

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence. [DENNIS DYKOUS, Printer.]
A. W. CHAMBLISS, Editor and Proprietor. VOLUME II.] MARION, (PERRY COUNTY, ALABAMA,) OCTOBER 16, 1850. [NUMBER 33.]

Religious Miscellany.

Knowledge of the Truth.

Blessed is the man whom eternal truth teacheth, not by obscure figures and transient sounds, but by direct and full communication! The perceptions of our senses are narrow and dull, and our reasoning on those perceptions frequently misleads us. To what purpose are our keenest disputations on hidden and obscure objects, for our ignorance of which we shall not be brought into judgment at the great day of universal retribution? How extravagant the folly, to neglect the study of the "one thing needful," and wholly devote our time and faculties to that which is not only vainly curious, but sinful dangerous as the state of "those that have eyes and see not."

What have redeemed souls to do with the distinctions and subtleties of logical divinity? He whom the eternal Word condescendeth to teach, is disengaged at once from the labyrinth of human opinions. For "of one word are all things," and all things without voice or language speak Him alone. He is that divine principle which speaketh in our hearts; and, without which, there can be neither just apprehension, nor rectitude of judgment. Now, He to whom all things are but this one; who comprehendeth all things in his will and belongeth all things in his light; hath "his heart fixed," and abideth in the peace of God. O God, who art the truth, make me one with thee in everlasting love! I am often weary of reading, and weary of hearing; in thee alone is the sum of my desire! Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak unto my soul!

The more a man is devoted to internal exercises, and advanced in singleness and simplicity of heart, the more sublime and diffusive will be his knowledge. A spirit pure, simple, and constant, is not like Martha, "distracted and troubled with the multiplicity of its employments," however great because, being inwardly at rest, it seeketh not its own glory in what it does, but "doth all the glory of God," for there is no other cause of perplexity and disquiet, but an unsubdued will, and unmastered affections. A holy and spiritual mind, by reducing them to the rule and standard of his own mind, becomes the master of all his outward acts; he does not suffer himself to be led by them to the indulgence of inordinate affections that terminate in self, but subjects them to the indelible judgment of an illuminated and sanctified spirit.

No conflict is so severe as his who labors to subdue himself; but in this we must be continually engaged, if we would be strengthened in the inner man, and make real progress towards perfection. Indeed, the highest perfection we can attain in the present state, is alloyed with much imperfection; and our best knowledge is obscured by the shades of ignorance; "we see through a glass darkly," an humble knowledge of thyself, therefore, is a more certain way of leading thee to God, than the most profound investigations of science. Since, however, or a proper knowledge of the things that belong to the present life, is so far from being blameable considered in itself, that is good, and ordained of God; but purity of conscience, and holiness of life, must ever be preferred before it; and because men are more solicitous to learn much than to live well, they fall into error, and receive little or no benefit from their studies. But if the same diligence was exerted to eradicate vice and implant virtue, as is applied to the discussion of unprofitable questions, and the "vain strife of words," so much during wickedness would not be found among the common ranks of men, nor so much licentiousness disgrace those who are eminent for knowledge. Assuredly, in the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holy we have lived.

Tell me, where is now the splendor of those learned doctors and professors, whom, while the honors of literature were blooming around them, you so well knew, and so highly revered? Their emoluments and offices are possessed by others, who scarcely have them, in remembrance: the tongue of fame could speak of no name but theirs while they lived, and now it is utterly silent about them; so suddenly passeth away the glory of human attainments! Had these men been as solicitous to be holy as they were learned, their studies might have been blessed with that honor which cannot be sullied, and that happiness which cannot be interrupted. But many are wholly disappointed in their hopes both of honor and happiness, by seeking them in the pursuit of "science falsely so called," and not in the knowledge of themselves, and the life and service of God; and choosing rather to be great in the eyes of men, than meek and lowly in the sight of God, they become vain in their imaginations, and their memorial is written in the dust.

He is truly good who hath great charity; he is truly great, who is little in his

Consideration of Ourselves.

We ought to place but little confidence in ourselves, because the light we have is small. We are often insensible of our inward darkness; and are impelled by passion, which we mistake for zeal. We severely reprove little failings in our brethren, and pass over erroneous sins in ourselves; we quickly feel, and perpetually brood over, the sufferings that are brought on us by others, but have no thought of what others suffer from us. We should prefer to all other cares, the care of our own improvement; and if strictly watchful over our own conduct, will be silent about the conduct of others. But to the divine life of the spiritual man we will never attain, unless we can withdraw our attention from all persons, and the concerns of all, and fix it upon self.

Tell me, if thou canst, where thou hast been wandering, when thou art absent from thy own breast; and after thou hast run about, and taken a hasty view of the actions and affairs men, what advantage bringest thou home to thy neglected and forsaken self? He that desires peace of heart must cast irrelevant things behind him, and keep God and his own spirit in his view. As thy progress to perfection depends much upon thy freedom from the cares and pleasures of the world, it must be proportionably obstructed by whatever degree of value they have in thy affections. Abandon, therefore, all hope of consolation created things, not only as vain but dangerous; and esteem nothing truly honorable, pleasing great, and worthy of the desire of an immortal spirit, but God, and that which immediately tends to the improvement of thy state in him. The soul that loves God, despises all that is inferior to Him. It is God alone, the Infinite, and Eternal, who filleth all things, that is the life, light, and peace, of all blessed spirits.

Scriptural Illustrations.

