

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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Religious Miscellany.

The Necessity of Regeneration.

Be on your guard, brethren, against the delusion which lurks in the decency and civility of the world, as if these would prevent you being measured by the standard of regeneration. Where profligacy slays her thousands, decency slays its tens of thousands through flattery you into fatal repose. How much greater is not the danger when, in addition to decent behaviour, there is the consciousness of a kind disposition. Let us reflect, that it is a heart which gives the changed towards God.

and which gives the commandment for His love the place of authority, which is demanded as a qualification for the heavenly kingdom—a qualification of which the heart may be completely destitute when it is possessed of many amiable qualities in respect of man. Alas! how many are there whom God beholds loving and delighting in every one else, but treating themselves with coldness and aversion! That such persons should expect that those whom they love and befriend should love them is reasonable and just; but that they should expect any thing from that Holy One whom they use so despitely, and that when they die, their friends should entertain hopes of their welfare for eternal as bestowed by His hand, is surely at once the height both of insult and delusion.

You tell me how amiable your deceased friend was, and how charitable to the poor. I rejoice to hear it; but what is all this to the point? It is not to the poor he befriended; to whom he has gone to be judged; but that God whom he despised. Let the poor assemble at his grave, and strew it with the wild flowers they have gathered by the wayside and on the earth. (fit emblems of his virtues) and there will be a sufficient reason for the grateful action—he did something for them. But when he did nothing for God—honored Him neither in his heart or life—despised Him—you know he despised Him, for he would not pray to Him—I wonder how you dare affront the Lord by any hope that He will bless that man in eternity, by admitting him to His presence to behold His glory in the heavenly kingdom.

O! what charity there is in some people's faith! you, what meanness! you, what dishonor to God! In the Cravenness of your spirit, adulterate station, wealth and science, if you will; but you have sin enough without adding to it the imagination, that the Eternal Judge is, like yourself, to have respect to crowns and coronets, and silk and gold, and Greek and mathematics, and poems and pictures, and music and dancing, and that he shall through favoritism for them—even the bangles of the crown—relax the holiness of His law in the Judgement of man.

When Christ proclaims, "except a man be born again he cannot see the Kingdom of God," it is idle to speak of being charitable in our judgments. You are not required to pronounce with certainty on the case of any man, that he died unregenerated, but only that if he did die in that state he is for ever lost. Imagine him regenerated if you will, and then be hopeful for him; but if you cannot form that imagination, your hopefulness is as profane as it is impotent in its despite of the Divine word.

Necessity of Revelation.

In the fact that our capacity for knowledge, and our thirst for knowledge, do not attain their object adequately without a revelation, we find a strong presumptive proof in favor of the existence of such a teacher. In the absoluteness of our dependence on the external in early life—in the necessity laid upon the individual to look beyond his personal experience, we see great facts in the condition of human nature, which suggest most powerfully that it must ever bebove a man to be looking even above the system of nature, and above the human race itself, to the source of both for his higher truth—above the many revelations permanent on earth, to some fuller revelation specially from heaven.

Why should our doubters, after believing in divinely appointed revelations of an external kind in so many forms, evince so much repugnance to it in this one higher form? Why should it be deemed a thing incredible with them that God should make men dependent on outward teaching in a book for their last stage of knowledge, seeing that he has made them dependent on outward ministries of that kind for nearly all the knowledge they can possibly acquire? The Christian, in believing that God has spoken to man in the Bible, believes nothing concerning the Divine Being that is not in the most perfect harmony with the unalterable laws affecting our nature. Men are everywhere educating by means of revelations—that is, by external sources of knowledge—that God has assigned to them for that end—our Bible is only the climax of the series. True philosophy, therefore, no less than the special evidence of the case, sustains the Christian in his attempt to combine the letter of religion in the Bible with the spirit of religion in his own

soul—in receiving the Bible as from heaven, that it might give special emphasis to the great truth, that "without holiness no man shall see the Lord."

If this reasoning be just, we must see the value that should be attached to the objection that the Deity could never have left anything so valuable as Christianity, in our view of it, to such uncertain media as ancient tongues, which are no longer spoken, and written documents, the originals of which have of necessity long since perished. Our answer is—it is the law of our condition, that whatever makes us men and not savages should have come to us through such media; and we are content that whatever makes us Christians and not pagans, should have come to us after the same manner.

Moses and the Abolitionists.

Lev. 25: 44. Both thy bond-men and thy bond-maids which thou shalt have shall be of the heathen that are around about you; of them shall ye buy bond-men and bond-maids. (45) Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; they shall be your possession. (46) And ye shall take them as an inheritance for your child, after you, to inherit them for a possession, they shall be your bond-men for ever.

What now have we here? Simply and plainly an unlimited liberty to purchase, (not to steal) bond-men and bond-maids of the heathen around and out of Palestine within it. But when Moses says: "Ye shall buy bond-men and bond-maids," he is not to be understood as giving command, but permission. Our translators have here made the future tense in Hebrew imperative and as it were justice; but every one acquainted with Hebrew knows, that the Fut. tense is very often permissive, i. e. it is used as a subjunctive mood. However, on the liberty to buy, there is no restraint whatever. When bought, slaves are declared to be heritable property: to belong to the children of the owners "to inherit them for a possession." Then follows the clause which rivets fast the tenure of the property: "They shall be your bond-men for ever." The heathen bond-men are not put on a level with them. The tenure of them is perpetual, the tenure is of heritable property. "The middle walls of partition between Jews and Gentiles" was not yet broken down but just created. The time for declaring that there was one God and Father of the Jews and Gentiles, was yet far distant.

There then stands the Mosaic statute, which was the perpetual law of the Jews. There it stands, not to be erased by the hand of the most zealous Abolitionists. He will probably think very ill of Moses, and not be very courteous toward me for venturing to quote him. However, if there is any blame here, it falls on the great Jewish legislator himself, and not on me. He moreover can afford to bear it.

