

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor.

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

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TERMS.

The terms of our paper will hereafter stand thus: A single copy, \$2 00, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any person subscribing, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, paying \$2 00, for the two copies. Any number of new subscribers, clubbing together, will be charged the paper at the rate of one copy for each \$2 00, paid in advance. 1. Advertisers will be done at the following rates, strictly observed. 2. First insertion, fifty cents, per square, of ten lines. 3. Each subsequent insertion, twenty-five cents, per square, of ten lines. 4. Respectfully, discounts will be made on yearly advertisements. 5. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

Church Policy.

The following is the Circular Letter read before the Union Association of Texas at their last meeting. We commend it to our readers as an able and useful document.

DEARLY BELOVED BRETHREN:—

We have thought proper to address you our Annual Circular on the subject of Church Policy. By comparing the ecclesiastical polity of many of the Christian sects of the day, we are struck with their want of conformity to the teachings of God's word. His blessed word authorizes no lordship over the heritage. The Lord Jesus Christ is the only source of power in the church. He is the Supreme legislator. The code of laws which He has prescribed is sufficient for all the purposes for which He ordained them, and needs not the help of councils, or conferences, or synodical assemblies, to add to their adaptability to accomplish the end intended by the great law-giver. As power is ascribed to the Head of the Church, both in heaven and on earth. He is the centre and circumference of all true intelligence, wisdom and goodness. He, therefore, has the right to institute laws, and the wisdom to secure thereby the ends of the highest and purest government—advancing the interest of the governed, by a fitness exactly suited to promote the ends of good government. The idea of government conflicts in no wise with perfect religious liberty. In fact, freedom, deserving the name, is that which is regulated by law. A perfect conformity in the heart and life to the laws of Christ, makes us free indeed. Although Christians, united in a church capacity, are bound together by the strongest bonds of affection, one for the other, and supreme love to the blessed Jesus, yet, being only sanctified in part, it becomes necessary to apply the rules of good government, or wholesome discipline, so that all may be conformed in their lives and conduct, as church members, to the laws and regulations instituted by the great head thereof. Even in the best churches we find the corruptions of human nature manifesting themselves, in pride, ambition and heresy, much to their injury. These irregularities called for the application of church discipline, showing that the safeguard of the church is in the due observance of the laws which the Saviour has given for the government of his people. The church is invested with authority to apply the rules of discipline, in order that unity of worship, Christian benevolence and fellowship, and order, and propriety in every thing which flows from a relation to Christ and his church, be observed. The law-giver has invested the church, as such, with his authority. It belongs not exclusively to Bishops or dignitaries of the church, nor to Elders alone, but to the body of the church. So teach the Holy Writings. By the authority of the Lord and Saviour, Jesus Christ, is his church instituted. His word is her statute-book. He has delegated this power to no man, or set of men, but to his church as such. This is the promise of our Church Policy. We accord nothing to any man that the New Testament does not bestow upon him. We allow not a bishop, or preacher, or session, to use the authority properly and of right belonging to the church. By this it is not intended to deprive the officers of the church of a right share in the administration of its laws. It is clearly the duty of ministers or pastors to expound the law and to administer the ordinances of the Lord's house. It is equally clear from the Scriptures that here their duty ceases, and they have above this no rights or authority but such as are common to all church members. Of the incestuous person in the church at Corinth, St. Paul directs: "In the name of the Lord Jesus Christ, when ye are assembled together, and any spirit, with the power of the Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." To whom is this written?—To the church. What are they to do?—To deal with or apply the rules of discipline to a disorderly person. When?—When ye are gathered together. Hence it appears that the authority to apply rules of discipline is not rightly vested in bishops or elders, in

sessions or assemblies, but in the church as a body. The only government authorized by the Saviour in his church is Spiritual. It applies to the moral conduct of its members, and must be carried on by moral means alone. The intellectual and moral powers are to be addressed. Christ's kingdom is a Spiritual kingdom. Its weapons are not carnal, but Spiritual. Its laws, and the sanctions by which they are upheld, are all moral. Such influences, and such only, is the church authorized to employ.

The church is invested with authority, and is, indeed, under the most weighty obligations, to maintain within her borders the pure and unadulterated doctrines of the Gospel, and to contend earnestly for the faith delivered to the Saints. These have been committed to her to be perpetuated. She is their lawful custodian. She must, in the face of all opposition, attest their truth. The church is a voluntary association of persons who have been baptized upon a profession of their faith in Christ, acknowledging and being controlled by the laws of her Divine Head. She has, therefore, the right to object to receiving into her communion any who hold principles or doctrines at war with the teachings of Christ. Nay, more; she is invested with power to eject from her fellowship "such as hold not the form of sound words." She is bound to preserve the order of the Gospel just as she received it from her Divine Founder. We must, as a church, raise the voice of protestation against the "traditions of men." No error sanctioned by great names, or the flight of years, must be permitted to enter her sacred precincts. It is our duty, dear brethren, to be at peace with others, but it must be a "peace first pure." Hence we should resist, with firm and manly opposition, the inverted order of the Gospel as practised by those whom we esteem to be Christians. We cannot, we dare not compromise the truth. The Saviour commanded his disciples to go into all the world and preach the Gospel, adding, "he that believeth and is baptized shall be saved; but this order has been sadly changed by presumptuous men, and the first thing done is to baptize unconscious subjects and preach the Gospel to them when they arrive at the years of accountability." The Apostle Peter proclaimed to the conscience stricken multitude on a notable occasion, "repent and be baptized;" but Peter is outstripped in later days of sublimated theology, and it is solemnly practised to baptize subjects first, and tell them to repent when they get old enough to understand the meaning of the term. We must, dear brethren, cry aloud and spare not against this practice, which is unchristianizing the church. Infant baptism, by which the departure from Apostolic usage has been introduced, has no warrant in God's word. It has brought upon the church multiplied evils: it has turned the church into the world and the world into the church; it has made the churches of continental Europe a body without spirit; it has harnessed the car of secular power to the so-called church; and the sword of the magistrate has been made to drink the blood of Saints in sustaining this unscriptural dogma, and the long train of evils which must ever follow from like perversion of God's truth. This error, with many others, has worked its way into many Christian societies, through the dicta of councils, conferences and synods. But can God's truth be thus perverted and be consistent with the acknowledged supremacy of Christ in his church? The unauthorized exercise of power is calculated much to impair Christian liberty, as any man may know by acquainting himself with history. We, as Baptists, have ever opposed the unholy dogma of priestly hierarchy—a lordly clergy. These have their origin in pride and ambition. They are opposed both to the letter and spirit of the Gospel. The living ministry having been instituted by the authority of Christ, we honor and reverence our bishops, or pastors, and evangelists, but their duty is "to feed the flock of Christ," and not to "lord it over God's heritage."

Acting under the authority of Christ, the church is clothed with the power to exclude from her fellowship those who violate his laws. We are commanded to "have no fellowship with the unfruitful works of darkness," but rather "to reprove them." We are likewise commanded "to withdraw ourselves from every brother that walketh disorderly." These expressions of the Supreme law-giver apply as well to the ordinances as every other doctrine or command. In this connection we would raise the voice of solemn protestation against the heretical notion, "that if one is only sincere in the form or manner of discharging duty, that makes it right." Thus, when stripped of the tinsel mantle of liberality thrown around it, is simply this—that whatever one believes is right. This is rank infidelity. There must be some universal rule of obligation. That rule is prescribed by God himself; and sincerity is attempting a discharge of duty growing out of this obligation, can never make that right which is in itself wrong. Practical holiness must be preserved in a

church organization; and ignorance of the law can never exculpate those who, though sincere, have failed to comply with the requirements of the divine law.

The church has the right, under the law of Christ, to elect and install all her officers. This right has ever been a characteristic of Baptist churches. To deny the churches this right is hierarchical, and opposed to the republican simplicity of the Gospel. From the nature and design of the church she has, clearly, the right to settle all controversies which may arise within her own limits. Each church is sovereign and independent, and has the only right to adjust her differences. She may, when a case occurs that seems too difficult for her to settle to the satisfaction of all concerned, call in some of her sisters to aid and assist in the adjustment; but these cases are of rare occurrence, and when these aids are sought the jurisdiction still remains in the church. She may act upon the suggestion or advice of her sisters so called in, or she may not. Her own peace and harmony could in no other way be permanently secured.

