequent history of these penitents a few weeks ago, and suggested the duty of the Church concerning them. Some replies that have come in, in response, are very encouraging. One man, a week after the protracted meeting closed, went aside in his stable to pray, and was converted there. Happy soul, the Savior came to him in a manger! Jesus is meek and lowly. Another, keeping up the struggle, was converted on his horse, as he rode along the highway.

It is a good sign when mourners are converted at other places as well as at the altar. It shows they have been well instructed, and that their convictions of sin, and the necessity of salvation, are fixed. They do not need the voice of the preacher, or the presence of a congregation, to keep them stirred up. Rest for their souls they long to find, and therefore they seek it all the time, and everywhere. Feeling after God, if haply they might find him, He reveals himself as not far from every one of them.

"Some who were present for prayers at the last meeting, are not here," said

the preacher; "and I am glad to tell you why. One brother was converted last night after he went home. One of the daughters of an old member found peace this morning at family prayers."

Sure, that was a good meeting. The work was going on all the time.

Let those who pray for others as well as themselves, those enlarged souls on whom God has poured out the spirit of grace and intercession, remember the mourners left at a hundred altars.—They ought to be converted. By all means keep them moving on, lest they stop at some of the many resting places Satan has provided for awakened souls, and sleep the sleep of death. Invite them to the class-meeting, admit them to love-feasts, call them out at the prayer meeting. O, nurse the spark that may kindle into eternal life!—*Advocate*.

## Gutzot's Opinion of Public Life.

In the third volume of his Memoirs, just published, the last Prime Minister of Louis Philippe, after sketching the history of his Ministry of Public Instruction, and various other topics of great interest, writes thus charmingly about himself:

"I have no desire to intrude my private life and feelings on public attention. The more they are profound and tender, the less they are disposed to exhibit themselves, for I can not show them in their intense reality. Kings exhibit their crown jewels to the inspection of the curious; but we do not parade our private treasures, the value of which is only known to the owners.—Yet, when the fatal day arrives in which these invaluable possessions are wrested from us, it would be evincing toward them a proper want of respect and faith not to declare the esteem in which they were held and the void they have left.

I have been strongly attached to political life, and have applied myself to it with ardor. I have devoted to public duties, without hesitation, the sacrifice and efforts they demanded from me; but these pursuits have ever been far indeed from satisfying my desires. It is not that I complain of the incidental trials. Many public servants have spoken with bitterness of the disappointments they have experienced, the reverses they have undergone, the severities of fortune, and the ingratitude of men. I have nothing of the kind to say, for I have never acknowledged such sentiments. However violently I may have been stricken, I have never found men more blind or ungrateful, or my political destiny more harsh, than I expected. It has had alternately, and in great abundance, its joys and sorrows; such is the law of humanity.—But it has been in the happiest days, and in the midst of the most brilliant successes of my career, that I have found the insufficiency of public life.—The political world is cold and calculating; the affairs of government are lofty, and powerfully impress the thought; but they can not fill the soul, which has often more varied and more pressing aspirations than those of the most ambitious politician. It longs for a happiness more intimate, more complete and more tender than that which all the labors and triumphs of active exertion and public importance can bestow. What I know to-day, at the end of my race, I have felt when it began, and during its continuance; even in the midst of great undertakings, domestic affections form the basis of life; and the most brilliant career has only superficial and incomplete enjoyments, if a stranger to the happy ties of family and friendship."

FUTURE PUNISHMENT.—From a sermon preached by Samson Occom, the Mohican Indian preacher, at the execution of Moses Paul, in 1772.

"And O, Eternity! Eternity! Eternity! Who can measure it? Who can count the years thereof? Arithmetic must fail; the thoughts of men and angels are drowned in it. How shall we describe Eternity? So what shall we compare it? Were it possible to employ a fly to carry off this globe by the small particles thereof, and to carry them to such a distance that it should return once in ten thousand years for another particle, and so continue till it has carried off all this globe, and framed them together in some unknown space, till it has made just such a world as this, after all, Eternity would remain the same unexhausted duration.

"This must be the unavoidable portion of all impenitent sinners, let them be whom they will, great or small, honorable or ignoble, rich or poor, bond or free. Negroes, Indians, English, or of what nation soever; all that die in their sins must go to hell together; for, 'the wages of sin is death.'"