ROMANS—Chap. viii. verse 26—Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

MR. C.—a pious gentleman lately deceased, was on a visit to an intimate friend, whose sister, a pious lady, was lying on her death-bed. Religion together with the means of promoting its growth in the heart, formed the subject of conversation. Mr. C.—having taken occasion to recommend the duty of family worship, his friend remarked, that he was sensible of the importance of the duty; but having hitherto been a stranger to the practice of it, he felt a difficulty in commencing it; that, however, if Mr. C.—would assist him in getting over that difficulty by giving the duty a beginning, he would afterwards endeavor to continue the practice of it. To such a mind as Mr. C.'s this proposal was embarrassing. If he complied with it, he had no resource but to undertake the duty without the customary help of a prayer-book; and from this his modesty revolted. If he declined it, he had reason to apprehend that his declining it might operate unfavorably on his friend's establishment and growth in grace. The possibility of such a result he could not suffer to be hazarded. In the option of difficulties, the benevolent desires of usefulness prevailed. The family was convened at the hour of prayer; and their family worship. At first he was somewhat agitated and his voice began to falter. But his mind soon recovered its tone, and the solemn duty was performed with ease and propriety. The success which attended this first attempt, encouraged him to lay his formulary aside; and experience soon taught him, that when the spirit of devotion in spirit prevails, the feeling which it excites.

CORINTHIANS—Cap. viii. ver. 3.—But if any man love God, the same is known of him.

An aged Christian in great distress of mind, was once complaining to a friend of his miserable condition; and among other things, said, "that which troubles me most is, that God will be dishonored by my fall." His friend hastily caught at this, and used it for the purpose of comforting him:—"Art thou careful of the honor of God? and dost thou think that God hath no care of thee and of thy salvation? A soul forsaken of God cares not what becomes of the honor of God; therefore be of good cheer; if God's heart were not toward thee, thine would not be towards God, or toward the remembrance of his name."

Chap. viii. verse 13.—wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

"A chief of Hualtine once asked me," says Mr. Ellis, missionary to the South Sea Islands, "whether it would be right, supposing he were walking in his garden on that day, (the Sabbath,) and saw ripe

plantains hanging from the trees that grew by the side of the path, to gather and eat them; I answered, that I thought that it would not be wrong. 'I felt inclined to do so,' said he, 'last Sabbath, when walking in my garden, but on reflecting that I had other fruit ready plucked and prepared, I hesitated, not because I believed that it would be in itself sinful, but lest my attendants should notice it, and do so too, and it should be a general practice with the people to go to their gardens, and gather fruit to eat on the Sabbath, which would be very unfavorable to the proper observance of that sacred day.'

Chap. ix. verse 27.—But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be cast away.

The Rev. Mr. S., an eminent divine of the church of England, happened to dine with several other clergymen, in the house of a pious gentleman. After dinner, the conversation turned on the prevailing faults of serious Christians. Mr. S. said, that one of the most obvious sins which those of them who are wealthy, are apt to indulge in, is the keeping too good tables; that various courses, expensive removes, and luxurious dishes, savored too much of the world, had a tendency to draw away the heart from God, to cherish the desires of the carnal mind, and to make people fond of what is unworthy of a man's attention, good eating; and then, in his plain blunt way, he added, "I cannot help saying, that the dinner we had to-day, was not quite agreeable to my ideas of christian simplicity." The hint was taken and though Mr. S. repeatedly afterwards dined in the same house, he never once had occasion to repeat his remark.

The First Family Prayer.

A gentleman with whom I am personally acquainted, for many years cast off fear, and restrained prayer. He had no love for religion, nor respect for the Christian profession. He married a lady who was a professed Christian; but they agreed on the subject of religion to disagree. After some years he became a hopeful convert of the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar, and gather his household around it, morning and evening. It was a solemn occasion: the husband, once stout-hearted and rebellious, but now penitent and subdued; the wife, weeping for joy at the mercy of God, which had visited her house, and at the answer which at length had been given to prayer long continued; and the children wondering at the strange sight. All were together. As the husband and father took in his hand the book of God, to be the minister of his own house, he turned to his wife, and said:

"I cannot begin this solemn service, and erect an altar here, without first acknowledging, how much I am indebted to you, as instrumental, in the hands of the God, of my conversion. On the day of my marriage, I had no confidence in the truths of God. I said, my wife professes to be a Christian; I will see, in her conduct, what religion is: I will know if there is any reality in Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been placed. I have seen you in moments of joy and grief; in your relations to the family and the church; in those hours of relaxation in which the mind is untroubled; in those seasons of communion with your Saviour, when with a firm voice and fervent spirit you have prayed for my salvation, and when you knew not that my ear heard your petition, I have seen your joy, as you have placed the newborn babe to your bosom; and I have witnessed your anguish as you have laid that babe in the cold and silent grave. I became satisfied that your religion was real, that you were actuated by a principle that I did not possess; that you were sustained by a power to which I was a stranger. To your holy walk, consistent life, and godly conversation, I owe my conversion."

Tears of gratitude checked his utterance; his wife no longer able to control her feelings, burst into loud sobs and cries: the children blended their small voices with those of their parents, all fell upon their knees, and erected thus their first family altar.—Rev. M. H. Smith.

A NOBLE SPIRIT.—At the late commencement of Franklin College, Indiana, an effort was made to raise money to save the College. "Father Tisdale," says the Journal and Messenger, "rose and spoke of the goodness of God—said he had been trying to preach the Gospel for fifty years. When he commenced he could not read a chapter in the Bible—felt keenly the want of and the value of an education. 'Why not trust God, brethren?' said he. Enumerating his small possessions, he said, 'leave me one horse, saddle and bridle, one bed, and some furniture, and you may take all the rest, with the land, to save the College!' This announced with uplifted hands, with his

breaking, piercing tones and quivering frame, sent a thrill through every heart. The effect was sublime."—Watchman of the Prairies.

From the Pulpit Reporter.

Christians Instrumental in Saving Souls.

James v. 20.—"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

The work of converting sinners, great as it is, is intrusted to human instrumentality. Christians exert an important agency in the salvation of souls. No one believes that they can make an atonement for sin or renew the heart: this is the work of God; but they can do much, under the economy of grace, toward bringing the human mind under the influence of Divine truth and the power of the Holy Spirit.

1. In what way may Christians be instrumental in the conversion of souls?

1. By their prayers.
2. By their example.
3. By private instructions and admonitions.
4. By benevolent contributions.
5. By public exhortations.
6. This is a most desirable work.