In the name of all that is called reasoning now, in morals or religion, how is the ownership of slaves—which heaven has given express leave to purchase, to be deemed a crime of the deepest dye a *murder in se*—an offence to be classed with murder and treason? Let those answer this question, who decide *a priori* what the Bible ought to speak, and then turn it over in order to see how they can make it speak what they wish. But there is no bending or twisting of Moses' words. There they are, so plain that "he who runneth may read." If Abolitionists are right in their position, then Moses is greatly in the wrong. More than this; then has the God of the Hebrews sanctioned, with his express leave, the commission of a crime great as that forbidden in the sixth or seventh commandment. There is no retreat from this. The position of the Abolitionists plainly taxes high Heaven with misdemeanor,—with encouragement to commit one among the foulest of crimes.

What shall we say then? Shall we consign Moses over to reprobation? Or are we to regard him as an ignorant? One or the other, or both, follow from the reasoning and the premises of heated Abolitionists.—Prof. Stuart.

Holiness of Heaven.

How vain must be our hope for entering into heaven, if we have no present delight in what are said to be its joys. A Christian finds his happiness in holiness. When he looks forward to heaven, it is the holiness of the scene and association on which he fastens as affording its happiness. He is not in love with an Arcadian paradise, with the green pastures, the flowing waters, and the ministries of many harpers. He is not dreaming of a bright island, where he shall meet his buried kindred, renew domestic charities, and again live human life, in all but its cares, and tears, and partings. "Be ye holy, for I am holy"—this is the precept attempted conformity to which is the business of a Christian's life on earth—perfect conformity to which

shall be the blessedness of heaven. Let us take heed that we deceive not ourselves. The apostle speaks of "tasting the powers of the world to come," as though heaven were to begin on this side the grave. We may be enamored of heaven, because we think that "there the wicked cease from troubling, and the weary are at rest." We may be enchanted with the poetry of its descriptions and fascinated by the brilliancy of its colorings, as the Evangelist John relates his visions, and sketches the scenery on which he was privileged to gaze. But all this does not prove us on the high road to heaven. If it be heaven toward which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meanness for a world in which God is to be all in all, for ever and for ever?—Melville's Bible Thoughts.

Paul "Afoot."

He was "minded" to make a journey in this way, the record informs us. Of the precise reason for this we are not informed. There were no rail cars in those days, upon the velvet cushion of which a man might drop himself, and, after a comfortable nap, find himself half across the Roman empire. Steam had not blown its whistle, and a camel, a horse, a donkey, could not reach even such a luxury. Likely there were not pence enough in his pocket to pay for a passage in this style. But it was a mercy that his feet were left to him, and a servant of the Lord with a good pair, and a warm strong heart to set them in motion, never need fear that there will not be some place for him to go to, and something for him to do when he gets there.

Why should not Paul go afoot? Was there any lack of dignity in the matter? What were his feet made for, but to use, and what more dignified and honorable use could have been made of them, than to make them carry that prince of preachers about, where he could lay waste Satan's kingdom, and set up that of God's dear Son? If Paul might use his tongue and his lungs in trying to make men better, why not his feet, in trying to get where the souls were, whom he should try to save?

A very distinguished successor of the apostle used one of his feet for a most dignified purpose, as the whole Catholic world can testify, viz: that they may kiss it. Surely it cannot be less honorable for Paul himself to use his toes, feet and all, in aiding him to traverse the territories of the prince of darkness, and try to plant the Rose of Sharon there. An eminent successor of Paul had lately to use his feet for a different purpose than an object of the homage of his people, namely, to escape out of parish with all possible haste, so that, pro. tem., there was not a toe of his left in Rome for the people to kiss! Paul had other use for his while he was there. I reckon the proposal to do homage to his feet, would not have met with a better reception, than the proposal to do homage to his head, which the heathen priests wished to crown with garlands, supposing him to be one of the gods.

Paul afoot! Well it certainly was the original, and is now a capital mode of locomotion. Those who like Paul, preach the gospel, might in great numbers, follow his example in this respect. It is certainly a cheap mode of conveyance about their parishes, and one certainly always at hand, and no loss of time in getting under way for any proposed point they would reach. And certainly it is eminently productive to health. To be a successor of the apostle in this respect, might abridge somewhat the specific gravity of some of the brethren, and ease them of a trifle of their rotundity; but a more healthful life-blood would shoot through their veins, stronger muscles would knit the physical frame together, and they would be likely to know less of the "dismal peepings and mutterings" of lacerated nerves, and their people likely to know more of them as the "sons of thunder" in their work.

Paul afoot! Yes, and ahead of all successors in the work of preaching the gospel, and aided to be so, in part probably, by the very fact that he had the good sense not to be afraid, nor ashamed of the vigorous use of his limbs, and the good sense to see that one who was "minded to go afoot" to Assur, or any other place to preach, was thereby giving such vigor to his physical system, as would act happily on the spiritual.

Paul afoot! "Why, Paul you will get covered with dust, and sweat, and your garments will get soiled, and your hands will get sunburnt, and you may get caught in a shower, and when you get where your walk is carrying you, you will look so undignified, and dusty, and rusty, the people won't hear you, for they not only want 'butter in a lordly dish', but they want the bearer to be spruce, and prim, and genteel, with linen of snowy whiteness, and garments not a speck must tarnish."

But I believe Paul was minded to go afoot still. A breath did not make such

a man's purpose, and a breath could not break it. And I believe there are many in glory, that have forgotten whether Paul came to their town, sweaty, and dirty, or afoot, or not. One thing they remember, that "he came in the demonstration of the Spirit, and with power!"—N. Y. Observer.

Deal Gently, or They Will Leave the Church.

"You must not speak too rigid or severe in insisting upon the claims of duty and benevolence, or you will drive some of the members away from the church." Such is the kind advice which a cautious church member sometimes volunteers to his minister.

In this day, faithfulness is often called severity and telling the truth plainly, scolding. I hate scolding in the pulpit, both in its terms and in its tones. But I utterly loathe time-serving, or the policy that conceals or palliates truth, from dread of giving offence. I would bear the truth spoken in love. The idea of glossing truth for the sake of keeping in their pews a body of indifferent, worthless members, who feel no interest, and will bear no responsibility in promoting the welfare and usefulness of the church, is abhorrent to good policy, true piety, and sincere integrity.

"Get you hurt their feelings," says one. They ought to be hurt. I would see truth poured scorching hot upon their consciences until it burnt out their indifference. They are immeasurably hurting the church by their worldliness, and why should we scruple in wounding them. Ulcers must be sometimes painfully probed or they will never heal.