Pride and ambition are not the characteristics of Christianity. The divine code never fosters one nor promotes the other. These are of the world. Our Saviour while upon the earth set the seal of reprobation upon every thing like pride or ambition in his followers. No one should seek to be called master. In the original constitution of churches all pastors were upon equality. A bishop in those days was not a prelate or officer of pre-eminence rank or authority above any other properly ordained minister of the Gospel.

The number, character and qualifications, and duties of the officers of the church, is to be found in the divine code. Of the officers only two are mentioned—bishops or elders, (these words are used interchangeably in the New Testament, and mean the same thing,) and deacons. The first of these are to give themselves continually to the ministry of the word, the last mentioned to attend to the temporalities of the church and such other duties as are laid down in God's word.

Are the powers of the church unlimited? They are not. She can rightfully exercise no authority over any but her own members. She must never go out of her own limits, but to use the means of grace to those without, that they may voluntarily submit themselves to the requirements of God's laws, that they may be fitted and prepared for a place in Christ's kingdom; but beyond this she may not go. She cannot interfere with the avocations of her own members as long as no law of Christ's kingdom is infringed. A vocation, however, that conflicts with the laws of this kingdom may not be passed by without applying wholesome discipline. Her power, in any case, is limited to expulsion. She can inflict no pains and penalties; she has no control over the person or property of her offending members beyond this: she has no power or authority but that is strictly executive; she has no right to enact laws, but to administer those already enacted; she may not add to, or take from, an iota of Heaven's laws. Her power is derived from Christ, the King in Zion: by His authority she acts; she must be governed by the books of inspiration, enjoining what it enjoins, condemning what it condemns, and approving what it approves. Discarding all human legislation in the church, we demand either Scripture precept or example in every leading feature of her government, any other rule would be a practical denial of the Sacred Canon as the only rule of faith and practice.

The end of good government is the advancement of the interest of the governed. There is nothing in Evangelical Church Policy to favor privileged orders therein. It was not instituted to minister to the pride and ambition of her bishops, but to promote the spiritual interest of the whole; hence every system of Church policy which creates separate interests in the so styled clergy and laity is wrong and unscriptural.

Church Policy is not to be regarded as a subject, without practical importance. By its exercise, as a means of grace, Christians are encouraged in their heavenly pilgrimage—offenders humbled and brought to repentance—the unworthy cut off—evil remedied—the honor and glory of the Redeemer's cause promoted—faithful testimony born against error. Without correct discipline the best interests of the church cannot be advanced. Faithful preaching of the Gospel, and faithful discipline, will always preserve the church holy, both in faith and practice.

Let us, dear brethren, remember that it is our duty to understand fully the relation we sustain to the church of Christ, and be ever watchful to discharge every duty which grows out of this relation. It is our duty to make ourselves acquainted with Ecclesiastical Policy. Let us study our divine statute book, and conform to it, both as regards positive institutions and moral duties. Let us not appeal to "liberality," or "sectarianism," drive us from a strict conformity to the laws of Christ's kingdom. Let God's word be the rule of our action. Let pos-

sitive institutions and moral obligation not be confounded. Whenever the Supreme law-giver speaks let it be our chief business to obey, without charge or alteration of the order instituted. Let us be careful to discharge all our moral obligations. May divine truth sink deep into our hearts, and it, together with the graces of the Spirit, enable us to bring forth the fruits of holiness, without which no man shall see the Lord. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.

The Spiritual Body.

But what is this spiritual body? I confess I cannot tell. There is nothing like it among things material. Neither I nor any one on earth has ever seen it; nor, probably could we recognize it by any of our senses. The Apostle Paul, who in the fifteenth chapter of the First Corinthians, has treated on this subject more at large than it is elsewhere treated or speaks of it as a mystery. He pretends, not to describe it, but reasons analogically to show that our inability to recognize it is not proof that it does not exist. All the information which he gives is summed up in these words:—"It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

Now with this description—if indeed description it may be called—the body borne by the Messiah, so far as we can see, corresponded. It seems to have changed all its relations to matter. The stone at the mouth of the sepulchre could not confine it. That stone was rolled away, not to allow the spiritual body of the Messiah to come forth, but to allow the weeping disciples, who had come to embalm him, to see the place where their Lord had lain. Bolts and bars could not exclude it, for when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, "Peace be unto you."

It seems to have been a body henceforth incapable of suffering from any form of material injury. It yet bore, unharmed, the print of the nails in its hands, and that ghastly wound in the side, made by the spear of the soldier. "Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." But these wounds created neither pain nor suffering to this glorified body. Nay, are we not taught that the spiritual body of the Messiah yet bears those scars which it received in its last conflict with our spiritual enemies? "I beheld, and lo, in the midst of the throne, stood a lamb, as it had been slain. And I heard the voice of many angels round about the throne, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

This body of the Messiah seems to have been in all respects subject to the will of the spirit which inhabited it. It could, at pleasure, be present or absent, in the upper chamber at Jerusalem, or in the mountains of Galilee, or on the shore of the lake of Genesaret. Even its outward manifestations to others seemed to depend wholly upon the volition of the spirit with which it was united. Now, the Messiah seems to his disciple as an humble wayfaring man, on the road to Emmaus; on the instant, he appears to them in his proper person, and vanishes out of their sight. Sometimes he is not only visible, but tangible, so that they can have no doubt of his identity. All these manifestations are wholly inconsistent with the ordinary laws to which matter is subjected. They belong not to a natural, but to a spiritual body.

All this, I know, is profoundly mysterious. We know of nothing on earth like it. We must receive it as a matter of testimony, and we can go no farther. I do not suppose that in our present state, we possess the faculties for obtaining any more perfect knowledge on the subject. The Apostle Paul does not pretend to explain it. He, however, teaches us, that this doctrine finds its analogy in the ordinary process of vegetation. We plant a seed; it decays in the ground. Soon it germinates, and appears in a form wholly unlike the grain which we had planted; "God having given it a body as it hath pleased him." So, now, in the autumn of the year, a dry and unsightly seed falls and is buried in the earth. It lies for months beneath the snow of winter. At length, the sun, emblem of the Sun of Righteousness, warms it with his beams, and it rises from its lowly bed in a new and beautiful form, resplendent in color and refreshing in fragrance, to show forth the praises of Him who hath clothed it by an act of his omnipotent power. Thus the body of the Messiah was laid in the grave, mortal and corruptible, but soon it appeared, clothed in the garments of immortality, prepared to ascend and take its appointed place at the right hand of

the Majesty on high, where he ever liveth to intercede for us.

It was in this glorified body that I suppose our Saviour to have dwelt for some weeks on earth, showing himself alive by many infallible proofs. In this body, as he was blessing his disciples on a mountain in Bethany, "he was parted from them, and carried up into heaven, and a cloud received him out of their sight." In this body he still lives to intercede for his people. In this body he will come to judge the world. For, said the angels at his ascension, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." When this last act shall have been performed, the mystery of redemption will have been completed, the history of this world will be closed, and the Messiah will surrender up the mediatorial kingdom unto the Father, that God may be all in all.—Rev. E. Weyland, D. D.

The Suggestive Grandeur of Baptism after the

Manner of the Divine Appointment

In defiance of learned labor, ingenious sophistry, or power of prejudice, common sense must decide, that original baptism was a burial in the water, or immersion, while common sense has any law to guide it to the meaning of any writing or record, written to be understood. It is only in the confusion of controversy, or the warpings of interest, this truth becomes dim or doubtful. If the eye is made for light, the common sense faculty, given as truly to perceive plain statements and unobscured reason, must feel it a violence done to itself, to question this, as the only mode of primitive baptism. Who proves axioms in science? and to common sense, this truth must be as self-evident.