1. It is co-operating with God and angels.

2. It is putting forth the highest efforts of benevolence.

3. It is exerting the most extensive and lasting influence.

III. What is accomplished by this instrumentality?

1. It procures for immortal souls a dispensation from a multitude of sins.
2. It saves them from the second death.

APPLICATION.

1. What are Christians doing for the salvation of their fellow men?
2. What are sinners for their own doing salvation?

The Closet.

We do not need to enter the closet to find the Lord. He is ever near to us. But we enter it in order to escape from distractions, and in order to regain those associations, and, it may be, to surround ourselves with those mementoes, which we formerly found helpful to our prayers. One who has great powers of abstraction may take refuge from surrounding bustle in the depths of his own spirit, and pass along a crowded street in the perpetual hermitage of his own self-seclusion, undisturbed and undistracted by all that is whirling round him. But few have this talent of inward sequestration—this power to make a closet of themselves; and in order to find for their thoughts a peaceful sanctuary, they must find for their persons a tranquil asylum. It little matters where or what it is. Isaac went out into the field, and Jacob plied his night-long prayer beside the running brook.—Abraham planted a grove, and in the cool shadow of his oaks at Bersheba, he called on the name of the Lord. Abraham's servant knelt down beside his camel: and it would appear, from some of his psalms, that a cave, a mountain fastness, or a cavern in the rocks, was David's frequent oratory. Peter had chosen for his place of prayer the quiet and airy roof of his sea-side lodging, where the messengers of Cornelius found him. It would seem that the open air—the noiseless amplitude of the "solitary place"—the hill-side, with the stars above and the shadowy world below—the fragrant stillness of the garden when evening had dismissed the laborers, were the places where the Man of Sorrows loved to pray. It was in the old church of Ayr that John Welsh was wont, all alone, to wrestle with the Angel of the Covenant; and we have stood in the wild rock-cleft where Peden found frequent refuge from his persecutors, and whence he caused his cry to ascend "unto the Lord most high." It does not need four walls and a belted door to make a place of prayer. Retirement, and silence, and a sequestered spirit will create it any where. By the shore of the sounding sea—in the depths of the forest—in the remoteness of the green and sunny upland, or the balmy peacefulness of the garden bower—nay, amid the dust of the dingy ware-room or the cob-webs of the owl-haunted barn—in the jolted corner of the crowded stage, or the unnoticed nook of the traveller's room, you have only to shut your eyes and seclude your spirit, and you have created a closet there. It is a closet wherever the soul finds itself alone with God.—Hamilton.

Christ Is God.

What a glory does this truth give to his gospel! There are those who reject this grand, this fundamental truth, in opposition to those very Scriptures which they profess to receive; but how different is their gospel from ours! Their Christ is man; ours, God made man. The affection of their Christ is the benevolence of a creature; of ours, the love of God, to be measured only by the stoop of his condescension from heaven to earth; from the heights of glory to the depths of agony; from the adorations of angels to

the scoffs of mortals. Their teacher, though inspired, is but a human prophet: "God, who in time past spake to our fathers by the prophets," thus marking an inferior dispensation, "hath in these last days spoken to us by his Son." The death of Christ to them is the testimony of a martyr; to us, the seal of an everlasting covenant of grace by sacrifice. His resurrection is to them a proclamation chiefly of his innocence; to us he rises as the Resurrection and the Life, quickening himself, and showing that he has power to "quicken whomsoever he will." To them his ascension is nothing; it terminates in himself: to us, he ascends as the High Priest, to open the holy places to us by the sprinkling of his blood, to give access to the mercy-seat in heaven, ever to live to make intercession for us; to bring many sons to glory; to take "the key of shades and of death," to open so that none can shut, to shut that none can open. To them Christ is gone, and they are left orphans; to us he is ever present; for "where two or three meet in my name, I am in the midst of them;" and "Lo, I am with you always, even unto the end of the world." Of such a gospel, issuing from, and glorified and energized by his divinity, we are not, and never shall be, ashamed.—Richard Watson's Sermons.

Missionary Department.

THE REFLEX BENEFITS OF MISSIONS.

The striking manner in which the missionary enterprise enlivened the piety and increases the happiness of those who first espoused it, may be illustrated by the following quotation: "There was a period of my ministry," said the devoted Andrew Fuller to a friend "marked by the most pointed systematic effort to comfort my serious people:—but the more I tried to comfort them, the more they complained of doubts darkness. . . . I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt.—My simple people wondered and wept over their past inattention to the subject;—began to talk about a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done amongst ourselves for them; met and did all we could. And whilst all this was going on, the lamentation ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort, and I, instead of having to study how to comfort my flock, was myself comforted by them. The weeping drawn out by themselves. Sir, that was the real secret. God blessed them, while they tried to be a blessing."—The Great Commission by Harris.

Creeks.

LETTER FROM REV. H. F. BECKNER. Dated, July 31, 1850.

Church Meetings—5 Baptisms—Exclusions and Restorations—Sickness and Death among the Missionaries—Drought—An Appeal.

We have had two church meetings since my last report; at the former we received two by experience and baptism, at the latter three. One was excluded and three restored.

My family have been afflicted with ague though not to the extent we were last year. Brother Jacob is so afflicted that he is unable to ride to his appointments.

I have just learned that a little son of Brother Wallace had died of whooping cough and fever combined, and that his other child is afflicted with that disease.

The present is a trying season to those who are not climated to this country. We have not had a refreshing rain in this town for six weeks, and the leaves are prematurely falling as if autumn had already come. Grass in the prairies is dead, and fodder is dry from the ground up to the ear, or rather where the ear should be.—We can but stand still and trust for the favors of a kind Providence, for any further effort to make corn will be useless, unless it rain, and that very soon.

Now, brethren, is a time we need your sympathies and prayers. Can you think of your missionaries in this nation exposed to disease, famine and death, and not at the same time offer unto God your servant and effectual prayers in their behalf?

Choctaws.

LETTER FROM REV. R. D. POTTS. Dated, August 5, 1850.