SELF IGNORANCE.—For a man to know himself was, of old, esteemed the highest attainment of human wisdom.—Some men will not inquire into themselves; some men drape not, and others neglect it from mere sloth. But he who would ever be purged from his sins, must dare to be thus wise. Without this, he will never make any great or useful discoveries.







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Child's	60	¢	No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
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24 MAGAZINE STREET, NEW ORLEANS,  
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 Not only relieve, but effect rapid and lasting cures.  
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**BRAYN'S TASTELESS VERMIFUGE.**

Children dying right and left!  
Mothers not at ease yet!  
Know that worms merge infants kill!  
Than such other mortals, New York,  
But the **VERMIFUGE** will save  
Your pale darlings from the grave.

MOTHER, MARK YOUR COURSE.—Shall the *Cholic* die,  
or the *Worms*? Remember, *BRAYN'S TASTELESS VERMIFUGE* will destroy any number of worms, and bring *THEY* Proprietor, 15 Beekman Street, New York. Price 25 cents. Gender Not-ly

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**NORTON'S OINTMENT,**  
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**SALT-REEV, SCROFULA, &C.**  
*Permanently Cures Tetter, Scald-head, Ring-Worms, and all itching and Itchy Eruptions.*

This Ointment penetrates to the Basis of the Disease—goes to its very source—and cures it from the flesh beneath the skin on the surface; throws the poison of the disease upward, and every particle of it is discharged through the pores; the seeds of the disease are expelled from the system; consequently, there can be no relapse.

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Norton, Proprietor, 16 Beekman Street, New York. Price 25 cents. Gender Not-ly

July 26, 1860, C. FOWLER, Tuskegee, Ala.



**Why I Left the Anvil.**  
I see it! You would ask me what I have to say for myself for dropping the hammer and taking up the quill, as a member of your profession. I will be honest now and tell you the whole story. I was transported from the anvil to the editor's chair by the genius of machinery. Don't smile, friend, it is even so. I stood and looked for hours on these thoughtless iron intellects, those iron-fingered, supple automatons, as they caught up a ball of cotton, and twirled it, in the twinkling of an eye, into a whirlwind of whizzing shreds, and laid it at my feet in folds of snow white cloth, ready for the use of the most voluptuous antipodes. They were wonderful things, those looms and spindles; but they could not spin thoughts—there was no attribute of Divinity in them, and I admired them no more. They were excessively curious, but I could estimate the whole compass of their being and destiny in finger power; so I went away, and left them spinning cotton.

One day I was turning my anvil beneath a hot iron, and busy with the idea that there was as much intellectual philosophy in my hammer as in any machinery going in modern times, when a most unearthly scream pierced my ears. I stepped to the door, and there it was—the great iron horse. Yes, he had come, looking for all the world like the great dragon we read of in Scripture, harnessed to half a living world, and just landed on the earth, where he stood braying with surprise and indignation, at the "base use" to which he had been turned. I saw the gigantic hexapod move with a power that made the earth tremble for miles. I saw the army of human beings gliding with the velocity of wind over the iron track, and drove of cattle traveling in their stables at the rate of twenty miles an hour towards the city slaughter house. It was wonderful. The little busy, bee-winged machinery of the cotton factory dwindled into insignificance before it. Monstrous beast of passage and burden! It divorced the intervening distance, and wedded the cities together! But for its furnace, heat and sinews, it was nothing but a beast, an enormous aggregation of horse power. And I went back to my forge with unimpaired reverence for the intellectual philosophy of my hammer.

Passing along the street one afternoon I heard a noise in an old building as of some one puffing a pair of bellows. So without more ado, I stepped in, and in a corner of the room, saw the chef d'œuvre of all machinery that had ever been invented since the birth of Tubal Cain. In its construction it is simple as a cheese press. It went with a lever—with a lever longer stronger than that with which Archimedes promised to lift the world.

"It is a printing press," said a boy standing by the ink trough, with a careless turban of brown paper on his head. "A printing press!" I queried, musingly to myself. "A printing press! What do you print?" I asked.

"Print?" said the boy, staring at me doubtfully; "why, we print thoughts." "Print thoughts!" I repeated after him, and we stood for a moment looking at each other in mutual admiration—he in the absence of an idea, I in pursuit of one. But I looked at him the hardest, and he left another inkspot on his forehead, from a pathetic motion of his left hand to quicken my apprehension of his meaning.