As simultaneous, intuitive, and inseparable as light, and the object illuminated, do the words and sense of this institute shine out together. It was meant to be, and it ought to be, on such a decree of Divine legislation for universal obedience. We also contend there is scenery, significance and moral grandeur, as well as law, in the ordinance of baptism administered after the oriental and primitive institution. The rite, so administered, is as sublime as it is simple. It is one act, that gives body, beauty and expression to a thousand thoughts of the noblest order, in the sincere subject. Obedience to God, the burial of the pomps and vanities of the world, the adoration of self, and the living a pure life, are taking a speech and an idiom in this act, to publish themselves in all languages, to all the world. We are made by it to stand out in vivid relief from the gay and ungodly crowd, with the world for spectators. It becomes the starting-place of a new and wondrous fuldaring: the figure of a resurrection from a death-like dream and stupor, when suns and systems of other worlds than this pour their light and attractions upon his mind, and influences stronger than enchantments animate the really conserved subject. The scene is incentive in it. It beautifully pictures, it, meeting the wants of the mind in the outward signs by a ceremonial simple, yet of potent beauty and most elevated suggestions, as well as a divine institute. Viewed from a right point by a right mind, we think nothing in ceremony has in it such charms to real grandeur and charm, as an outward form and ceremony. It is as foreign to the mystic pageants or institutions of human origin as sunbeams and their substitutes to another. It is instinct with life and meaning, luminous as a language to be understood by all people of all countries and customs, under every change of society, in every generation, without mystery or interpreters; an ordinance like orb of light, being its own interpreter. Its force and grandeur can be appreciated by the lowest sort; and up the scale, through all the grades of moral and mental distinction, or outward and elevated rank, the higher the relish rises for the chaste, the pure, and the beautiful, the more appropriate does the ordinance appear, unless the moral sense be diseased by fashion or prejudice. It is a base spirit, a vulgar and vitiated eye, that could see any thing in this institute contrary to immaculate modesty or refined decorum. The sense or sarcasm that would assail this observance on such a ground, would find malaria in incense, discolor in sunlight, and discord in the purest harmony. In any thing but the religion of Jesus Christ, would such a rite go down in poems, in paintings, in armoial bearings as a most noble order of induction to any of the prime privileges of honor or of office. Genius, art, and virtue would shine with their richest lustre upon the ceremony, and the profane adventurer who should impeach its purity, would be the ridicule of his own slender satire on his own folly. If that master of the pencil, West, could, with magic art, unravel, with unrivalled beauty and grandeur, his series and catastrophes of Death on the Pale Horse, it Van-dyke could cast on his canvass, with such effect, the hour when Samson started from the lap of the harlot-priestess, and attempts to spring forward, to dash his toes to the ground, unconscious of his

departed power, when his herculean make and lion port could do nothing but flash his eyes on the perfidious female, while the mailed warrior presses him to the ground, and the traitress Delilah, with fiendlike features, glaze on the prostrate Samson: If the genius of Raffaele or Rembrandt can impregnate with life and energy his cartoons of some scenes of Scripture, and each fill the mind with awe or ecstasy at their power in these paintings, who will dare deny, if they had the courage to bring their genius to bear on the baptism of the New Testament, these pictures would have been some of the most illustrious specimens of the power of painting, and enchanted men of all times, and churches of all names, "for their truth" as well as their color and drapery.

If the great masters of the pencil had spent some power on such designs, they would have been looked upon, no doubt, as unanswerable specimens of historic truth, as well as paintings of exquisite beauty, while even courtly elegance and haughty dignities might not have been ashamed to take off a mitre, or a crown, or a purple robe to go down into the water, after so illustrious an example; their souls kindled up by the magic art of the pencil, and all their tastes and ideas of fitness controlled by the mere fascinations of genius, and elegant and authorized model. With such support, based on immutable truth, enforced and taught to all distinctions of men, with such attraction, from such a quarter, and such antiquity, instead of flippant and facetious talk "about indecorum" in such an institute, nobles, peers, peeresses, genius, rank and learning, in many cases, would have been proud to have done homage to it, as a ceremony grand in design, and elevated in pure etiquette.

There is an intrinsic awe and grandeur in the true ceremony, to frown down ridicule, and confound affected philosophers. Sarcasm and affected aversion are never the offspring of the moments when such a scene is before the eye. Then the mind is agitated with the involuntary grand ideas suggested, and the unearthly influences that sweep onward the imagination. Reaction and rebellion against it comes on afterwards, away from the occasion, in the coldness of pride and fashion, or under the rigors of a false or foul criticism. But what possesses in itself, the elements of true dignity, and is divine law, can never be excited by any reverence from the highest orders, or degraded by the bitterest sarcasm of pretended philosophy and conceit.

Might the writer venture to ask, if it is now too late for some noble master of the art to present a painting on this subject, whose magic genius and unrivalled colors shall give us truth and grandeur that shall force attraction far and near for the power of his pencil. Such a painting, nobles and princes might be proud of in their halls and galleries, splendid to entrance the eye amidst the splendors of art, from ideal worlds, for its truth to the real in the history of religion. If em-broidered robes; stained pictures or designs, the glitter of ornament, be legal additions to a church, I should love to see homage to truth in such a painting hung in every sanctuary in the land, where art and genius with their mightiest efforts should speak in the beauty and power of truth, and awe into annihilation the silly subterfuges of men.

This is the institute, too, that has a pedigree and an antiquity, a genealogical evidence, which bears witness of itself in every line of its oriental countenance, authenticity of descent through successive generations. Our mode is a living argument of revelation. By it you ascend the stream of time, not voyaging by the dim, uncertain lights of tradition. It is the beautiful representation of the divine original, sacred, beautiful and noble. The genius of caricature and the comic, on so lofty and pure a theme, belongs more to the iron bars of Bedlam than sense or reason. It might with a better grace make sport of the manifold glories of the sun, and be less dangerous to himself or others, or less suspected of derangement with unbiased minds.—Materialism in this divine inaugural is full of portentous life and destiny.—New York Recorder.

THE LORD'S PRAYER.—Of the two portions into which the whole prayer thus resolves itself, the first half, beginning with the Father's throne in Heaven, comes down, by the steps of its several petitions, to man as the servant of his Father on the earth; "Thy will be done in earth as it is in heaven." The second portion commences with man and his lower and corporal needs on earth, and climbs upward, on its returning way to the skies, through supplications "that respect first man's bodily, and then his spiritual wants, and implore his deliverance from all present and eternal evil." The prayer becomes thus like an endless chain in our wells. Beginning in heaven and reaching earth, and then returning to heaven again, it is seen binding together the throne and the footstool—God the sovereign and man the dependent.—William's Lectures.

WEDNESDAY, JANUARY 7, 1852

INDIAN MISSION ASSOCIATION.—The next meeting of this body is to be held at Marion, Ala., on Thursday before the 2nd Sabbath in April, 1852. We insert this notice for the benefit of those brethren who have made inquiries upon the subject. Bro. P. will observe that this meeting is after the Cotton Planter's Convention.

RECEIPTS.—Our attention has been called to the fact, that some monies sent us some time ago, were not credited in our columns. We have just observed where the mistake occurred. In October last, several names were omitted in our receipt list through an oversight. Those interested will observe that we publish them this week, which we trust will make the whole matter satisfactory. We regret the mistake, and our subscribers may rest assured, it will not occur again.

Rev. A. P. Holmes has been invited to and has accepted the Presidency of the South Western Georgia Female College.

The manuscript of which Bro. W. Carey Crane speaks, has been mislaid, and cannot be found. We neglected to state this at the proper time.

TO CORRESPONDENTS.—We are obliged to ask the indulgence of those brethren who have so kindly favored us with articles for publication. Several excellent ones have been on our table for some time, which we hope to give next week.

Bro. HERRICK.—We learn by a private letter that brother J. F. Herrick, late of the Howard College, was to have been ordained on the 21st ult., and expected to leave immediately after for his new field of labor, under the patronage of the Italian Mission Board. He has been assigned to the care of the Mutual Labor School, established among the Potawatomi Indians. We hope to hear a full report of the proceedings soon.

CHANGE OF ADDRESS.—Rev. H. J. Smith has removed from Charleston to Grenada, Miss. Correspondents please observe.

Rev. C. F. Sturges has removed to Carrollville, Dallas Co., Alabama, and requests correspondents to notice accordingly.

Rev. S. G. O'Dryan having removed from Alabama to Independence, Texas, requests his correspondents to address him at that place.

Rev. Platt Stout, having removed to Carrollville, Dallas county, Ala., requests his correspondents to address him at that point in future.

CHANGE OF ADDRESS.—Rev. Thomas D. Armstrong has removed from Mississippi to Bastrop, La., and desires correspondents to notice accordingly.

The New Year.