But some very good people say, deal gently with such, or they will leave the church. Well, what good do they do in it? What would the church lose if they were all gone? Is their association with it so very desirable and beneficial, that we should tenderly implore their stay? What of strength or efficiency would a church and such add to the church?

Leave the church! What right have they in it? If they have no sympathy with it, no interest in it, no affinity with the spirit of Jesus Christ, they are none of his, and what right have they in his church? If the church is designed to be a living body, why desire to retain a hanging mass of diseased or dead members? Trim off the dead limbs, and the vine will only be the more flourishing.

Leave the church! What a blessing that would be. If it is impossible to draw from them any manifestation of spiritual life, any expression of devotion and zeal; if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a speedy relief, for which the church should give a special thanksgiving.

Leave the church! Let them go, to the world to which they belong or to some worldly church where their consciences may be lulled by the form of godliness without the power. The Bible recognizes no such Christianity as theirs. It knows no piety that does not bear good fruits. If they bring forth only thorns and thistles, then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion; none told except such as we feel for all the ungodly in common with them. As unregenerate sinners, should they be exhorted to repent and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven, at last, inquiring "Lord, Lord, open unto us," and waiting at the fearful answer, "Depart from me, ye workers of iniquity, I never knew you."—Watchman and Reflector.

Missionary Department.

From the N. Y. Baptist Register.
Asiatic Correspondent.

Calcutta Church Missionary Society—Receipts—Jubilee fund \$300,000—Conversion of a promising youth—Effect of it—New Work by a nephew of late Dr. Carey—Mr. Catcart—Hindoo superstition—Number of youth in the Schools—Calcutta Tract Society—Bible Association.

The first anniversary of the Calcutta Church Missionary Society was recently held in the Town Hall, from which we learn that the sum received from the parent Society in England for the past year, 149,000 rupees, and about 50,000 rupees had been collected in India at various stations, and for missionary purposes.—The Jubilee fund of this and the parent Society was stated to amount to about \$300,000. These funds are spoken of as being "free will offerings." Would that the whole establishment of this communion were left to be supported in the free will offerings of the people.

The report notices at some length "three features," which have distinguished the operation of the Society during the past year. The first was the unexcelled, and slanderous attacks upon the cause of missions, by one of the English papers taking its tone from native Hindoo writers, and all because a youth of promise, and of good family connections, was hopelessly converted in the Kishnagur school.

The report says—"We notice the matter now as an evidence that our work is beginning to tell upon the Hindoo system and the native mind, when the author of evil stirs so violent an opposition to it—an opposition whose spirit too plainly betrays its source. * * * We fear not the issue."

The second feature has reference to the commencing of schools for the special training and instructing of native Christian Chatechists and teachers for the vernacular speaking Christians and heathens. The third feature was, that the Calcutta committee had been solicited to commence missionary operations in Penang, Assam, Bhagulpore, Delhi, Dehra, and the Panjab. These places are represented as opening favorable opportunities for the entrance of the gospel, and there are many on the ground who offer every aid and encouragement if the work be commenced. Though the committee have not the power to commence a new mission, they recommend first, Assam and the Panjab, and that all be occupied if the committee in England have resources for the purpose.

There has been a new work lately commenced in Calcutta, by a nephew of the late Dr. Carey, entitled "Oriental Christian Biography," which not only embraces notices of missionaries, but of pious persons, who have lived in India, and endeavored to do the heathen good, as well as to live themselves, so that Christ might be formed in them the hope of glory. It is issued in numbers, and will make several volumes when completed. It is matter of congratulation, that now there is a Christian public in India, sufficiently numerous to sustain such an undertaking, when we reflect that only about half a century since, Dr. Thomas advertised in the Calcutta papers for a pious person, and could hardly find him. It is hoped this will be reprinted in America, for though some of the matter may not be new, much of it will be, and of an interesting character.

To show the truth of the last remark, an extract from the life of Mr. Catcart, a civilian, will be new to your readers, and show that the system of government in India, pondered to the superstitions of the deluded heathen, in more ways than one, even after the arrival of the writer of these notes in India. It also illustrates the Christian character, and is worthy the imitation of all who now govern India.—And we may add, as another has done, "would that the same high minded conscientiousness were more common." But to the extract.

Mr. Catcart remained at Dharwar till the middle of 1832, when being promoted, he proceeded to the station he had been appointed. Shortly after his arrival there, he received an order to expend fifty rupees in each of the three Talooks or districts under him for the invocation of rain! Rain had been much required, the first crops having been almost all lost in consequence of the deficiency. Mr. Catcart called the Talook servants to give a report of what was "usually done on such occasions. They stated, that some Brahmins were to engage in prayer to one of their gods for ten or twelve days, standing up to their neck in water; that others were to be employed to avert the anger of certain planets, and some propitiate other gods, the whole to be fed at the expense of Government, to be superintended by Government servants, and to be in every respect, on the part of Government, seeking for the attainment of its revenue by these means. Hearing this, Mr. Catcart says, 'I could not order it. It does seem to me most gratuitous to engage in such an open violation of the laws of God; while the money belonging to Pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery, while no obstruction is offered to natives in worshipping what they choose, it seems sinning without a cause, when thus we uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required; well may we rather look for the withholding of the rain we seek.—How long suffering is God, in ever again grating rain after such idolatry and worshipping of gods, to whom the subsequent goodness of the Lord will be attributed!'

Mr. Catcart, having these conscientious views, wrote privately to the Collector, that he could not issue such orders. The Collector, therefore, issued them himself. There are enrolled on the books of the Free Church Institution, in Calcutta, 1,300 youth, and the average attendance at School, daily, is 920; and including the branch schools at Culva, Chinsurah and Banbera, more than 2,000 Hindoo youth are receiving a good education based on Christian principles.

The twenty-seventh anniversary of the Calcutta Christian Tract and Book Society was recently held, and from the report we learn, that 6,350 rupees were received the past year; 80,000 tracts had been put in circulation, and it was designed to print the present year 128,000. The debt of the Society had been liquidated, and it was hoped at least 10,000 rupees would be raised the coming year.