"Why, yes," he continued in a tone of forced confidence, as if pressing an idea, which, though having been current a hundred years, might still be counterfeited, for aught he could show on the spot, "we print thoughts, to be sure."

"But, my boy," I asked in an honest sobriety, "what are thoughts and how can you get hold of them?" "Thoughts are what comes out of people's minds," he replied. "Get hold of them, indeed. Why, minds ain't nothing you can get hold of, nor thoughts either. All the minds that ever thought, and all the thoughts that mind ever made would not make a ball as big as your fist. Minds, they are, just like air—you can't see them, they don't make any noise nor have any color; they don't weigh anything. Bill Deopont, the sexton, says a man weighs just as much when the mind is gone out of him as he did before. No, sir; all the minds that ever lived wouldn't weigh an ounce troy."

"Then how do you print thoughts?" If minds are thin as air, and thoughts are thinner still, and make no noise, and have no substance, shape or color, and are like winds, are anywhere in a moment—sometimes in heaven and sometimes on earth—how can you see them when caught, or show them to others?"

Ezekiel's eyes grew luminous with a new idea, and, pushing the ink roller proudly across the metallic page of the newspaper, he replied:

"Thoughts work and walk in things that make tracks, and we take those tracks and stamp them on paper, or iron, wood, stone or what not. This is the way we print thoughts. Don't you understand?"

The pressman let go the lever and looked interrogatively at Ezekiel, beginning at the patch on his stringless brogans and following up with his eye to the top of the boy's brown paper puff cap. Ezekiel comprehended the felicity of his illustration, and wiping his hands on his tow apron, gradually assumed an attitude of earnest exposition. I gave him an encouraging wink, and so he went on:

"Thoughts makes tracks," he continued, impressively, as if involving a new phase of the idea by repeating it slowly. Seeing we assented to this proposition inquiringly, he stepped to the type case, with his eyes fixed admonitorily upon us. "Thoughts make tracks," he repeated, arranging in his hand a score or two of metal slips, "and with these letters we can take the exact impressions of every thought that ever went out of the human man; and we can print it, too, give us paper and ink enough, till the great round earth is blackened around with a coverd of thoughts, as much like the patterns as two pins."

Ezekiel seemed to grow an inch at every word, and the brawny pressman looked first at him and then at me with evident satisfaction.

"Talk about the mind's living forever!" exclaimed the boy, pointing patronizingly at the ground, as if minds were lying there incapable of immortality until the printer reached them a helping hand. "Why, the world is brimful of life, bright, industrious, thoughts, which would be dead as stone if it hadn't been for boys like me, who run the ink rollers. Immortality, indeed! Why, people's minds," he continued, with his imagination climbing into the profane sublime, "people's minds would not be immortal if it wasn't for the printers—at any rate in this planetary burying ground. We are the chaps that manufacture immortality for dead men," he subjoined, slapping the pressman gracefully on the shoulder.

The latter took it as if dubbed a knight of the legion of honor; for the boy had put the mysteries of his profession in an apocalyptic.

"Give us one good healthy mind," resumed Ezekiel, "to think for us, and we will furnish a dozen worlds such as this with thoughts to order. Give us such a man, and we will insure his life; we will keep him alive forever among the living. He can't die, no way you can fix it, when once we have touched him with these bits of ink powder. He shan't die now sleep. We will keep his mind at work on all the minds that come to live here as long as the world stands."

"Ezekiel," I asked, in a subdued tone of reverence, "will you print my thoughts?"

"Yes, that I will," he replied, "if you will think some of the right kind." And I went home and thought, and Ezekiel has printed my "thought tracks" ever since.—*Elihu Burritt.*

**Verdict of a Jury of Boys.**  
When Dr. Nathaniel Prentice taught a public school in Roxbury, he was very much a favorite, but his patience at times, would get very much exhausted by the infractions of the school rules by the scholars. On one occasion in rather a wrathful way, he threatened to punish with six blows of a heavy ferrule, the first boy detected in whispering, and appointed some as detectors. Shortly after one of these detectors shouted:

"Master, John Zeigler is whispering."

John was called up, and asked if it was a fact. (John, by the way, was a favorite, both of his teacher and school mates.)

"Yes," answered John, "I was not aware what I was about; I was intent on working out a sum, and requested the one who sat next, to reach me the arithmetic that contained the rule, which I wished to see."