Time has just finished another cycle of its progress, and placed 1851 upon the page of history. And as the charm of novelty, which the transition from the old to the new year naturally produces, has in a measure worn away, and all seem settling down into the routine of ordinary duties, how befitting a time, to every one, for calm retrospect and firm resolve. The useful regrets which mark the departure of the one, and the joyous festivities which crown the opening of the other having passed, the "solar second thought" claims attention and presses its duties home to the heart. These considerations are especially applicable to a class of readers like ours. To those who live merely for the present, time with its changes possesses but a momentary interest. Every practical principle, every embodied thought have their existence, and end, mainly, in the gratification of self and the enjoyment of to-day. The disappointments of the present, teach no important lesson—they serve no greater good than that of being the source of still vainer hopes for the future. But to the Christian, how widely different. Each change of the season, and every departure of the year, are but way-marks along the stream of time, which serve not less to remind of progress than to press home the fearful responsibilities which it involves. Thus the lessons of the passing moments are brought before the mind in the same connection; the experience of the past, the philosophy of the present, and the omens of the future are adduced to the view in one grand perspective. Who then, while conscious that the influence of every act is co-extensive with the time itself, would not pause to study the harmony of that landscape which he himself helps to finish? Who would fail to read correctly, the important part he fills in the great problem of human destiny.

STILL THEY COME.—Brother P. C. Hoge reports through the Religious Herald the recent baptism of Rev. Mr. Pow, a licensed preacher of the Methodist persuasion.

Bro. Thompson, of Beaver, Ohio, also a Methodist local preacher, was baptized not long since. And yet there is room.

MESSRS. JENISON & CO. STAGE CONTRACTORS.—We are pleased to notice among the acknowledgments of Rev. C. F. Sturges, Agent of the Domestic Mission Board, that Mr. J. M. Jenison of the above firm kindly presented to our brother a ticket to travel upon the extensive stage lines of the Messrs. Jenison free of charge.

Although we are assured by brother Sturges that this thing was done in strict accordance with the command, "not to let our left hand know what our right hand doeth," we feel that brother S. has but done his duty in making a public acknowledgment of the generous act.

Ed. S. W. Baptist.

A Call to the Ministry.

Having made some general remarks on this subject, and considered the call from the Church, in the preceding number, we will now proceed to consider.

II. The call from God.

Before we attempt to show directly in what such a call consists we wish to make two or three explanatory remarks:

1. The call of which we treat is real. It is not simply technical language applied to the common course of events. It is a designation to office, really as much so as the act performed by the Presbytery or Bishop.

2. Of course it is special and Divine. It is directly from God, and it is addressed specially to the individual. Perhaps, some one is ready to say, this is, after all, to make it miraculous. We reply, there is a real and evident distinction. Every miracle is special and Divine; but not every thing that is Divine and special is a miracle. A miracle is a suspension of the overruling of a law established by God whether in the kingdom of nature or of grace. Conversion is a special and Divine work; but is not a miracle, because it is effected by the Holy Spirit through the instrumentality of the truth, which is the established law in the kingdom of grace for its production. Conversion is sometimes called a miracle, but the language is not proper. How, it may be asked, can we be assured of this special and Divine call, except it be by miracle? We answer by asking, How does the Christian know his duty in a special case of difficulty? He does not expect to hear an audible voice from Heaven; and yet he has been taught to expect, and he does expect that he shall receive Divine direction. How does he obtain it? In the first place, he examines the Scriptures to see if they will throw light on the subject under consideration. Then he will pray to Divine direction. Of course he believes in particular providence. He knows that God can silently give to things around him and to his own heart such a direction, that while it shall be in perfect accordance with the laws of matter and of mind, it shall lead to the best result. Then he will watch the unfoldings of Providence, that he may follow the intimations therein given. He knows that Providence is often the voice of God speaking in answer to prayer—but the voice of God saying, "This is the way, walk in it." Finally, he will consult those who are distinguished for Christian grace and wisdom. By these means he frequently obtains solutions of his difficulties no less satisfactory than a miracle would have been. In fact, one design of faith is, as it were, to stand in the stead, and serve the purpose of a constant series of miracles.

"Faith is the evidence of things not seen." Now it is precisely in this way that we are to make out a call from God to the ministry. The evidences of such a call are:

1. Personal piety. None but a converted man can be properly called to the ministry. It is true, God may use the instrumentality of an unconverted man in the conversion of others. Such a man may be employed, to use the idea of Archbishop Seighton, to carry the letter, whilst he is himself ignorant of the contents; but he cannot be said to be God's minister in the appropriate sense of the term. His instrumentality is used as that of Nebuchadnezzar was. All who believe in conversion at all, unite in the opinion, that a man ought to be himself converted, before he engages officially in the work of urging others to flee from the wrath to come.

Ministers are represented as God's ambassadors. No wise prince would, with knowledge of the fact, employ an enemy to treat with enemies as his ambassador. The work to be done is of such a nature as to require genuine piety. Nothing but what can give a man the necessary patience, and industry, and faithfulness, and decision, and boldness. The unconverted minister will be likely to falter in the very places where it is most important that he should stand firm—where sacrifices are to be made of emolument, or popularity, or ease and pleasure. When a testimony in favor of truth costs as something, and we are willing to pay the price, then our work will be likely to address themselves with peculiar power to the consciences of men—will be likely to make gulf trouble in its high places. It is necessary that a minister should be a converted man, because as in all other matters, so preeminently in the work of the ministry, experimental is vastly superior to theoretical knowledge. Dr. Samuelson, though entirely blind from infancy, became so well acquainted with the theory of light, that he lectured in the University of Cambridge on optics with great success. And yet he would have made but a poor guide to a traveller that had lost his way. For all practical purposes the feeblest eye-sight would have been worth all his knowledge on the subject. For an unconverted man to attempt to teach others the way of salvation is for the blind to lead the blind, the effect of which, the Saviour has told us, will be that both will fall into the ditch. There is yet another reason paramount to all others why a minister of the Gospel should be a converted man. The minister is ever dependent for his success on the blessing of God. God has promised to bless only those who are his friends. Nay, He expressly declares that those whom he does not send shall not be successful. Behold I am against them that prophesy false dreams, saith the Lord, and cause my people to err by their lies and their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. For these reasons our conclusion is that personal piety is the first item in a ministerial call—and item so indispensable, that without it all others will be of no avail. We will here pause for the present. We would earnestly and affectionately beseech, especially every young man having the ministry in view, to examine his own

heart with the light of God's Word, and prayer for the teaching of the Holy Spirit that he may ascertain his own spiritual state; ascertain whether he has himself been truly converted into God. And may the Lord graciously aid all such, and pour the light, and peace, and joy of his spiritual presence along all their pathway.

Concert at the Judson.

We enjoyed the privilege of attending the monthly musical rehearsal, given by the young ladies of the Judson Female College, on Friday evening, the 26th ult. Our first issue was made up before it occurred, or we should have noticed it before. The exercises were under the direction of Dr. Wurm, the talented and accomplished Professor of Music in this Institution. We anticipated a rich treat upon the occasion, and we were not disappointed. The taste exhibited in the selection of the pieces, was only equalled by the skill displayed in their execution. The pieces, &c., arranged by Dr. Wurm, and sung by the pupils from the primary department in concert, were very fine, and gave a practical demonstration of the advantages to be derived from an early, as well as thorough training in the science of music. The instrumental quartettes were certainly admirably executed, and elicited much praise from those present. That most difficult, perhaps, of all instruments, the Harp, even in connection with the inimitable Arabian, contributed greatly to the brilliancy of the performances. We were particularly pleased, however, with the song entitled the "Sleigh-ride." The jingle of the merry bells and the crack of the whip were quite likeliest; indeed it required but a slight stretch of the imagination, to render the whole scene a reality. Taken as a whole the entertainment was gratifying to all present.

In conclusion we would congratulate the patrons of the Judson, upon the superior advantages afforded its pupils, both in vocal and instrumental music. The department is thoroughly organized, and like every thing else under the supervision of Prof. Jewett, is all that could be desired by the most sanguine friends of this deservedly popular institution.

Worthy of Imitation.

Dear Brother:—I have not the pleasure of a personal acquaintance with you, but often find profitable intercourse by reading your paper, which is taken in the name of my good wife, and read by all my family. We have a rule that is never, or very seldom varied from, to begin and close each day by reading one or more chapters in the Bible; and I make it a point to snatch a moment through the day from my business, to read one or more chapters, accompanied with mental prayer, that the reading may be a source of profit to me and redound to the honor and glory of my Master. And in this I find truly much comfort and consolation.