The twenty-eighth annual meeting of

the Calcutta Bible Association was held in December, 1849. As encouragements to the further spread of the Scriptures, one of the speakers stated that there were now in Calcutta more than 3,000 youths under Christian instruction; that the anti-Christian schools were dying out, and the object of those non-Christian, is defeated by the children themselves who earnestly importune for the Scriptures. Another speaker spoke of the superstitious observances of the natives, and remarked that he had seen a tank consecrated, by a cow being drawn across it. He cautioned against supposing that the light of Calcutta illuminated the darkness of Mofussil.

The Missionary Theme.

We fear it is a prevailing notion among a large class of religious professors, that the missionary subject is almost exhausted; that the market, so to speak, has been overdone, and articles of missionary information are consequently becoming heavy and unsaleable; that, like a worn out garment, this once favorite theme is thin and threadbare, and ought to be replaced by new subjects of more popular and interesting character. Whether this statement ever has been actually made or not, it is clear that many persons act as if they thought so, and take less interest than they did in the Missionary cause and in our various proceedings and publications. It will not, we trust, be difficult to show that this growing indifference arises from a defective state of mind—from want of information rather than from its excess.—Religious taste, if not deeply rooted in spiritual experience, is soon palled by sameness, and demands something new; so that those details which, when first heard, thrilled through our nerves, and roused us into active exertion with telling effect, seemed scarcely to produce any sensible impression, when they had become familiar to our ears. The fault, we maintain, does not lie in the subject itself, or the meagreness of the information to be communicated, but in the hearers themselves, who have no heart for it, just because they are insufficiently acquainted with it. There is, it may be, an endless store of glowing interest hid in the missionary field, if we had but intellectual power to draw it forth, and spiritual understanding to appreciate its value.

The former is to be acquired, in a great measure, by practice and prayer. The latter, if it is true, cannot be secured by mere information. God alone can reach the heart of the worldly professor, and wean him from his idols; but it is something to have furnished an answer to his excuses for inattention and lukewarmness; something, also, to have set the true state of the case before him, and challenge him, in God's name, to examine his own heart, and see whether under the pretence of a more rational piety, he has not "left his first love" to Christ, retaining only "a name of life," while in truth spiritually "dead."

We cannot believe that the mine of missionary interest is exhausted and empty. Consider its unlimited extent. The whole world is the field of missionary operations; the world with all its varying tribes and tongues—its strange scenes, and stranger inhabitants—its idolatry and superstitions—its ignorance and falsehood. All these add to the interest of the work, and give variety and coloring to its illustration.

It is true that the Missionary subject has little or nothing to do with many of these things. The thoughts and observations of the mere traveller and voyager, the naturalist or the geologist, run wide apart from those of the simple, single-hearted, devoted missionary. Yet, even these smaller features of God's works, and men's ways, serve as pictures to throw light upon the missionary page and tend to conciliate attention from the thoughtless and unawakened mind.

But apart from all this, what can be more interesting to a spiritual mind than the conversion of the unevangelized tribes of man; and that, not all at once, or in one way but progressively, and by different means? For although the great instrument—the gospel of Christ—is one and the same, the mode of its operation and the modifying circumstances are continually varying, and presenting new combinations in the work of conversion; and thus draw out different spiritual features into more striking prominence, and form new and beautiful varieties of Christian character.—Church Miss. Intelligencer.

Romanism in Iowa.—The way to meet it.—A correspondent of the New York Observer, speaking of the fact that the monks of La Trappe have a monastery at Dubuque, and a thousand acres of land within eight miles of the city, and that there is in that neighborhood the usual attendant of a monastery, a convent of the Sisters of Charity, proceeds to remark:—"The Romanists have lost their relative influence here, although they are numerous. One revival of religion does more for Protestantism, than a cathedral thus costs \$50,000 can do for Popery."

TERMS.

The terms of our paper will henceforth stand as during the last year.

A single subscriber \$3 00.
Any present subscriber forwarding an additional new name and \$5 00 in advance, shall have two copies for one year.

Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.
Those who subscribed during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

Observe, that our terms are all and always in advance.
Those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.

THE NAME.—We received a letter a few days since from some brother at Demopolis, enclosing five dollars with the name of a new subscriber, (Geo. W. McAuley,) but omitting his own name. Will he now favor us with that in order that due credits may be given.

A BAPTIST.—We have received a communication from A Baptist explanatory of the objectionable portions of his previous series in our paper; but as we have already saved him the necessity of that, and as our paper is absolutely and finally closed against all articles on that question in future, we must decline its publication.

A PROTRACTED MEETING will be held at Elin church, Montgomery county, commencing Saturday before the fifth Sabbath in September. Ministering brethren particularly and affectionately invited to attend.

WESTERN BAPTIST REVIEW.—The publication of this work has been resumed, the first two numbers of which have been sent us. They are able and interesting, and fully sustain the reputation of the Editor, Rev. John L. Waller, as an intelligent, discriminating and racy writer.

The contents of the last No. are, 1. The Baptism of Believers, proved by Pede-baptism; 2. John Wickliffe; 3. Rev. Tho's. P. Dudley on the Christian Warfare; 4. Relics; 5. The Last Fifty Years; 6. The Bible Translated. The first and fifth of these articles possess superior merit; the third is the production of a young hand, which with more experience will do good execution; the sixth wants tempering. On the New Translation, our brother seems to take just that side which most needs his strength to support it. Well, that is clever and kind.

We recommend the Review to all who want an able and interesting monthly, full of life, full of fire, full of zeal for the truth. It is published at Louisville, Ky., at \$2 00 per annum.

INTERESTING MEETINGS.—We are indebted to our Rev. Bro. B. Hodges of Mississippi, for information of good meetings at Macon and at Louisville of that State. At the former place the church received an accession of sixteen members—11 by baptism, 3 by letter, and 2 restored; at the latter place there was an addition of 5 by baptism.

Thanks to brother H., that he did not forget our interest in the midst of his joys. Wish every pastor would do likewise.

HERNANDO, FEMALE COLLEGE.—A correspondent to the Yazoo City Whig says, the Baptists of this county, (D. Soto, Miss.) are erecting a Female College at Hernando; which it is supposed will be adopted as a State Institution by the Convention, and from all appearances, the institution bids fair, to rank with any in the land. Hernando promises, when this school goes into operation, to become one of the most desirable residences in the South. The building of the female college is to be one of the most convenient edifices in the State for such a purpose.