Examination—Camp meeting—18 Baptisms.

Our annual school examination was held on July 4th, and gave complete satisfaction to all who witnessed it. Our Camp-meeting, just closed, was one of deep interest—nine were baptized, fourteen or fifteen came forward for prayer; this makes eighty-nine Baptisms since I last wrote to you, and one added by let-

ter. Thus you will see that the Lord is visiting us with his blessing.

From the Indian Advocate.

Death of Sister McCoy.

WESTPORT, August 24, 1850.

Dear Brother Dyer,—It becomes my mournful duty to announce to you and the many readers of the Advocate, the decease of the aged and toil worn Mrs. McCoy. She was released, by death, from suffering, on the morning of the 12th inst., at the residence of Mr. J. C. McCoy, near Westport, Missouri. During last winter her health failed, and she suffered greatly from partial paralysis and nervous irritability. Toward spring there was some abatement in the violence of her disease, and hopes were entertained she might survive the attack; but soon dropsy of the extremities developed itself, and which resisted the best medical skill of the vicinity. Her sufferings under the enormous secretion of water and consequent enlargement of her limbs and body, were extreme even to agony.

It was my privilege to be with her frequently. On the first invasion of the disease, her mind became much impaired and she realized great darkness of mind and lack of spiritual comfort, but this was followed by a most consoling change for the better. Subsequently she was enabled to calmly resign all to the hands of God. Her suffering and helpless condition was such as to cause her to ardently desire a release from earth, and her principal desire seemed to be that she might obtain grace to enable her patiently to suffer out her appointed time.

She often inquired after the condition and prosperity of the Indian Association, and manifested for its success a deep interest to the last. She expressed the belief that she had done what she could for the Indians, and the hope that others would continue to labor for their salvation.

Nearly a week previous to her departure, she became, in a great measure, unconscious of events around her, except at frequent and very short intervals, when she gave utterance often to the short sentence, "Thy will be done."

Thus this beloved and endeared servant of the Lord passed away from earth. The most of her family had preceded her to the tomb, and I have seen none who appeared more desirous to go away and be at rest. "Blessed are the dead who die in the Lord, for they rest from their labors, and their works shall follow them."

I have thought these few facts would interest her numerous friends, or rather, that this announcement was due to them and her. More I have not time to say, and deem it unnecessary, as it is hoped a memoir of her late husband may soon be published, and will, of course, have much of reference to her.

J. L.

MISSION PROPOSED TO THE CALIFORNIA INDIANS.—Letters have been received from the Rev. Messrs. Woodbridge and Williams, of California, strongly urging the establishment of a Mission among the Indians of that country: see the Foreign Missionary of August.

The Executive Committee have given much consideration to the mission there proposed. And they have resolved to establish a Mission among these Indians, as soon as the men and the means can be obtained.

We would ask for these poor tribes the prayers of the people of God. Perhaps we should say, special prayers; for if anything is done to supply their wants it must be done quickly. They will very soon perish from off the face of the earth, if not saved by the exertions of the Church of Christ. Just now, prayer seems to be the main instrumentality. In answer to prayer, God may be pleased to raise up the right kind of men, and provide the needed facilities for establishing the mission.—Presbyterian.

MARRIAGE AND APPOINTMENT OF A MISSIONARY.—Rev. R. D. Potts our excellent missionary among the Choctaws, was recently united to Mrs. Eliza Loving, of Red River county, Texas, a daughter of Rev. W. M. Pickett, of the same county; and on the 12th instant she was duly appointed a missionary of this Board, to labor in connection with her husband at Armstrong Academy, over which she will preside as domestic superintendent.

The Scriptures have been published in two hundred languages and dialects, and may be read in languages spoken by six hundred millions of the inhabitants of the globe.

FRANCE.—Mr. Devan, under date of Lyons, August 20, says:

The first Baptist church in Lyons is to be organized Aug. 22. I am to baptize my fifth at Lyons, next Lord's day. Then we shall have two distinct churches, meeting in five distinct places of worship, holding twelve meetings per week, and containing thirty three members, all of whom have been baptized here within the last seventeen months. I hope to be able to announce a wider extension of effort before long.

TERMS.
The terms of our paper will henceforth stand as during the last year.
A single subscriber \$3.00.
Any subscriber for a year or additional year 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.
If observed, that our terms are all and always in advance.
If observed also, that 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.
If all Ministers of the Gospel, Agents of Benevolent Societies, and Past Masters, generally, are requested to act as our Agents.

In consequence of the absence of the Editor at an Association, the notice of many communications is deferred until his return next week.

The West Florida Baptist Association will hold its fourth annual session at the Union Academy Church, Jackson county, commencing on Saturday before the 4th Lord's day in October.

Dear Brother Chambliss.—The place appointed to hold and organize the New Association is with the Bear Creek church in Wilcox county, commencing on Friday before the third Lord's day in October. Ministering brethren from sister Associations are affectionately invited to attend.

K. HAWTHORN,
J. J. SESSIONS,
E. E. KIRVEN,
H. Z. OWEN,
C. W. HARRIS, *Comtee.*

The HOWARD COLLEGE has opened with 70 students; the JUDSON FEMALE INSTITUTE has 110 young ladies on the ground, of which 61 are Boarders.

CHOLERA IN MARION.—I am informed by distant patrons of the Judson, that it is currently reported, in various sections of Alabama, and the neighboring States, that the cholera has prevailed in Marion, since our Examination.

THERE IS NO FOUNDATION WHATSOEVER, for such a report. There never has been a case of cholera in our town, or any where near our town. During the past summer, we had some sickness, (Ordinarily, we have none among us.) This was "enteric fever," as the learned Doctors term it. Plain people call it a low grade fever, accompanied with inflammation of the stomach and bowels. Though the cases were numerous, yet only three deaths of adult whites occurred from this sickness—one Lady, Mr. White and Professor Greene.

At the present time, our town is perfectly healthy, and the Patrons of the Judson are invited to bring on their daughters without apprehension, and without delay.