The above is an extract from a letter received not long since from a subscriber, and though marked "private," we cannot deny ourselves the privilege of giving it, in part, to our readers, in hope that they may be led to profit by an example, well worthy of imitation. The subject is one of more importance perhaps than we may at first thought be led to suppose. If all our brethren would adopt the course pursued by our correspondent, we are confident there would be less cause for complaint in view of the two frequent delinquencies in all the departments of christian duty. We should then see a greater interest manifested in religion and a corresponding prosperity in our churches in general. The Pastor's hands would be better sustained, as he thus sees the fruits of his arduous labors, developed in the character of the consistent, prayerful christian; and the Editor's task would appear far easier, while his heart is cheered by the reflection that his efforts are not only appreciated but compensated. We especially commend the extract above to any of our brethren—we trust there are none—who may feel inclined to the course of a subscriber to the S. W. Baptist not long since, who stopped his paper because it prevented him from reading the Bible, and that too without paying for it. We add, however, by way of encouragement, which indeed all must at once readily infer, that our correspondent not only reads his paper in connection with his Bible, but also pays for it.

NEW ORGAN.—We had the pleasure of hearing on last Saturday evening the new organ just erected in the Baptist Church in this place. It is a very fine instrument, so fine, indeed, that we have concluded to give a description of it, believing it deserves more than a passing notice. It is 8 1/2 feet wide, 5 feet deep, and 9 feet high, which reaches to the ceiling. It contains 15 registers, among which are an open and stop diapason, a flute and dulciana, of remarkably sweet and pleasant quality of tone, a principal and fifteenth, of brilliancy and power, a full toned trumpet, of a smooth and pleasing quality, and a tremulant. It has also an octave of pedals connecting with the keys, and a set of sub-bass pipes extending to C. C. C., which are also connected with the keys as well as pedals, thus giving the performer great control over the instrument. There are also two shifting pedals to take off and put on the chorus stops, thus giving by a single motion of the foot complete control over the registers. The whole organ, excepting the sub-bass pipes, is enclosed in a swell; and the case is well adapted to conform to the style of the church, being grained mahogany color (to correspond with the pews) and ornamented with a row of gilt pipes. The whole has been planned and put up by Mr. James B. Gilman of Mobile, who has fulfilled his contract with the society to their entire satisfaction. —Selma Reporter.

A clean skin is as necessary to health as food.

Preaching to a Church through the Walls.

I have been a member of the Baptist church of Christ for twelve years, during which time, I have been in the habit of attending the sanctuary of God and meeting with his people for the purpose of religious worship on almost every Sabbath. Sometimes my soul has been delighted in seeing large congregations assembled at the house of God, attentively listening to the preaching of His word. At other times, however, my heart has been made to sorrow on account of the little respect and want of good manners on the part of some congregations; one of which I could name, not many miles from this place. With the church alluded to, I have had some acquaintance for the last ten years, and must say that I have witnessed more bad manners, and greater disrespect for divine services than in any other congregation I have ever attended. It is not uncommon to see a large portion of this congregation standing around the house of worship during the religious exercises of the holy Sabbath day, and this not for the want of comfortable seats or any thing of this kind. And if the minister would preach to this portion of his people he must do so at the height of his voice through the walls.

The reason of all this disrespect, bad manners and improper conduct, may have originated from some of the following causes:

1. Among those that walk and talk around the house of worship, during the preaching of the word, are found many that are members of the church who never seem to have any special regard for their holy profession; and of course, those who are less likely to think about these things will be found in their company. "One sinner destroyeth much good," and in this way may not one unfaithful christian do much injury to the cause of Christ?

2. This want of respect may be for the lack of the proper training of our children at home. How many parents are there in this our day of gospel light and liberty, who neglect this portion of their duty? "Train up a child in the way he should go; and when he is old, he will not depart from it." If we are to judge from the conduct of their children at church, we fear many, you very many, have been amiss in this duty. Then I would say to parents and especially to christian parents, remember that you are under the strictest obligations to assist your children in the cultivation of good manners. This should be done by example as well as precept. Teach them to know that well refined manners do not consist in standing about around the church, and disturbing the orderly part of the congregation with their loud talking.

3. Inattention and misconduct in congregations, may be for the want of a proper respect for the speaker. But should the preaching abilities of the minister be such as would not admit of his entertaining his audience, we should always have sufficient self-respect and special regard for the cause of Christ, and the institutions of the Sabbath.

That there is a God, all nature shows; and of course it is the duty of all men to acknowledge and adore him, not only as individuals, and in private, but as social beings, and in a public manner. This God requires—Ye shall keep my Sabbaths, and reverence my sanctuary.—Give unto the Lord the glory due unto his name; bring an offering and come into courts.

Now dear reader place a correct estimate upon the noble purpose for which man was created—"The glory of God," and no more be found walking and talking around the House of God, placing the minister under the painful necessity of preaching to you through the walls.

O—R—V—R.

Collections for Indian Missions in Mississippi.

Dear Brother Chamberliss:—Will you do me the favor to publish the following list of receipts for Indian Missions in Mississippi, viz:

COLD WATER ASSOCIATION:	
County Line church	\$30 00
Philadelphus	23 75
Chilaboma	30 00
Cold Water	12 20
Lebanon	12 45
Public Collection at Association	20 45
Bro. Martin Halliborton	1 25
" Whitfield Dupuy	2 00
PANOLA ASSOCIATION:	
Enon church, W. S. Jones	5 00
" Members,	2 75
Concord church	22 70
Clear Creek	18 00
Oxford	5 50
Byrum's Creek	1 00
Liberty Hill	25
Collection at Bro. Buckley's church	2 20
CHICKASAW ASSOCIATION:	
Sent up by churches to Association	\$15 07
Interest on Joel H. Berry's note	4 50
Public collection at Association	13 60
Liberty church, Mrs. Givens	50
Cherry Creek church	5 75
Pontotoc	3 55
YALOSHUA ASSOCIATION,	
For support of Rev. Peter Folsom, native Indian Preacher:	119 00
	\$342 47

ISAAC F. HERRICK,
Agent Indian Missions.

Aberdeen, Miss., Dec. 29, 1851.

The Aberdeen Association have paid over to the Treasurer of the State Convention, funds for the support of a native preacher, and at the last meeting of the State Convention, the sum of four hundred dollars was pledged for him, by members of the Convention and other friends, for the purpose of sustaining another Missionary in the Indian country. J. F. H.

Babylon was sixty miles within the walls which were 75 feet thick, and three hundred feet high.

Bible Reading.

There is no subject which should so entirely engross the mind of professing christians, as the reading and prayerful study of God's Holy Oracles, and yet there is no subject more grossly neglected by them. How many are there to be found in every church, whose entire amount of investigation into the truths penned by, and under the influence of divine inspiration, that are confined to the mere reading of a few chapters on the Sabbath day. The Bible should be read daily, not only read but studied, and pondered over, in order that the divine truths therein contained, and that are mysterious to our understanding, may be properly understood, appreciated and applied to the salvation of immortal souls; it should be read and studied, as the great Law-Giver on whose basis all systems of social government rest; as the teacher of the Arts and Sciences, as containing the purest principles of philosophy; and as above all other secular matters, the ablest of all masters in teaching and disciplining the human mind. No work extant ever did or ever will exhibit such lessons of the power of concentration as the Bible, take for instance the 19th and 20th verses of the 23d chap. of Proverbs. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down dew," can language any where be found so beautiful, so sublime, and yet, professing such simplicity with so much concentration of thought. Folios might be written for the purpose of exemplifying the omnipotence of God, without such success as is attained in these two short sentences, penned under the influence of divine inspiration. God's wisdom in founding the earth—his understanding in establishing the heavens, and the knowledge by which the depths are broken up and the clouds caused to drop down dew, are certainly brought more fully to the view and placed within the comprehension of man by these few plain yet beautiful words, than the most lengthy and elaborate discourse of the best logician could do; taken as a whole, this little passage gives a more comprehensive and sublime idea of the wisdom of God in creation, than is possible for the uninspired mind to acquire, the vastness of the subject in its integral parts when contemplated, with the best aids of imagination in its is over-reaching to mere mortal ken. By his wisdom he founded the earth, mountain and valley, hill and dale, intermixed with broad plains, rivers and lakes, springs and creeks, green pastures and rugged high tops on the surface, while the interior is filled with minerals and even burning fires, all freely bestowed, guided and controlled by his wisdom, gives an idea at least, simply yet powerfully conveyed, by this passage of Proverbs, of God's infinite powers. Then, too, the understanding by which the heavens are established and related to that earth so founded, by which the one is made subservient to the other, conveys some idea of the infinity of God's comprehension of his own works. And in the last provision of the passage, we acknowledge by which the depths are broken up, and the dew caused to drop down—we are taught that God in his infinite wisdom, ingenuity and power, forgets nothing, that all things are by him provided and adapted to suit the works of his creation.