We learn from the same authority, that this College will go into operation under the supervision of our Rev. brother W. Carey Crane, whose talents eminently qualify him for the honorable position.

PULPIT EDITION OF THE PSALMIST.—We are pleased to learn that the publishers of this popular Collection of Hymns, now generally used throughout the American Baptist Churches, have in press, and will publish in a few weeks a 12mo edition, on large and beautiful type, for the use of the pulpit and persons of advanced age, who desire a larger and more distinct type than the 18mo, now size, heretofore published. The Scripture, and other indexes, of this edition, will also be considerably enlarged, in order to facilitate the selection of hymns for any particular subject.—*Com.*

DEATH OF NEANDER.—Neander, the celebrated historian, is no more. He died at Berlin, the place of his residence, on Monday, July 16th, in his 63d year, after an illness of one week. Few men have lived or died in the present century who filled so large a place in the public esteem as Neander. He was of Jewish parentage, born at Göttingen, in Germany, on the 16th of January, 1759, educated at the Gymnasium in Hamburg, converted to Christianity in his 17th year, studied theology at Halle, made private tutor at Heidelberg in 1811, chosen Professor of Theology in the University of Berlin 1813, which office he filled without interruption 37 years, until within a week of his death. He was probably the best historian of the age; nor was he less esteemed for his Christian virtues and social qualities than for his profound learning. His uniform piety and his extensive benevolence made him the delight of every circle, as his erudition rendered him the pride of the University and the city of his residence. His last words were, "I am weary—I must sleep. Good night."

Restitution.

By restitution, in this place, is intended a full reparation of damages to our fellow-men, whether those damages relate to their person, their reputation or their estate; and the position we assert is, that such reparation should be demanded in every case of application for church membership. Because,

1. **The Bible demands it as a moral duty.**—Thus "the Lord spake unto Moses, saying, Speak unto the children of Israel, when a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin, which they have done, and he shall recompense his trespass with the principal part thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if a man have no kin-man to recompense the trespass unto, let the trespass be recompensed unto the Lord," &c. Num. 5: 7, 8. See also Ex. 23: 3-12.

The learned and pious Dr. Scott, remarking on this passage, says: "This law conclusively shows the necessity of restitution in some form or other, where actual poverty does not hinder—either to the injured person, to his relations, to the poor, or to pious uses;" and most clearly, any mode of interpretation by which the moral duty of such restitution can be evaded, will also show that no trespass is committed in the case.

2. **It is indispensable to divine forgiveness.**—He who supposes himself divinely pardoned of a wrong done to a fellow-man without restitution is deceived. If the Deity were supposed to forgive an offence under such circumstances, it would be at the expense of the just rights of one of his creatures. For example, if A have defrauded B of one thousand dollars, or if he have defamed C, thus taking away his good name—of greater value than all wealth; the divine regard for that which is justly the right of B or C could not allow him as a righteous and merciful Parent to receive A into his favor or fellowship so long as he retained the defrauded possession or refused to restore the damage done to the interest of his brother. Such an act were even repugnant to the moral sense of good men; but, how much more to the purity of God! "No man," says a distinguished author, "should expect mercy at the hand of God, who refuses to make restitution when he has it in his power. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbor amends for the injury he may have done him. The mercy of God, through the blood of the cross, can alone pardon his guilt; but no dishonest man can expect this, and he is a dishonest man who without consent holds the property or reputation of another in his hands."

3. **There can be no genuine repentance without restitution.**—What is repentance? It is a sorrowful recognition of past crimes, such as leads to their full, free and honest confession, and to their utter and final abandonment; and this, not more of sins against God than sins against our fellow-men. But how can he be said to sorrow on account of a sin which he still cherishes, or to forsake crime which he virtually repeats every hour? What does it avail to say to one whom our fraudulence has impoverished, or our perversion, falsehood or passion has more than impoverished, "we are sorry," while we persist in the crimes under which he groans, and refuse to put forth the tip of the finger, to remove the evil he suffers? Such evidently was not the view of repentance entertained by Zacharias. As he repented of his unlawful and unrighteous gains, he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold." Even Judas, the despicable Judas, better understood the nature of true repentance. As he wept on account of having betrayed the Lord, "he brought again the thirty pieces of silver—the price of that blood—and cast it at the feet of the chief priests, saying, I have betrayed the innocent blood." Why, indeed, did the son of God so imperiously demand that "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift, if any profession of penitence could be accepted in the absence of full satisfaction to an aggrieved and injured person? No; we repeat it, that man has mistaken his true character, who fancies himself a Christian while he has wealth yet in possession which he knows to have been acquired by chicanery and artifice, by false representation and overreaching. He has mistaken the emotions of his heart, if he guesses that his raptures arise from the light of the divine countenance beaming on his soul, while yet he is living in treachery and fraud; if he dreams that he has ever truly repented of his sins while yet they cling to the skirts of his garments.

Say not, my reader, that there are difficulties in the way of this duty—that, in some cases, it were hard to say how much should be restored; that it were harder, in others, to find the proper person to whom it should be rendered; and that, in many, it were harder still to get men to do it. All this may be true, and doubtless is; but were it not better not to receive men into the church at all than to have those who are destitute of vital goodness? It is feared much harm has been already done to the Christian cause by relaxing the claims of the Bible on those who profess to be governed by its precepts. The tendency of the times has seemed to be towards a compromising, latitudinarian construction of many of the most stringent regulations of the Scriptures, reducing the standard of practical godliness, and making it quite convenient to a respectable church member without any material change of life and character. Is it generally understood that those precepts which relate to forbearance and the forgiveness of insults were intended to restrain retaliation and the aven-

ing of one's self? Or that those respecting benevolence, were designed to secure a due provision for the poor and the destitute of every community? So, we fear, it is not sufficiently considered that those injunctions against covetousness, were intended to put us on our guard of all improper measures in the acquisition of wealth; and when we are disposed to think of the difficulty of bringing men to do right, then let us remember how much more difficult it will be for them to enter the kingdom of heaven, with their hearts and their hands stained with the dishonesty and wrong, with the fraud and slander, in which they may be lulled to quiet by the action of the church.