M. P. JEWETT, Principal,
Judson Female Institute, Oct. 12, 1850.

We have received a Prospectus of the Dallas Academy and Lyceum. The Teachers are John Wilmer, A. M. Principal and Professor of Mathematics; R. Furman, A. M. Professor of Ancient and Modern Languages; M. E. S. Glover, D.D. Master and Teacher of the Primary Department. This Academy opened at the beginning of the month with encouraging prospects. We have not the pleasure of a personal acquaintance with the other teachers, but Mr. Furman has long been known to us as one of the most thorough and conscientious instructors in his department in the State. While in Tuscaloosa, where he taught for many years, he received numerous testimonials from the Faculty of the State University, of having prepared the best scholars for the University, who applied for admission to the Institution.

A NATIONAL THANKSGIVING.—A writer in the Christian Secretary proposes to the President of the United States, and to the Governors of the several States, the 25th day of November 1850, as a day of Thanksgiving throughout the thirty one States.

THE SLAVE TRADE IN THE DISTRICT OF COLUMBIA.—The Bill for the abolition of the slave trade in the D. C. passed the House of Representatives on the 10th of Sept.—1847 to 47. The Christian Secretary does not seem to draw much consolation from the passage of this bill either for himself or for his abolition brethren. He thinks it an advantage to the institution of slavery.

REV. B. MANLY JR.—Our young brother has received an invitation to visit the First Baptist church (of late Dr. Jeter's) Richmond Va., with a view to form a mutual acquaintance, and see if they will be mutually pleased to form the interesting and important relation of pastor and people.

ANOTHER NEW PAPER.—The Mountain Messenger and Baptist Recorder, published at Morgantown Va. edited by S. Siegfried, \$1.50 in advance. The sheet before us promises well. We wish it much success—have placed it on our exchange list.

THE SABBATH.—An aged minister says, "If the Lord were to write special letters to church members in some places, he fears the desecration of the Sabbath would stand prominent on the list of the complaints."

We have long thought the degree of strictness with which Christians observe the Lord's day to sanctify it, is a good test of the depth and sincerity of their piety. Zealous Christians are not apt to break the Sabbath.

The Apostle Paul three years a Student for the Ministry.

It would be well for the opponents of Ministerial Education, if any such now remain, except in the ranks of the Anti-Missionaries, to consider the teachings of scripture on this subject; especially the bearing of the course pursued by the Apostle Paul, the great Apostle of the Gentiles. How did he spend the first three years after his conversion to Christianity? It is true that he immediately proclaimed in the Synagogues of Damascus, that Jesus was the Son of God. (Acts ix: 20.) He had been a regular religious teacher among the Jews, having been brought up at the feet of Gamaliel. He owed it therefore to the Jews from whom he succeeded, candidly to proclaim the truth he had discovered, and state the ground of his secession from them.

But immediately after this, he withdrew from the city of Damascus and spent the better part of the next three years "in Arabia." (Gal. i: 17.) "neither says he, went I up to Jerusalem to them which were Apostles before me, but I went into Arabia and returned again into Damascus." For what purpose, then, we ask, did the Apostle go into Arabia?

Not chiefly, if at all, for the purpose of preaching. We certainly do not hear of his preaching there once, nor of any opposition encountered while there, nor of even a single convert made. If we were to suppose that he did go there to preach, it certainly must have been the most unproductive three years of his whole ministry. Besides, he would hardly have left the crowded city to go in the Deserts of Arabia, if to preach Christ had been his object. He always sought out populous cities to deliver his message.

We may not doubt then that he selected Arabia for the purposes of religious meditation, retirement and study, rather than preaching. Thus only can we adequately account for his having left no memorial of his labors there.

They were the labors of the Theological student preparing for the Christian ministry. It gives much strength to this supposition, to remember that there were numerous places fitted up for religious retirement and study in Arabia, to which many of the Jews—(particularly the Essenes) and the early Christians, were in the habit of withdrawing for religious meditation. There are even traces in his writings of familiarity with the studies and speculations chiefly pursued among these persons. Here then, in all probability, the apostle Paul retired and compared the types of the Old Testament, with their fulfillment in Christ, so that afterwards, he was able, at the fitting moment, to write that remarkable document, the Epistle to the Hebrews; here probably it was that he compared the Law and the Gospel, and saw the two in type in Ishmael and Isaac—the children of the bondwoman and of the free. It is stated in a work of the very first authority, that "Immediately after his conversion to Christianity, Saul seems to have gone into Arabia, where he remained three years, and where he, in all probability, was chiefly occupied by meditation and study, in preparing himself for the great work to which he had been called."—Kitto's Cyclopedia of Biblical Literature—Life of Paul.

Timothy seems to have travelled with Paul for years to study Divine truth, and thus prepare for the ministry; and Paul exhorts him to give his attention to "reading," to "doctrine," and to religious "meditation." 1st Tim. iv: 13—15, and what is all this but studying for the ministry. These cases are merely alluded to, and it would be easy to multiply them to show how little favorable to an uneducated ministry, is the course of this chief of the Apostles among the Gentiles. It is certain, that those who are termed "sons of the Prophets" in 1st Kings, ii: 5, and many other places, were neither more nor less than students for the ministry. What now becomes of the allegation that the Scriptures are unfavorable to Ministerial Education? If the example of Paul and Timothy be worth anything and can have any weight in deciding the course to be pursued by a young man of piety, looking forward to the ministry, he will certainly feel that a call to preach is a call to prepare to preach; to prepare thoroughly, to pursue a course of study with that one end specifically in view.

LAFAYETTE, LA. Aug. 17th, 1847.