There is not a sentence of this Book but is filled with wisdom for the use of man; there is not a word in its sacred hills but contains lessons of instruction for salvation and eternity, and still with all its wisdom, simplicity and beauty of style, with all its teachings of salvation and of judgment, there is no book so little read, understood and appreciated, as is the Bible even by professed followers of Christ.

BAPTIST.

To the Baptists of Mississippi.

Brothers and Friends:—We have a great work before us and unless we be up and doing, we cannot rejoice in having done our full portion of that work. Holding that it is true—"It is more blessed to give than to receive," we have much of the blessing by waiting for an Agent. An Agent has to be fed and clothed, his family to be provided for, the wear and tear to be met, all of which not only detracts a portion from the direct use, but draws off a part of the labors from the great cause. We have before us the educational cause, embracing the cause of the rising generation which we are interested in as citizens, as parents, &c., and the cause of advancing our young ministers to a profitable position. This cause in our humble opinion, claims our warmest hopes. Because it is as it were to prepare the way for all benevolent operations, and raises men and means for every worthy cause.

Again we have the Bible cause, whether it be so important as many devoted brethren think, to correct the errors of the present version and scatter broadcast over the earth the pure word, or to give the word to all people, at all events we are agreed to give the fullest distribution to the word of life and immortality.

And again, missionary efforts at home and abroad, in our own city, States, country, this Continent, the world—unity, and all claim our sympathy, love and contributions.

Now, brethren, shall we wait until called upon by an Agent? Shall it be said, having the great commission—"Go ye into all the world and preach the gospel to every creature," in our every day companion, wait to be reminded, by our brother man of our duty? Shall it be, that the Lord must send his officer to our barns, and make a levy to get a title or much less of his own goodly heritage? We are indeed losing much cause of joy in the work not going forward. We see good schools springing up every where under some other than Baptist influence. We hear of vast amounts going up to the good cause from other than Baptist hands. We rejoice in the influences at work, but cannot with such hearty good will as if proceeding from our own body. We all believe or acknowledge that the

Baptists must yet fight the battle between the crown of Rome and her offspring, and the cause of Christ, yet we prepare not. How is this? Do we sit idly by, supposing the God of battles intends to encounter the Host of Rome, without the use of means?

Please read Acts 11: 29, and act accordingly. Was an Agent there asking for help? Shall we send an Agent to you asking for relief in the Education cause, or will you, as faithful stewards, act as the above disciples did?

Believe me your brother,

A QUERIST.

THE GREEK PREPOSITIONS *εἰς* AND *ἐκ*.
In the translation of these particles, Pres. Anderson, of Maryville College, supposes the following rule to hold good:

"When the entrance of a body into a place, or the passage of a body out of a place is intended, these prepositions are used twice, once in composition with the verb expressing the action, and once a preposition to govern the word that expresses the place. But when the passage of a body to a place, or from a place is expressed, these prepositions are used but once."

Let us try this rule by a few examples from the New Testament:

"They cast them into prison"—*εἰς φυλακὴν*. Acts 16: 23.

"Thrust them into the inner prison"—*εἰς τὴν εὐχέλαιον φυλακὴν*. v. 24.

"Entered into a certain man's house"—*εἰς οὓτις οἶκον*. ch. 18, v. 27.

"To be carried into the castle"—*ἀγείσθαι εἰς τὸν κάστρον*. ch. 21, v. 31.

"Go into Damascus"—*εἰς δαμασκόν*. ch. 22, v. 10.

"Throwing dust into the air"—*εἰς τὸν αἶθρα*. Acts 17: 23.

"Having shaken off the beast into the fire"—*ἀποκρούσας τὸν θηρίον εἰς τὸ πῦρ*. ch. 28, v. 3.

Thus by the examination of a few chapters of Acts we have found seven exceptions—or contradictions—to the Doctor's rule, which is, just no rule at all. The repetition of a preposition in Greek, only gives force to the clause containing it, but does not change the original meaning of that preposition. This is as it should be in English, go *into* a house; or, come *out of* a house; but the repetition of the preposition does not change its meaning—it only gives the expression force.

And when the notion of a body is complex, or has more direct ones than one, two or more prepositions are required; but neither can be repeated: They went down *into* the water, *into* an upper room—*εἰς ὕψιστον οὐρανόν*.

The Doctor's "rule" is not only requiring *εἰς* and *ἐκ* to be repeated where *εἰς* is used, but it is also requiring *ἐκ* to be repeated where *ἐκ* is used, which is not only a contradiction, but a repetition. Without looking at other examples let us try it by some already found:

"They cast them in *εἰς* or *into* the prison."

"Thrust them *ἐκ* or *out of* the inner prison."

"Entered *ἐκ* or *out of* a certain man's house."

"To be carried *ἐκ* or *out of* the castle."

"Shaking off the beast, *ἐκ* or *out of* the fire."

Try on that last one!

The Doctor has learned also that *immersion* is no baptism at all—*οὐκ ἔστιν βάπτισμα*, and I believe, the whole Synod! So we may hope they will not quarrel any more with Baptists for refusing to come with them; or, if they still insist to continue with us, let them invite the pious Quakers in East Tennessee. Perhaps they will not be so refractory.

This position of Tennessee Presbyterians, that *immersion is not baptism*, is more consistent than the old one, if any application of water is baptism. If *immersion* is baptism *sprinkling* cannot be; if *sprinkling* is baptism *immersion* cannot be. Nor will it remove the difficulty to say that *βαπτίζω* is a generic term, till they prove it. *Βαπτίζω*, as used to mean *immerse*, *sprinkle*, *pour*, *bedew*, &c., is generic; but *βαπτίζω* is a purely classic word, and is no more generic than *βαπτίζω* or *πλύνω*.

And Mr. Minnis in the *Columbian Magazine* has found out and "demonstrated" that *βαπτίζω* cannot mean to *immerse*! Stuart and Anthon where are ye? Schrevelius, Donnegan, Drisler, Scott—ye ghosts of Scallagher, Giesbach and Witsius, where are ye?

H. S.

Maryville, Tenn., Nov. 20, 1851.

Dear Brother Huggins:—Our Examination has just closed; the session has been a prosperous one. Great anxiety was expressed by your friends and many inquiries made. We much fear that something serious has occurred to prevent your return. We have had no letter from you since you left Charleston. We wrote to Augusta Ga. and several other points, but fear that none of our letters have reached you. The Board of Trustees much regret your delay beyond the time you last wrote that you would be here (in Nov.) as they incurred liabilities which they cannot meet. We are suffering much for funds.

If this meets your eye, please write to us immediately. It is the earnest wish of the Board that you return home as soon as possible; and they have entrusted me to address you through the papers, because you would be more likely to see it.

Charleston Index and N. Y. Recorder please copy. Yours in Christian love,

Geo. W. BAINE, Secretary pro.

Independence, Texas, Dec. 15, 1851.

EAST CHURCH LOUISVILLE.—This church which has been destitute of a pastor since the resignation in the Spring, of Rev. James A. Kirtley, has called the Rev. A. W. La Rue to the pastoral charge; and we are happy to learn that he has accepted the call and already entered on the duties of his office.

A Baptismal Hymn.

BY REV. ADONIRAM JESSE, MISSIONARY.

This hymn was first sung at Manheim, British Peru, at the baptism of several soldiers belonging to His Majesty's 45th Regiment, Dec. 1829.

Our Saviour bowed beneath the wave,
And meekly sought a watery grave;
Come, see the sacred path he trod,
A path well pleasing to our God.

His voice we hear, his footsteps trace,
And lo! he comes to seek his face—
To do his will, to feel his love,
And join our songs with songs above.

Hosanna to the Lamb divine!
Let endless glories round him shine!
High o'er the heavens forever reign,
O Lamb of God, for sinners slain!

We love thy name, we love thy laws,
And joyfully embrace thy cause;
We love thy cross, the shame, the pain,
O Lamb of God, for sinners slain!

We plunge beneath the mystic flood—
O plunge us in thy cleansing blood;
We die to sin, and seek a grave,
With thee, beneath the yielding wave.

And as we rise, with thee to live,
O! let the Holy Spirit give
The sealing unction from above—
The breath of life, the fire of love!

Come, Holy Spirit, dove divine!
On these baptismal waters shine,
And teach our hearts, in highest strain,
To praise the Lamb, for sinners slain.

Miscellaneous.