The doctor regretted his hasty threat, but told John that he could not suffer him to whisper or escape the punishment, and continued:

"I wish I could avoid it, but cannot, without a forfeiture of my word, and the consequent loss of my authority. I will," he continued, "leave it to any three scholars you may choose to say whether or not I omit the punishment."

John said he was agreed to that, and immediately called out G. S., T. D., and D. P. D. The doctor told them to return a verdict, which they soon did (after consultation), as follows:

"The master's word must be kept inviolate—John must receive the threatened six blows of the ferrule; but it must be inflicted on voluntary proxies—and we, the arbitrators, will share the punishment by receiving, each of us, two of the blows."

John, who had listened to the verdict, stepped up to the doctor, and, with outstretched hand, exclaimed:

"Master, here is my hand; they shan't be struck a blow; I will receive the punishment."

**Let it Alone, Boys.**  
Let what alone? To drink that stuff in the drunkard's bowl! Ay, let that alone! Don't even learn how it tastes. As the serpent fascinates the bird only to destroy it, so strong drinks charm at first, but kill at last. The first drop may charm you, therefore don't drink the first drop. If you wish to enjoy good health, if you value a pure character, if you want to be happy and to make others happy, if you wish to go to heaven, avoid strong drinks. Beware of the first drop!

See yonder youth with iron on his hands and feet. He is in prison—Another youth with weeping eyes is bidding him farewell! It is a sad farewell, for the prisoner is about to be led out to die. He is a murderer. The law is about to take his life. But hearken!—He is speaking some last words to his brother. What does he say? These are his words:—

"Remember what I told you: Let the liquor alone!"

Good reason had he for giving this counsel. Liquor had brought him to a felon's doom. Let the boys, ay, and the girls too, heed his words—*Let the liquor alone.*

Give a man the necessities of life, and he wants the conveniences. Give him the conveniences and he craves the luxuries. Grant him the luxuries and he sighs for the elegancies. Let him have the elegancies and he yearns for the follies. Give him all together and he complains that he has been cheated both in the price and quality of the articles.

**THINGS WORTH REMEMBERING?**  
Those who suspect everybody are generally to be suspected themselves. We must never think of acting the part of a reprover, till we have put on humility as a garment, and taken up the law of kindness in our lips. He that loves only himself has only one joy; he that loves his neighbors has many.

Calumny is the voice of those who have neither a good heart nor a good understanding.

**POISONED BOOKS.**—It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison their books.

**THE SHADOWS WE CAST.**—In this great world of sunshine and shadows, we are constantly shadows from them in return. There is no pathway in life which is not sometimes in the shade, and there is no one who walks over these paths, it matters not which way they tend, who does not now and then cast a shadow with the rest. How often do we, by a mere thoughtless word or careless act, cast a shadow on some heart which is longing for sunlight. How often does the husband, by a cold greeting, cast a gloom over the happy, trusting, face of his young wife, who, it may be, has waited anxiously for the first sound of his footsteps to give him a joyous welcome to his home. How often has the parent, by a harsh reproof, chilled the ever-flowing spring of confidence and love which is bubbling up from the fountain of the heart of the innocent prattler at his knee. How often are the bright rays of hope torn from the clinging grasp of the souls of those worn out by poverty and the never-ending conflict of life by the stinging ridicule or the sordid avarice of those whom the world honors—aye, loves to honor. How often does the child, even after it has grown to the full bloom of manhood, and is clad in garments of strength and beauty, bring sorrow to the parent already tottering on the brink of eternity. Then beware lest you cast a shadow over those which are already darkening his happiness. The shadows we cast—can we escape them? Can we look back as we walk on life's journey, and see no shadowy marks about our footprints?—*Home Monthly.*

**SLEEPING UNDER THE CLOTHES.**—There is reason to believe that not a few of the apparently unaccountable cases of scrofula among children, proceed from the habit of sleeping with the head under the bedclothes, and so inhaling air already breathed, which is further contaminated. Parents are sometimes given to a similar habit; and it often happens that the patient must necessarily breathe air more or less contaminated by exhalations from the skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation.