DEAR BRETHREN—Some time last spring a young German, of five feet and perhaps a few inches in height, wearing spectacles, came here recommended by Bro. Keen, of Mobile, and Bro. Talbird, of Montgomery, Ala., and others, as a Baptist minister from Hamburg, Germany, and a member of Bro. Oncken's church, in that place, named Jos. M. Ider. He proposed to labor for the German population of this place, (there being about 6000 of that people here, and some of them Baptist.) and as this was a desirable object, and as he came so well recommended, we agreed to favor his project, and therefore (aided by his credentials) we signed a document authorizing him to collect money to erect a house of worship for that purpose. But since that time we have heard nothing of him, save that two several letters of inquiry have been held before us, stating that the said Ider had swindled unsuspecting Baptists of horses and other property, and that he had made false pretenses to obtain money. Now we do hereby withdraw all authority granted him by us, and warn all persons against him as unworthy of confidence, and we do earnestly request that he may be arrested and punished according to law for swindling.

We bore all Baptist papers, particularly, will give this insertion.

J. H. SMILEY,
S. S. RURETT,
DR. E. FROCK.

Dr. Wayland's "New System" of Education.

At the recent Commencement of Brown University, Dr. Wayland gave a history of the reform he proposes, and which is now introduced into Brown University. He said, that of late years, that Institution had been expending \$2,000 per annum more than its income, and that as they had only \$30,000 to draw from, it was quite evident how long such a system could last. Moreover, the number of students was evidently falling off. He then went on to unfold the nature of the new system, which was "to throw the privileges and blessings of education broad-cast all over the community, and to educate all, and in that direction, and to that degree demanded by the contemplated business of life." Those who have leisure can remain and explore the Halls of Science as long and thoroughly as they please. But the merchant, the mechanic, the agriculturist and the teacher of youth, should be enabled to qualify themselves for their respective vocations.

Those who pursue a certain amount of study in any of three or four distinct courses, most adapted to employment they severally intend to follow, are to receive the A. B. To receive the A. M. they must stand a more thorough and advanced examination.

It is evident that the basis of this plan is the admitting a system of equivalents in study. So much Agricultural Chemistry to the farmer is supposed to confer an amount of real education and mental discipline equal to so much Latin and Greek. Dr. Wayland has been led to adopt this system by observing that too many studies pursued at once prevent any from being thoroughly mastered. A small number of studies carried out to discipline and educate the mind truly, than a large number of superficial acquirements. This small number of studies should, as much as possible, be adapted either to the natural tastes or probable future pursuits of the student. But whatever course is adopted, ought to be carried out thoroughly.

This system of equivalents in study is also essentially just. A man may really acquire as much discipline of mind in pursuing some studies that will be useful to him through life in his future occupation, as in others that he will never recit to, or but occasionally, in after life. If Colleges were all to modify their plans a little on this system of equivalents, few persons would think of engaging in any of the professions, and none who could afford it in any of the pursuits of life, requiring deep knowledge, without pursuing a College course. There is no just reason why one intending to become a physician, should not be allowed to study a certain extra amount of physiology, chemistry and botany, as an equivalent for Spanish; or why any one going to devote his life to the ministry, should not be permitted to study Hebrew instead of French.

It is by the working of this system of equivalents, in practical life, that so many lawyers, who not having passed through College, but having disciplined their minds, with extra assiduity, on the one study of the Law, attain eminence in their profession. It is a fact, we believe, that not half the medical men in the United States, have passed through College; and some of these by studying their profession thoroughly, attain the highest degree of mental power and perception in their profession.

If this system of equivalents were carried out as it easily might be, it would make the whole of a College course the shortest, easiest and least expensive of all possible roads to any reasonable given amount of success in all the professions and walks of life requiring mental discipline and knowledge.

These remarks will, we believe, be found to apply with peculiar force to the education of the rising ministry. Where there is the leisure and pecuniary ability and where a young man is converted early enough in life, four years for a College course, and three years afterwards in the distinct and specific course of study for the Ministry, can all and more than all, be most profitably employed. But to make this the least amount of study and expense, and time with which our ministers can pursue a regular course of Theological study, would be contrary to the analogy certainly of all other professions. Men can practice medicine or be admitted to the bar, if they have fairly studied their one profession for about three years. The same plan must be pursued in a great many cases in educating for the ministry—Ministers may then be sent forth prepared, with the grace of God, for very great practical usefulness.

Still in many other cases the better plan must be, where it is practicable, by a system of equivalents in regard to some studies, and by lengthening out the time of passing through the College course one year, to let the student for the ministry graduate in his College course and complete his Theological studies at the same time. By the student for the ministry seeing clearly that every part of his College course bears directly upon his future work and calling, and that there is nothing superfluous, or but what is indispensable in the studies pursued, a much larger number will naturally take this course; and what is more important, those who do, will be animated throughout the whole by seeing the object of their hopes directly before them. It not seldom happens on the other plan, that those who commenced studying for the ministry get diverted from the ministry into the more general pursuits of literature, or become Lawyers.

It may, by some, be thought that where both a College and a Theological course cannot be pursued, it is best to lay a broad general foundation, and omit the Theological education.—But what should we think of the same plan adopted in regard to the study of medicine.—We often hear of young men studying medicine who are unable to pursue a College course, but who ever heard of one going through College and omitting the medical lectures, as the best

method of studying medicine. Dr. Wayland's new system is for making education so far as it goes, increasingly specific, thus educating a man in and through his profession, as well as for it.

Memoir of Dr. Judson.

As might be expected, immediate steps are being taken to publish the life and labors of the distinguished Judson. Arrangements are now making for two works. Possibly more may be undertaken. This is to be regretted. One is sufficient—and let that be a good one. The remarks of the Christian Secretary on this subject are, in our judgment, to the point. We give them to our readers:

"Already we see it announced, from two different sources, that preparatory measures are to be, or have been taken to secure a memoir of Dr. Judson. The New York Recorder informs us that Mr. Colby, of that city, has taken measures to secure such a memoir, by one eminently qualified, and having all needful facilities for preparing the work. In a series of resolutions adopted by the Executive Committee of the Missionary Union, on the receipt of the news of Dr. J., we find it resolved, that the Secretaries be requested to take the necessary steps to secure the materials for the preparation of a Memoir of Dr. Judson.