The Way to Fortune, Or better to Work than to Beg.

Let no poor boy, after reading the following interesting fact, ever despair of making a respectable living.

A gentleman was once walking down one of the streets of P—, when a beggar loudly craved for a "few coppers for a night's lodging." The gentleman looked earnestly at the poor man, and inquired:

"Why do you not work? You should be ashamed of begging."

"Oh, sir, I do not know where to get employment."

"Nonsense!" replied the gentleman; "You can work if you will. Now listen to me. I was once a beggar like you. A gentleman gave me a crown piece, and said to me, 'Work, and don't beg; God helps those who help themselves.' I at once left P—, and got out of the way of my old companions. I remembered the advice given me by my mother before she died, and I began in prayer to God to keep me from sin, and to give me his help day by day. I went round to the houses in the country-places, and with part of my five shillings, bought old rags. These I took to the papersmills and sold them at a profit. I was always willing to give a fair price for the things I bought, and did not try to sell them for more than I believed they were worth. I determined to be honest, and God prospered me. My purchases and profits became larger and larger; and now I have got more than ten thousand crown pieces that I can call my own. One great thing that has contributed to my success is this: I have kept from drink and tobacco."

As the gentleman spoke, he took out his purse, and drew from it a five-shilling piece, and handing it to the astonished beggar, he said, "Now you have the same chance of getting on in the world as I did. God had work, and never let me see you begging again. If I do, I will hand you over to the police."

Years passed away. The gentleman had forgotten the circumstances, until one day, when traveling through P—, he entered a respectable-looking bookseller's shop, in order to purchase some books that he wanted.

He had not been many minutes in conversation with the bookseller, before the latter, eagerly looking into the face of his customer, inquired, "Sir, are not you the gentleman who, several years ago, gave a five-shilling piece to a poor beggar at the end of this street?"

"Yes, I remember it well."

"Then, sir, this house, this well-stocked shop, is the fruit of that five-shilling piece." Tears of gratitude trickled down his cheeks, as he introduced the gentleman to his happy wife and children. He was regarded as their benefactor. When gathered round the table to partake of a cup of tea, the bookseller recounted his history from the above eventful day. It was very similar to that of the welcome visitor. By industry, honesty, and dependence upon God's help, he had raised step by step, from buying rags, to selling papers and tracts in the street, then keeping an old bookshop, and ultimately to be owner of one of the best circulating libraries in the place. Before the happy party separated, the large old family Bible was brought out of which a Psalm of thanksgiving was read, and then all bent around the family altar. Words could not express the feelings of those who formed that group. For some moments, silence, intermingled with subdued sobs, evidenced the gratitude to the Almighty Disposer of all events, which was ascending to heaven.

When they arose and bade each other farewell, the bookseller said, "Thank God, I have found your words to be true. God helps those who help themselves. It is better to work than to beg."

AN EARTHLY MIND.—When King Henry IV. of France, asked Duke de Alva whether he had observed the eclipse, he answered that he had so much to do upon the earth that he had no time to look at the heavens. What multitudes at the present day resemble him, and are busy about trifles, while they neglect eternal realities.

MARIOLATRY.—A poor Swiss shoemaker being asked why he had left off worshipping the Virgin Mary, answered:—"Because she said, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.' If she herself had need of a Saviour, how can she save me?"

Religious Influence of the World's Fair.

A correspondent of the Christian Advocate and Journal makes the following statements on this subject:

"The most influential journals were led to call for a fitting acknowledgment of God. The great Assembly at the opening might have become a day of mourning through some accident or some insane act—it passed in peace. That opening might have been a mere pageant, and all the praise of the day have been puffs to genius; but there, when the nations were assembled, with the choicest works of man, God and Christ were acknowledged above, and as reigning over the riches of the universe. The habits of our foreign visitors might have led to an opening of the Exhibition on Sunday, and thus have broken down that sacred defence. But the stream of curiosity which bore away all the barriers of the nations, of rank, of trade, stopped, as if touched the day of God; and that shut up palace stood the greatest monument ever seen of the sanctity of the Sabbath, whereof it might have been the most potent desecration. Then an opportunity was given for convening the Christians of all countries. Four hundred thousand tracts were distributed among them. Twenty missionaries were employed in different languages. Many hundreds heard the Gospel in their own tongues. The Bible Society had an opportunity of displaying to the world the specimens of its work in all languages, and at least one absolute Popish Government has in consequence applied for copies of its Bibles to be placed in the historical library. Taking all these circumstances together, it would be ungrateful not to own that God has averted much evil which might have arisen, and has brought forth good beyond what we might have expected. We ought now to pray that lasting benefits in national unity, and in the progress of Christian light may arise among all people."

Letter Writers, Remember.

Under the present postage law, you may write any amount of letters, at a trifling cost for postage, by exercising a liberality. The most essential point is, *incidentally pre-pay your letters.* He must be a mean, soulless individual who would subject a friend to the payment of five cents for postage, when, by prepaying it, it would only cost himself three. All letters, whether they be of a private or business character, should be pre-paid, and no distinction ought to be made as to the business, whether it is that of the writer or the person addressed; for it is illiberal to make another pay the higher rate, that the writer may save three cents. It may be a little annoying for a time, to those who adopt the rule but whose correspondents do not. However, if the law, as it now is, remains permanent, public sentiment will refuse to tolerate those who condescend to so small a business, as that of taxing their correspondents with the higher rate of postage. When one person is writing about his own business, to another, he should, beside paying the postage on his own letter, enclose in it a stamp to be used by the one whom he addresses, in pre payment of the answer. There is neither civility nor decency in requiring any one to write you concerning your own business, and, in addition, tax himself with the postage of his letter, when it is so easy a matter to enclose him a stamp. This may seem a small business, but if it is, it is not so little as to tax others with the postage you ought to pay yourself; in fact, the diminutiveness of the sum makes more significant the littleness of the act. Our cheap postage system is modeled somewhat after that of England, where stamps are constantly sent for prepayment of answers, and there is no reason why it should not be done here. Another suggestion might be effectual in bringing the matter all right: those receiving letters unpaid, which should have been pre-paid, in the reply, might intimate as much. The hint would remind the neglectful of their duty, and shame the parsimonious into more liberal acts. In writing to editors the rule of pre payment should be most scrupulously observed.

The Farmer who had Nothing to Learn.

There are, in every community, farmers who conceive it impossible to add anything to their already acquired stock of knowledge. We met one of this class a few days since, who, in answer to our inquiry whether he was a subscriber to an agricultural paper, indignantly replied that "book-learning was a humbug, and that he knew more of farming than anybody could tell him." We did not argue the point with him, conceiving it to be worse than useless; but as we left him, we took a few notes of the condition of this model farmer's premises, which we present to the readers of the Journal, with the hope that they will prove of service. The paling fence enclosing the house-yard was broken down in several places; one of the hinges was torn off the gate, and directly in front of the kitchen door several lank-looking swine were wallowing in the mud-hole, where, for dear known how long, the slops of the kitchen had been carelessly thrown. We thought he really as wise as he conceived himself to be, that fence would have been repaired, that gate hinge fastened; a good breed of swine would have replaced those lank-looking ones, and the rich slops of the kitchen would have been applied to a better use than to create an unwholesome and unpleasant wallowing place for swine.

The barn stood on an eminence, and directly in front of it, a small stream flowed. From the meadow-land to this stream, the rich manure-water was flowing in a silent but steady stream; and beneath some cherry trees that skirted the lawn, I observed large quantities of the excrement of the fowls, exposed to the action

of the weather, and aiding materially the growth and vigor of the wilderness of weeds around. Had he been so very wise, he would have checked the waste of that precious manure; and instead of permitting his fowls to roost upon the cherry trees, (and thus not only expose them to the inclemencies of the weather, but lose in addition their very valuable manure,) he would have given them a place of shelter, and by that means secured their comfort and productiveness, as well as their excrement.

An orchard of young apple trees was almost entirely destroyed by the borers; the fences that enclosed his meadows were in a ruinous condition; several hogs were actively engaged in turning up the soil; and as we attempted to close the gate that led from the main road to the house, we found it wholly impracticable, one hinge completely torn off, the other so twisted as to render the effort vain. Want of time prevented further observation; but we had seen enough to satisfy us that the careful perusal of any good agricultural journal, and a practical application of some of the hints contained in it, would have been hundreds of dollars' value to our over-wise farmer.—*Palm-Farm Journal.*

Southern Enterprise.