Mississippi Correspondence.

Protracted Meeting—Church Organized—Great Desolation—The Crochets.

Dear Bro. Chubbis:—I have just returned home from attending a protracted meeting in Harrison county, on the Beloxi river, fifteen miles from the Gulf coast. This neighborhood has hitherto been exceedingly destitute of the means of grace, having only an occasional sermon by a passing minister. Our meeting commenced on Saturday before the second Sabbath in August and continued several days, in which I had the assistance of brother Longa, licentiate, and a part of the time, of brother Rickhow, of the Presbyterian church. Our congregations were good throughout, and the people seemed quite attentive. The meeting resulted in the formation of a church of 7 members—four males and three females. Of this little number two are licensed preachers—one formerly a Methodist preacher, a young man of considerable promise; and it is hoped the time is not far distant when this small one shall begin to make its influence widely felt for good.

The field here is large and the laborers are few. I am, at present, the only Baptist minister within a space of some four or five counties, whose whole time is devoted to the work, nor do I know when it will be otherwise. Off from the coast, the population of this country is very sparse, and but little inducement for it ever to become more densely settled, as the lands are thin and unproductive. Here and there, scattered over this wilderness may be found a pious Baptist, and in a few places there are a sufficient number to form churches; but they seem too unsteady to justify any such attempt. In fact, the whole population appears to be floating and unsteady, so that no calculation could be placed on the permanency of any church organization that might be formed. With all the people are generally poor, many very poor—literally unable to support the gospel among themselves to any considerable extent; and therefore if the bread of life is ever enjoyed among them, it must be at the expense of the missionary Boards of our denomination.

We have, my brother, been looking abroad, among other tribes of our race, to find heathen; but lo! they are at our doors. I find many who tell me they have not heard a gospel sermon in years—some say eight or ten years. A short time since, my attention during preaching was particularly drawn to an elderly man in the congregation who wept incessantly. After service I had a private interview with him, when he informed me that both he and some other members of his family were professors of religion; but said he, "the frosts of several winters have fallen on my head since I had the pleasure of hearing Christ preached before, and I could not refrain from weeping with joy that I have lived to have that privilege once again. O! I have become lean in religion; but I love Jesus, and desire that his name should be preached to all the world."

Immediately on the coast, the large proportion of the population are Crochets—French and Spaniards; and for the most part they are almost stupidly ignorant and debased. But few of them speak our language, or manifest any desire that their condition in life should be improved. I have but little hope of benefiting these much; but I could most devoutly wish to do something to give the word of the gospel to those who are perishing for lack of it, and who desire to hear. May he who said to Peter, "Feed my lambs," himself be merciful to the destitute and the needy.

Yours in Christ,

P. P. BOWEN.

Missionary Report.

REV. N. T. BYARS, Navarro county, Texas, writes: My commission came to hand on the 19th of April, just as I was despairing of being able to keep up my charges in this country; but as I had held on to that period, I immediately took courage and went forward.

The 1st day of the month, (April) found me engaged, with brethren R. E. B. Baylor and H. P. Mays, in a protracted meeting at Corsicana, which was attended with deep interest, as you will learn in the report of brother Mays—the pastor of the church. From thence I returned to my charge at home, where on the 6th I received two members into fellowship.

On the 4th Sabbath in June brother Mays and myself organized a church of 9 members in Limestone county. The meeting at this place was continued several days, during which time I baptized four willing converts, and left many others anxiously inquiring the way to Zion.

My two churches, Society Hill and Providence, appear to be in a healthy condition, with some prospects of better times ahead. During the past quarter I have received two by letter at the former place, and five at the latter. I also preach once a month at Taos—better known as Porter's Bluff, on the Trinity river—where I uniformly have good congregations, but as yet no church organized.

I could organize several good Sabbath Schools within the sphere of my labors, if I had had books. Without suitable books, it is impossible to interest teachers or children long at a time. And here, I do think it would result in a general good, if I had standard denominational works for distribution. Can't I get them?

During the past quarter I have travelled 951 miles; preached 32 sermons; made 15 pastoral visits; delivered 4 lectures; baptized 4 persons; and received 7 others by letter.

Texas Correspondence.

We regret that the illness of brother L. A. D. should have so long interrupted his correspondence to our columns. His last communication was dated at Houston. From thence he went westwardly, and has below given us an interesting account of the country, considered in its adaptation to farming interests. He says:

"Leaving Houston, I now proceeded in rather a south-westerly direction, through a prairie of some twenty miles in length, to the vicinity of Oyster Creek.

The country over which I have passed, resembles, in many respects, that lying to the east of the Bayou; there being, possibly, a slight difference in their elevation. In these prairies the roads become extremely bad after heavy falls of rain, particularly in the business season, and are not unfrequently rendered almost, if not quite impassable. But little of the land, either, is in a state of cultivation; owing, principally, to the fact that large supplies of a better quality are near at hand. True, one will see an occasional dwelling and its occupants seem to be doing well, especially if they keep public house; but, as a general thing a person may traverse these plains for miles, and nought appears to relieve the dull monotony of the view, save, perhaps, a "motto" of scrubby post-oaks, or a far off pine. Here and there, too, are herds of grazing cattle, and various droves of wary deer, which will, at times, stand and gaze at the traveller while he pursues his lonely journey, as if they considered him intruding upon their domain.

Oyster Creek is a small stream lying a few miles east of the Brazos river, and running parallel with it, empties also into the Gulf of Mexico. As good land can be found here, it is said, as any in Texas. To prove this it is only necessary to state that each hand is expected to clear sufficient in the course of the year to purchase another. Several of whom, I have heard, did this last season. The soil is better adapted to the cultivation of sugar, though cotton produces remarkably well, as also, do cane and potatoes, but with less profit.

I crossed the Brazos at Richmond, a neat town of some size, containing the Court House of Fort Bend county. Lands on this stream are equal, if they do not surpass any around them, and preserves their quality as you ascend the river. A portion of the bottom, it is true, is subject to overflow, though seldom; the better parts very seldom, neither do they suffer for the want of rain. This valley is bound to be thickly settled, for produce can easily be sent to market, as steamboats navigate the river nearly the whole year.