Now as the history of the life and services of Dr. Judson, are common property to the denomination to which he belonged, all being equally interested in the matter of securing an impartial history of this distinguished man, it would be no more than an act of prudence for Mr. Colby, and the Secretaries at Boston, to wait a while before they bring out a book. A faithful memoir of Dr. Judson cannot be prepared hastily, and it is idle to talk of any man in this country, having all needful facilities for preparing such a work. We protest in the name of the denomination against half a dozen catch penny books purporting to be a life of Dr. Judson. It is best to wait till the proper materials for such a memoir can be obtained, and then let the best historian among us be selected for the purpose of preparing the memoir for the press. It matters not whether one or two years or even more, are employed in this business.—What we want is a faithful, accurate and complete memoir of the life and labors of Dr. Judson. Such a book would embrace a history of modern missions, and would become a text-book in nearly every Baptist family in the land, and it would be extensively patronized by other denominations. It is altogether probable that Dr. J. has left papers that would form the true ground work for a complete and satisfactory history of his life. These are, probably in the hands of Mrs. Judson, to whom they properly belong. The profits arising from the sales of a book prepared from these manuscripts, by such a writer as Dr. Williams, for instance, would do much towards the support of Mrs. Judson and the children, who are yet too young to support themselves.

Let us have a memoir of Dr. Judson then; and let us have but one; but let that one be worthy of the illustrious man whose labors it professes to unfold, and whose virtues it shall attempt to rehearse.

Yalobusha Association Mississippi.

Dear Bro. Chambliss.—The fourteenth annual meeting of the Yalobusha Association, has just closed. The session was a very harmonious one. We had an accession of four new churches. Baptized 414. Whole number 2,625; net increase, 179. There has been a very large emigration from our churches to Western Texas, within the last year, having dismissed by letter 276. There was paid into the Treasurer, by churches and individuals, the following sums:

For Domestic Missions in the bounds of the Association,	\$715 70
For Ministerial Education,	184 62
Foreign Missions,	181 68
African Missions, from colored members,	12 70
American Bible Union	158 93
Associational Fund,	69 75
Total,	\$1487 78

The last year we have had a missionary preaching exclusively to the blacks. His labors have been abundantly blessed, and he has been kindly received by owners and managers of plantations, and every facility afforded him to forward his mission, by building houses of worship, and giving an hour or two any day in the week, to hear a sermon. Some have gone so far as to have protracted meetings on their plantations, in leisure times.

As an earnest of their being pleased, they sent us \$95 00, with a request that our missionary be continued; and this, too, from men of the world. Interest alone, should prompt slave owners, to encourage this mission; for it surely makes better servants. The Board have sent him out again, confidently expecting to realize a large portion of his salary, from the owners of the slaves among whom he labors.

In addition to the money sent up to the Association, we had on hand an unexpended balance for Domestic missions, of \$105.60, which has enabled the Board to send out two missionaries to assist the weak churches, and supply the destitute parts of the Association.

The Association, at the request of the Indian Mission Association, assumed the support of Rev. Peter Folsom, a native Choctaw preacher, to labor among the Choctaws.

There is a young man, at Georgetown college, Ky., preparing for the Ministry, sustained by this Association. It is the practice of the Association not to incur any liabilities, until the money is in hand. The new translation was discussed, and adopted without a dissenting voice.—And the funds ordered to be sent to the American Bible Union.

Yalobusha, Miss., Sept. 26, 1850.

Circular. TO THE BAPTISTS IN ALABAMA.

Dear Brother Chambliss:—As I have received an agency for the Foreign Mission Board of the Southern Baptist Convention, you will naturally expect me to address you, through the Baptist; which I propose to do in a short circular.

I desire that every reader of this will turn to the Baptist of the 4th of Sept. and read brother Ball's communication before you proceed to read mine.

The Plan proposed by bro. Ball is practicable; and if adopted by the churches would end in glorious results. The following is the substance of that plan:—That every church in the State, if possible, appoint a committee of two or more members, male and female, and one black member if necessary, to solicit a contribution from each individual as often, at least, as once a year. Other persons as well as members of the church might be solicited. Let the money thus made up, be sent to the Association; and by the Association to the Convention.

There are not less than 40,000 Baptists in this State. One dime each for the Foreign Mission cause, would bring into the Treasury of the Board, from this State alone the sum of \$4,000 A dime each for each of our great enterprises, would bring the sum of \$20,000. And who could not give five dimes a year to the cause of benevolence? It is hardly to be expected that all can be induced to give; but very many will give much more than the amount specified above. During the year ending Nov. 48, if I mistake not, the amount raised in this State and brought up to the Convention, for the various objects of benevolence, was somewhere about \$2,700. It is hardly to be supposed that one in ten of the Baptists of the State gave anything. If all should give, how much might be effected! And if the churches generally would take hold of this matter, what might we not expect in a few years?

If any one who reads this is opposed to Agencies, just let me make a very few remarks: consider

1. How little has been done, and how much ought to be done for the cause of benevolence.
2. Ministers generally have their hands full, and their hearts full too, without going to heathen countries. True, the ministry has done much, and is doing much for the cause of Foreign Missions, but their time and attention are generally taken up with matters nearer home.

3. Deacons generally think they have so much to do, that it is unreasonable that such a task should be imposed on them.

4. Individual members are generally busy about their own affairs, and if they feel any concern on the subject, they do not like to go far, most in these matters; and so, while all wait, one for another, but little is done.

5. What great enterprises have ever been effected without Agencies? I will cite you to but one: When would a railroad ever be constructed without an agency? But

7. Even if this work could be carried on without agencies most men prefer to employ agents. The merchant has his clerks and collectors.—The farmer his overseers, &c.

But facts are stubborn things. In those States where there are no agencies, what has been done? In Georgia last year, where there was an agent, more than \$6,000 was raised.

In fact it requires the entire energies of any man to attend to all the duties of any one profession. The physician has no time for the study or practice of law. The lawyer has his hands full to attend to his business. All the minister's energies are generally little enough to attend to the spiritual wants of his own flock. The old adage is "What is every body's business is nobody's business;" and so without an agency the cause of benevolence too often suffers.