It may be worth while to remark, that when there is any danger of bedsores, a blanket should never be placed under the patient. It retains damp, and acts like a poultice. Never use anything but light white blankets as covering for the sick. The heavy cotton impervious counterpane is bad, for the very reason that it keeps in the emanations from the sick persons, while the blanket allows them to pass through. Weak patients are invariably distressed by the great weight of bedclothes, which often prevents their getting any sound sleep whatever.—*Florence Nightingale.*

**COPPER VESSELS.**—Whenever copper vessels are used in the kitchen, great care should be exercised, as they grow old, to prevent their use if any of the tinning be off; for, as in this state they produce a metallic poison, the partaking of food cooked in them will inevitably be poisoned. As soon as a defect appears, it should be sent to the iron-monger to be re-tinned. Many a fatal accident would have been prevented, had only a little common attention been paid to this matter.

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HAYING, REEVEING, FORWARDING  
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**PLANTERS' WAREHOUSE,**  
COLUMBUS, GA.  
THE undersigned, thankful for the liberal patronage heretofore received, again offers his services in all the departments of the

**Warehouse and Commission Business.**  
Having extensive storage room for Cotton, and every facility for the transshipment of goods, they will be able to offer greater inducements than ever to those who may favor them with their patronage.

Liberal Cash Advances made on Produce here deposited.

Goods sent to other cities forwarded with dispatch. Every department of their business will be filled by men both competent and obliging.

**DILLARD, POWELL & CO.**  
JULY 19, 1860. Agents.

**Another Reduction**  
In the price of WHEELER & WILSON'S Improved SEWING MACHINES.

EVERY MACHINE warranted to sew perfectly. When clubs of four or more, order MACHINES, a competent man will be sent to put them up, and to instruct the purchasers their use, free of charge, (except for freight).

Full printed directions furnished with each Machine. **W. G. WOOLFOLE, Agent.**  
April 19, 1860. 1y

**A SITUATION DESIRED.**  
A YOUNG LADY who is competent to teach the English Language, desires a situation as Teacher or Assistant, in some good school.

For further information address **JAMES M. WATT,**  
July 26, 1860. 2m

**SITUATION WANTED.**  
A GENTLEMAN, competent to instruct in all the English branches, Latin and Greek Language, and High School branches of Mathematics, desires a situation as a teacher. He is a graduate of a Southern College, has considerable experience in teaching, and can furnish good recommendations as to character and ability.

Address, **APPLICANT,** Box 7, Montgomery, Ala.

**EXCELSIOR YOUNG AMERICA**  
**CORN AND COB MILL!**  
THE Planters, Stock feeders, and Citizens of Macon County are informed that I have purchased the exclusive RIGHT to sell the above MILL in the limits of this County, and will furnish them to all who may desire them, at \$500, the factory price. All who purchase these Mills, will save at least one-third, which is no small item now that Corn is so scarce.

**POINTS OF EXCELLENCE.**  
The great point of excellence in the above mentioned advantages over all other Mills, consists in the MOVABLE RINGS, or Grinding Plates, which are cast separate from the main body of the Mill, and are held in place by a screw, (thereby attaining great durability), and are placed in the Mill and removed when worn out, upon the same principle that new points are put to plows. Two sets of Grinding Plates accompany each Mill sold, making it more than equal to two of any other kind. It is well known fact, that the fine teeth that do the grinding, are the only parts of this kind of a Mill that ever wear out. Other parts of the Mill are made of cast iron, and are worth three dollars per set; thus, for a trifling cost, making a PERFECT MILL.

Many Gentlemen could be given; but we refer only to Hon. W. P. Cotton, J. W. Cunningham, and B. W. Starke. All of them will receive prompt satisfaction.

**C. J. HAND,**  
Cotton Valley, Ala.  
N. B. All persons who, by express upon the above right will be held subject to Law, as in such cases provided.

**Ayer's Agree Cure.**  
N. B. All persons who, by express upon the above right will be held subject to Law, as in such cases provided.

**DR. LITTLE'S VERMIFUGE.**  
In LARGE Bottles and Vials.

Nothing else is required to relieve children of Worms; and besides being one of the cheapest and best Vermifuges ever offered to the public. Its frequent use in families will save much trouble and expense, as well as the lives of many children—for eight out of every nine cases require it.