But to proceed, although the weather was exceedingly warm and the flies very troublesome, as we crossed another prairie or two, of some twelve or fifteen miles in extent each, we trudged on toward the Colorado, meeting with nothing worthy of note until we reached the San Bernard. Along the banks of this stream plenty of good land is situated, being both rich and fertile,—and bodies of it extending down toward the mouth of the Gulf. Another interesting country now presented itself, however, being a prairie of a sandy nature, fit only for pasturage, except, perhaps, along the outskirts.

Near the Colorado river, some twelve miles above Wharton, the county seat of the county bearing the same name, I came to the Egypt settlement. Many of the persons who now reside here are old settlers, and as the land is very productive, some of them are successfully engaged in the culture of sugar cane. Still cotton, corn, oats, potatoes, &c., yield a plentiful harvest.

Now wending my way down the river, I arrived in a short time at Wharton, a newly built town, and, therefore, of but few inhabitants. About this place there is much fine land, both on the river, Old Caney, and Peach creek, and all of the productions usual to that climate can be raised in the greatest abundance. Old Caney in particular deserves special notice, as no soil in the world can exceed it for either richness or depth. Its average depth is not less than twenty feet, and there it can be procured in as large quantities together as wanted. Sugar would appear to be the staple product, and most of the planters near are now engaging in that business. While here, we visited the plantation of Col. A. C. Horton, some two miles from town, and we were truly delighted. Everything about presented a fine appearance; the utmost regularity and order was observed in laying it off, and the situation is as beautiful as any one could wish. In fact, it is almost universally admitted to be one of the prettiest places in Texas. A splendid view of the premises and surrounding country can be taken from the top of the elegant sugar house.

Finding it inconvenient to cross the Colorado, we concluded to go up the country. Nothing of interest transpired until we approached Columbus, the county seat of Colorado county, near which place we saw some handsome farms. Indeed after travelling over so much prairie, it was quite a change to get among hills once more. Nature seems to have formed some portions of this country expressly for farms,—the bottom lands to cultivate, the adjoining hills for building purposes. Some of these sites are beautiful.—We did not go to Columbus, therefore, are unable to say much of the place.

Lagrange, the county seat of Fayette, is really a pretty town, containing some fifteen stores, two hotels and the court house. Considerable business is done here, and as the country settles, it will necessarily increase, especially when the raft is removed out of the river that they may have navigation. Preparations are now being made to that effect, and they hope soon to have the design accomplished. Around this place is to be found land to suit almost any person wishing to purchase, and it can be obtained at moderate rates.

Through the whole of the country over which I passed, there is to be found but one Baptist

Church, and that is a very weak one. It is located at Wharton and is supplied once a month by the Rev. N. Hill, of Matagorda. As yet they are unable to erect a house of worship, however, and the first meeting house to which I came was some twenty miles from Lagrange. Notwithstanding, there are many Baptists scattered over this vast Territory, who still "contend for the faith which was once delivered to the saints."—Between the Brazos and Colorado, below Washington county, I know of but two Baptist ministers, who are engaged in preaching the Gospel, viz., brethren Chandler and Hill, the former in Fayette, the latter in Matagorda county. Great is the destitution, but the "laborers are few." Will not the "Lord send more laborers into this vineyard?" In my next I shall have to tell you of our cause, which is growing in strength from day to day, in this part of the State.

In haste, yours &c.,

L. A. D.

Washington Co., Texas.

Alabama Correspondence.

Dear Bro. Chubbis:

Brethren Dodson, Adams and myself have just closed a meeting in North Port, which lasted some ten days, and, as we have reason to believe, resulted in great good. You readers will remember that North Port is on the opposite side of the river from Tuscaloosa. It contains from 300 to 500 inhabitants, and at present is increasing in importance much more rapidly than Tuscaloosa. There is more cotton shipped from this place than from Tuscaloosa, and with the exception of the town trade, there are nearly as many goods sold in the former as in the latter. Some ten years ago there was a flourishing church in North Port, but owing to difficulties it had dwindled away almost to nothing. Many will remember that James R. Smith (for some time pastor of this church) was deposed from the ministry by this church, and excluded from its fellowship. This occurred in the fall or winter of 1843. After his exclusion, he commenced retailing spiritual liquors, and report adds, that he, perhaps, drank more than any of his customers. In '48 or '49 he made application to the church to be restored to her fellowship, and by the advice of a committee called from other churches he was restored. Shortly after this he made application to be restored to the ministry also. A presbytery was called for this purpose, who agreed that it was inexpedient to restore him. But a little time however elapsed when the church, having received two petitions from the neighborhood of said J. R. Smith, requesting his restoration, restored him to the full functions of a regular Baptist minister. This created quite a sensation among the brethren, and an almost universal dissatisfaction. There was but one minister in the entire Association, who would recognize him as a minister, and steps were being taken to deal with this church for her inconsistent course.

The brethren above named and myself, believing that this difficulty had contributed in no small degree to the down fall of the church; believing also that this difficulty must be removed before we could reasonably expect a blessing, directed our first and chief attention to its amicable adjustment.

We finally got the church into measures, which resulted in said James R. Smith coming forward and resigning his preaching authority to the church.

This difficulty removed we determined to hold a protracted meeting. Accordingly we commenced on Friday night, before the second Sabbath of this inst. Prospects appeared rather gloomy for several days; but finally we saw evident signs of the Spirit's presence. Christians were revived, backsliders reclaimed, mourners were converted, and sinners were convicted. Thirty-three were added to the church; 15 by experience, and 18 by letter. On last Sabbath evening it was my unspeakable privilege to lead 17 willing converts down into the water, and there bury them with Christ in baptism.

It was a most interesting scene. A very large crowd were assembled on the bank while these young converts, with joyful hearts and elastic steps, followed the foot-steps of their Lord and Master. Two young ladies, who were orphans, shouted the praise of God aloud as they came up out of the water.

Many more I have no doubt will come in as the result of this meeting. We closed on Sabbath night with about twenty mourners and a crowded house.

You, and the most of your readers have, perhaps, learned the results of the meeting which I held in Tuscaloosa some time since. I will therefore, just say that, at that meeting, I baptized 12 into the fellowship of the church. The prospects of our cause in this place, we think, are brightening, and we hope and believe, that there are better times for us in future.