It is hoped, however, that many of our ministers and deacons, and even private members, will take this matter in hand, and that much good will be effected by them. Especially would I urge the sisters to engage actively in the good cause. Let one, two, or more of them in every church be appointed in the committee. Let them have their subscriptions. Sisters, you know not what good you might effect.

It will be expected that Associations, churches or individuals that may wish to contribute to the cause of Foreign Mission, will bring or send them up to the Convention. If, however, this should not be convenient, letters containing money for the above cause, or on any business connected with this matter, may be addressed to the subscriber at Marion, Ala.

Will not every Christian, that reads this, pray for his success. pray the Lord to show you your whole duty to the heathen.

J. R. HAGGARD, Agent,
F. M. B. S. B. Convention for Alabama.

Dear Bro. Chambliss:—I have just returned from an interesting meeting at Town Creek church, in this county. The church was revived and some souls converted, we trust. I have attended quite a number of interesting meetings the present season. At Bethesda, six were baptized, 4 of them Methodists. At Mount Meigs, (Antioch) 12 by baptism. At Panther Creek, 11 by baptism, 2 by letter. At Ebenezer 14 willing converts put on Christ by baptism one of them had been a Methodist 13 years. It is truly gratifying to those who love "the truth as it is in Jesus," to see so many renouncing their errors and "walking in the commandments and ordinances of the Lord blameless." Our protracted meeting at Rehobeth will commence on Sunday before the third Sabbath in this month (October.) Bro. Chambliss, can't you come near and help us.

Hoping to meet you at our Association, at Mt. Gilead next week.

I remain yours, &c.
A. T. M. HANNEY.

Cross Keys, Macon Co. Oct. 2.

An Objection to Studying for the Ministry.

The fear of wounding the feelings of pious brethren, and of being thought ambitious of being a great and popular preacher, often deters pious young men from studying for the Ministry. Great, indeed, must be the responsibility of those who put such thoughts into their heads, if not their hearts, when they would never have entered without. But if a young man is deterred or has any doubts arising from this source, let him first sincerely ask his own heart if it is true that ambition or the love of display would be his ruling motive in seeking an education for the ministry. If it would, he has indeed mistaken his calling and ought not to enter the ministry at all. But let it be said that there is often as much love of display by the most ignorant as by those best educated—generally more.

With those who ought to be ministers at all—who are called of God to this work, on the contrary, a desire for a clearer and better knowledge of Divine truth, and thus the greater power of doing good to the souls of perishing sinners, and to the churches of Christ, will be the actuating motive. Where this is the case with the student for the ministry, christian men will soon see and feel it, their prejudices will yield, and they will respect and love him in proportion as they see that he loves Christ and duty above all christians, however excellent. Indeed, it may be that the example of such a one in doing what surely is the duty of all who attempt to preach, making use of every means to prepare themselves as thoroughly as possible, may be the means of dispelling the prejudices of many—prejudices that prevent good being done to an incalculable extent. Education cannot make ministers, they must be pious men, called of God to this work;—but Theological study is one of the most important means, under God, of increasing the power of the holy minister of Jesus Christ, in doing good.

Curtis on Communion.

It was announced sometime since that Rev. T. P. Curtis, Professor of Theology, had prepared a work on communion, and that it was soon to be published by the American Baptist Publication Society. The work is now out of press. We have not the pleasure of seeing the work, but we hear it spoken of in terms of the highest commendation by those who have read it; and have seen many extracts from it published in our exchanges. We are anxious to see it, and know of its extensive circulation.—That our readers may judge of its import, we transfer the following notice of it, published in the New York Recorder. We trust speedy arrangements will be made for ordering a large number for the South:

"This volume, from the Press of the American Baptist Publication Society, may be read by Christians of all denominations with interest and profit. While the subject of it is one upon which there has been much controversy, it is not written in a controversial spirit, and there is but little of it, except the conclusion to which it comes, to which the most zealous advocates of mixed communion can object. It is designed to exhibit and maintain the principle, 'that the Lord's Supper is a symbol of church relations between those who unite in its celebration.' The distinction between Christian and Church fellowship is clearly drawn, and it is shown that the one may and does exist apart from all outward tokens. The fellowship or communion of the Universal Church, which is a spiritual, and, therefore, invisible body, and to which ordinances are impossible, is a spiritual and not a visible thing. For this, true faith in Christ is necessary, and it exists between all who possess this faith, whether they are already in heaven, or are still upon their pilgrimage. No differences of opinion or judgment, which may consist with the possession of this faith, need or ought to interfere with this Christian fellowship.

On the other hand, it is shown with equal clearness, that there is no universal visible church.—There are churches wherever there are bodies of professed believers 'habitually associating for worship, and uniting in the ordinances of the Christian religion.' To these belong ordinances, and their very existence depends upon something external. For such churches the Lord's Supper was appointed, and by them it is to be observed until the Redeemer comes. For membership in these it is necessary that there be added to faith an agreement in the doctrines held and ceremonies observed by them, and a participation in the Lord's supper symbolizes, in addition to our communion with Christ, 'certain relations as existing between those with whom we participate in it, and ourselves.' 'Each visible church must adopt such terms of membership as seem to it most in accordance with the principles and precepts of the New Testament, and the practice of the first Christians.' These terms differ in different denominations, and while these differences exist, 'consistency requires ceremonial communion with those only with whom we ceremonially agree; spiritual communion with those with whom we are spiritually united.' It is not therefore the want of christian but of Church fellowship which withholds the invitation to the Eucharist from those who differ from us.

But we cannot pursue the argument further. We commend the book to the readers of the Recorder, with the conviction that if they are not convinced by the argument of the author, they will not be offended at the manner in which the subject is treated, nor the spirit in which he writes."

H.

YOUNG MEN.—Here is a good example for you.

HOPFUL.—One hundred young men in this city who have been more or less in the habit of indulging in ardent spirits left off drinking yesterday.—Bangor Mercury.