**A CARD.**  
DR. J. B. GORMAN having extensively used LITTLE'S VERMIFUGE, takes pleasure in saying it is the most valuable remedy for the cure of WORMS he ever knew. A dollar bottle is quite sufficient for 25 cases. **Tuskegee, Ga., Feb. 3, 1860.**

**LITTLE'S ANODYNE COUGH DROPS.**  
A certain cure for Coughs, Croup, Whooping Cough, etc., etc.

This is a pleasant medicine to take, producing immediate relief, and is in nine out of ten cases a prompt cure. It exercises the most controlling influence over Coughs and Irritation of the Lungs of any remedy known, often stopping the most violent in a few minutes, and at the same time, it is a powerful agent in the cure of the Kidneys and Bladder, Gonorrhea, Bismuth, and Leucorrhoea, or Pains Affected. This extensive compound combines properties totally different in taste and character from any thing to be found in the United States Pharmacopoeia, and is in point of safety and efficiency not rivaled in America.

**LITTLE'S FRENCH MIXTURE.**  
This is prepared from a French Recipe (in the forces of No. 1 and 2, the first for the acute, and No. 2 for the chronic stage, and from the experience of the French, and is a powerful agent in the cure of the Kidneys and Bladder, Gonorrhea, Bismuth, and Leucorrhoea, or Pains Affected. This extensive compound combines properties totally different in taste and character from any thing to be found in the United States Pharmacopoeia, and is in point of safety and efficiency not rivaled in America.

**LITTLE'S RINGWORM & TETTER OINTMENT.**  
FOR TETTER, No. 2.

Hundreds of cases of Chronic Tetters, Scaled Heads, and other eruptions of the skin, have been cured by this remedy; and since the introduction of the No. 2 preparation, being stronger, cures a case in a short time. For the cure of Cancerous Sores and Ulcers, it is applied in the form of plasters, and is almost infallible.

In more than two hundred cases in Georgia, and in the Southern States, where it had, and as there are reports of who are counterfeiting his remedies, by putting off their own or something to look like the name or similar names, we are hereby notified that we will not be held responsible for any such counterfeit or second hand imitations of the Proprietor, thus:

**LITTLE & BROS.,**  
Wholesale Druggists, Macon, Ga.

Sold by Dr. J. S. THOMAS and C. POWELL, Tuskegee, HUNTER and WILLIAMS, GRAND, BRADY & HALE, Mont.gomery; FERGUSON, SMITH, J. A. WITHERS & CO., Columbia; and at Merchants' Drug Store, New York, May 10, 1860.

**YES YOU MAY USE OR RECOMMEND**  
**Heimstreet's Inimitable HAIR COLORING!**

And FIND IT TO BE A PERFECT HAIR RESTORATIVE, promoting the strength and growth of the Hair, and giving it all the beauty of youth. Do you doubt it?

**Read! Read! Read!**  
SCROFULA, LAKES, ETC., N. Y., February 6, 1858.

W. E. HAGAN, Troy, N. Y., Dear Sir:—I have used your Hair Coloring or Restorative, and being much pleased with it, I take pleasure in making the following statement: From the effects of a very severe skin disease, when about 18 years of age, my hair came out perfectly, and I was very much distressed. I was informed by a friend that your Hair Coloring or Restorative was the best, and I purchased a bottle of it. I commenced using it according to directions, and in a few days was surprised to find that my hair began to grow again, and I continued to use it until it was fully restored to its original color, and it is now fully restored to its original color.

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**LIFE DROPS.**  
This medicine is now offered to the public with the fullest confidence that it will be daily appreciated by all who may have occasion for its use. It has been used for three seasons, and its reputation is constantly increasing. It is a powerful agent in the cure of the Kidneys and Bladder, Gonorrhea, Bismuth, and Leucorrhoea, or Pains Affected. This extensive compound combines properties totally different in taste and character from any thing to be found in the United States Pharmacopoeia, and is in point of safety and efficiency not rivaled in America.

**CHILTON & YANCEY.**  
They will punctually attend to all business confided to them in the Supreme Court of the State, and District Court of the United States at Montgomery; and will practice in the County of Montgomery, Alabama, in the Courts of the County, Macon, Russell, Tallapoosa, Chambers and Barbour. They will keep two offices—one at Montgomery, Ala., where will be found W. P. CHILTON, W. L. YANCEY, and Thomas G. CHILTON; the other at Tuskegee, at which W. P. CHILTON, Jr., and BENJAMIN C. YANCEY may be consulted.

**GRAHAM, MAYES & ABERCROMBIE,**  
ATTORNEYS AT LAW,  
Tuskegee, Macon County, Alabama.

Will practice in the Courts of Macon, and the surrounding Counties; in the Supreme Court of Alabama, and in the United States District Court at Montgomery.

**GUNN, STRANGE & ARMSTRONG,**