Yours in the bonds of the gospel,

AZOR VANHOOSE.

Tuscaloosa, August 20, 1850.

P. S.—A discrepancy will be observed between the numbers received by experience 15; and the number baptized 17. The additional number was baptized into the Tuscaloosa church.

REV. T. W. TOWNE, recently Missionary of the Southern Board to China, has received and accepted a call to become Pastor of the Baptist church at Raleigh, N. C.

RAILROADS AND CHURCHES.—The Supreme Court of the third judicial district of N. York has decided that action in the case lies against a railroad company in favor of a church corporation for a nuisance, in running cars and engines, ringing bells, blowing off steam, and making other noises in the neighborhood of a church or meeting house, on the Sabbath and during public worship, which so annoy and molest the congregation worshipping there, and greatly to depreciate the value of the house, and render it unfit for a place of public worship.—*Ex.*

Egypt and the Bible.

BY REV. W. CAREY CRANE.

The Monuments of Egypt or Egypt, a witness for the Bible, by Francis L. Hawks, D. D. LL. D., with notes of a Voyage up the Nile by an American—New York, Geo. P. Putnam, 156 Broadway; London, John Murray, 1850.

During every period of the Christian dispensation, has Egypt, the land of magic, superstition, arts, science, revelation, light and darkness, been the battle ground of contestants of divine truth. It has been assumed by infidel *Saracens*, that if the Mosaic account of the Abrahamic history, and the pilgrimage of Jacob and his posterity, together with the miracles and attendant circumstances, attendant upon their departure from the land of Egypt, could be successfully refuted, the whole superstructure of Christianity must totter and fall to the ground. The present manners, customs, character, natural agencies, and features of the country and nation of Egypt, are all arrayed against the supposed ancient appearances, as alluded to in the Bible. Hence, it has been of great importance, in the minds of the defenders of Christianity, to show the truthfulness and entire consistency of the Mosaic narrative; and consequently numerous works have appeared, developing Egyptian antiquities, among which are conspicuous, before the world of letters, the productions of Champollion C. Jeune, Champollion Figeac, Rosellini, Young, Spinetto, Lepsius, Wilkinson, Birch, Osborn, Bunsen, Kitta, Hengstenberg, the "Description of the French Savans and Dr. Hawks' work, which is the basis of this article." These works have well nigh exhausted the subject, and no longer are demotic, hieratic or hieroglyphical writings, a problem or enigma.

The temples of Esneh and Dendera, the pyramids, and the statue of Memnon, the Sphinx, and Thebes with her hundred gates, all shed light of greater or less effulgence upon Christian revelation. "The Bible, Homer, Philosophy, the Sciences, Greece, Rome, Christianity, the Monks, Islamism, the Crusades, the French Revolution, almost every thing great in this world's history seems to converge into the pathway of him who traverses this memorable country! Abraham, Sesostris, Moses, Helen, Agassius, Alexander, Pompey, Caesar, Cleopatra, Aristarchus, Plotinus, Pacomus, Origen, Athanasius, Saladin, St. Louis, Napoleon! What names! What contrasts! * * * A country made to occupy eternally the world. Egypt appears at the very origin of the traditions of Judea and Greece. Moses issues from her; Plato, Pythagoras, Lycurgus, Solon, Herodotus, Strabo and Tacitus enter into her bosom to be initiated in her Sciences, religion and laws."

Not content with assailing all the points of the Israelitish history involved in the Egyptian dynasty, at least one ancient infidel, *Celsus*, strove to prove in his controversy with *Origen*, that Christ performed not a single miracle, but having learned the arts of legerdemain while he sojourned with his reputed parents in Egypt, at the time they were compelled to flight by the tyrant Herod, he palmed off for miracles upon the inhabitants of Palestine, the tricks of the Egyptian Magi. Thus has it ever been, the world's science has been placed in hostile attitude towards the Science of Divine truth. It is pleasant therefore to investigate such a field, so full of the treasures of knowledge and wisdom, and to know that Manetho and Diodorus Siculus, and Herodotus, Strabo and Quatremere, in arriving at just views of the greatest truths. The proper reading of the Hieroglyphics, has been the key to resolve a mystery and establish the harmony between Egypt and the Bible. *Warburton*, the author of the "Divine Legation of Moses," was led from an attentive perusal of what had been said by Clement of Alexandria, and Porphyry, to conclude that "hieroglyphics were a real written language, applicable to the purposes of history and common life, as well as those of religion and mythology." In order, however, to study Egyptian antiquities with success and profit an attentive translation of some ancient Egyptian inscription into a language known to modern scholars, was indispensable. Nothing else was wanting for successful archaeological research; and as if to supply the want, the *Rosetta Stone* providentially came forth from its grave to furnish what was needed. The consequences resulting from this important discovery, afford one of the most interesting developments of the progress of the human mind in its patient and laborious search for truth, in the midst of uncommon difficulties. By the aid of this stone the most recalcitrant hieroglyphic remains, appear to have meaning and instruction. It is well worth the study of the Biblical Scholar, to explore this great mine of historical lore. But not to detain attention longer, from more pertinent subjects of reflection, let us briefly review some of the remarkable facts in Scripture history, which are attested by Egyptian history, Monuments, pyramids and mummies, when properly interpreted all agree upon these prominent truths.

From the Pentateuch, we learn the main facts connected with the sojourn of Abraham in Egypt, to be, 1. That Egypt was then a powerful nation, rich and civilized. 2. Lower Egypt was then dry. 3. Its Kings were known by the name of Pharaoh. 4. Domestic servitude then existed there. 5. There was famine in Canaan and abundance in Egypt. 6. Sarah was fair and used no covering or veil over her face. 7. Pharaoh wished to place her in his harem. 8. There was no dislike of Abraham's pastoral occupation then manifested. 9. His gifts were sheep, oxen, he and she asses, men and maid servants, camels, gold and silver. 10. Abraham accepted these gifts. All these truths find confirmation in the Egyptian mine of antiquities. In the history of Joseph there are also points which receive strong support from the investigation of Egyptian antiquities. The following facts are clearly developed: 1. That Joseph was sold by his brethren to Arabian merchants, travelling with their spices to Egypt. 2. That the Ish-