It cannot escape even the most careless observer, that within the last ten years a great change has come over the South. In agriculture, she has always stood pre-eminent. Not satisfied, however, with her acknowledged superiority in this department of industry, she has turned her attention to manufactures and rail roads. Massachusetts one of the most flourishing communities in the world, has just celebrated with great "pomp and circumstances" the completion of her thousand miles of rail road. It is a commendable pride. But let it be remembered that Georgia, with a white population of little more than half a million, has already eight hundred miles of rail road in successful operation, and in two or three years will have several hundred more. Massachusetts, a miracle of prosperity, one of the boasts of modern civilization, with a population of one million or upwards, has accomplished but little more than Georgia, in these great works of internal improvement. Let this truth be pondered by those who are so ready to decry the South for a want of energy.

A convention recently met in Richmond, Va., to take into consideration measures for establishing a direct trade with Europe. This is one of the most significant facts of the times. The commercial dependence of the South is a humiliating feature of her history. Instead of building up Norfolk, Charleston, Savannah and Mobile, as she might easily have done, she has lavished her resources on Boston, New York and Philadelphia. Virginia, in point of commercial advantages, is equal to any State in the Union. If she had pursued her manifest destiny, her sea-board might even now be dotted with thriving and opulent cities. Vessels laden with the products of every clime, might be floating in her harbors. Unfortunately, like all or most of the Southern States, she has been exclusively occupied in the cultivation of one great staple. Her lands are consequently impoverished. She is beginning to feel the necessity of diversifying her industrial pursuits. Under favorable circumstances, she may yet become one of the most important of the commercial States.—*Southern.*

THE QUIET COURTESY.—Two ministers of name the same resided in the same town—a town which some of our readers will easily make out—one a Dissenter, and the other a clergyman of the Established Church. A parcel came into the hands of the latter, which, on inspection, proved to be for the Dissenter. It was forwarded, with the following note:—"Sir, if you had not assumed a title to which you have no right, this mistake would not have occurred. Take care, &c." In the course of a few weeks after, a parcel came into the hands of the Dissenter, which was for his reverend namesake, and which was found to contain a case of lithographed sermons, done up to imitate manuscript. It was forwarded to the clergyman, with the following retort:—"Sir, if you had not assumed an office for which you are not qualified, this mistake would not have occurred. Take care, &c."—*Palm-Farm Journal.*

GROWTH OF WOOD.—The season of the year in which forests are cut off, is believed to have an influence on the succeeding growth. To give some test of this matter, the Plymouth County (Mass.) Agricultural Society offered premiums, several years since, for experiments. A report was made last year, which sets forth the conclusion that, "the nearer the season of the ascending sap [spring] wood is cut, the more flourishing will be its succeeding growth." The person who received a premium for his experiment, states that he is "satisfied that the nearer the ground wood is cut, the better; the shoots will start and grow more thickly; and are thicker and less liable to split down. By cutting wood often, you insure not only the greatest growth of wood, but the greatest growth of money. Cattle should never be suffered to run on a wood-lot, while the trees are small."

WHAT DID HE GAIN?—The eloquent and powerful Dr. John M. Mason, on leaving his congregation in New York, said:—"Since the time of my settlement here, lawyers, merchants, physicians have made their fortunes; not an industrious and prudent mechanic but has laid up something for his family. But should God call me away to-morrow, after expending the flower of life, my family could not show a single cent for the gain of more than seventeen years' toil."

ORRVILLE INSTITUTE.

Orville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.

MALE DEPARTMENT.

Prof. WILLIAM LOWRY, M. A., Associate Principal.

BENJAMIN F. MOSELEY.

MISS HARRIET W. JEFFRIES.

MISS OLIVIA B. ALLEN.

MISS ELIZA D. THOMAS.

STEWART'S DEPARTMENT.

MR. FELIX G. ADAMS & LADY.

MISS ELIZABETH THOMAS.

THIS Institution has now entered upon its fifth term, under the control of the same Principals. It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Trustees, well compensated, and withal, Institute in the South.

Professor LOWRY was a Graduate of Trinity College, Dublin, in Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is well known to require commendation from us.

Mr. MOSELEY is a gentleman whose sobriety, energy, moral worth and literary attainments eminently qualify him to fill his position.

Miss JEFFRIES is a lady of many years experience in teaching. She has taught in Mississippi and various places in Alabama, and continues to fill the position she occupied last Session to the great delight of her Pupils by whom she was universally beloved.

Miss ALLEN completed her course of study at Troy, is a lady of high and various accomplishments, and continues in charge of the Music Department—the duties of which she discharges with eminent ability and success. Her singing is splendid.

N. B. The number of Teachers in the Orrville Institute is not limited, but others will be instantly employed if necessary. None but those eminently qualified will ever be engaged.

Rates of Tuition Per Session of Ten Months.

Primary Course,	\$20.00
Academic Course—1st Class,	24.00
" " 2nd Class,	30.00
" " 3rd Class,	40.00
Collegiate Course, (each class),	40.00
Music on the Piano and Guitar, (each),	40.00
Use of Instrument,	5.00
Plain Embroidery,	15.00
Resnet,	20.00
Painting in Water Colors,	15.00
Local only,	20.00
Wax-Work, (Each Lesson),	1.00
Incidental,	1.00

One-half of Tuition fees due on the first February; balance at the close of Session. Each Student will pay from time of entrance to the close of Session. No deduction except at the discretion of the Principal. The Trustees and Faculty have organized the classes in regular college form. They intend to charter the Institute at the next Session of the Alabama Legislature. The friends and patrons may now enter their children with full assurance in the perpetuity of the Institute; and with certainty rely upon that in the Orrville Institute they can have their child prosecuted as full, thorough, and extensive Course of Education, as any College in the South.

There is a flourishing Sabbath School in the village, which each pupil will be required to attend, unless the Parent or Guardian forbid it.

There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use all legal means to prevent the vending of ardent spirits.

The Institute is furnished with valuable Apparatus, and four Pianos.

N. B. Other Pianos will be added as occasion requires.

Boards in the Female Institute never leave the premises without permission of the Principal.

Boarding in the Institute.—Only by Boarding in the Institute can the highest advantages of the Institute be realized. Here the young ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board them in the Institute. BOARD can be had in the village, Institute and vicinity, for \$2.00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department, for Board, Tuition and in highest classes, per session, \$120. Total expenditures for same, for a young lady, 120. Total expenditures for same, for any young lady, including Music, 165. (Cheapest Institution in the State of Alabama.)

Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.

The next Session will begin on Monday the 1st day of September, 1851. It is of great importance to Pupils to be present at the opening of the Session.

Board of Trustees:

Rev. W. THOMAS, President,
J. F. ORR, Vice President,
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Orville, August 20, 1851.

BAYLOR UNIVERSITY.

Located at Independence, Washington County,

Texas, will commence its Fall Session on the first

Monday in August next, under more favorable auspices

than at any former period.

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.

The female department will be conducted in the well known two-story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

Faculty:

Rev. RICHARD C. BENTLEY, President, and Professor of

Ancient Languages, Moral & Intellectual Philosophy.

MR. WILLIAM FOSTER, A. M., Professor of French &

Spanish Languages, and Mathematics.

MR. THOMAS GEORGE EDWARDS, Professor of English

Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev.

HARRIET CLARK, as Principal, and Miss MARY G.

CLARK, and Miss HENRIETTA DAVIS, as Assistant.

TERMS PER SESSION.

Elementary English Branches, \$5

English Grammar, Geography and Arithmetic, 13

Ancient Languages, Natural and Mathematical

Sciences, Moral and Intellectual Philosophy, 15

French and Spanish Languages each, 10

Music on Piano Forte, with use of Instrument, 25

Painting and Embroidery, each, 10

Fee in the College Department, 25

Boarding, including Lodging, Washing, Fuel,

& Lights, from \$8. to \$10. per month.

By order of the Board.

GEO. W. BAINES, Sec. Com.

Aug. 5, 1851.

CARD.

New Orleans Agency,

For the purchase of Piano Fortes, other Musical

Instruments and Music of all kinds.

THE subscriber would respectfully announce to his

numerous friends and acquaintances in the country

that he is located in this city, and is prepared to

attend promptly to any business entrusted to him.

His great experience in the profession and a long

residence in the South, fully qualifies him to do ample

justice to those who may require his services, and he

can make it the interest of those who may desire to

purchase, Aldrich, Williams, Dugan, New Orleans.

Or he can be found, at the office of Messrs. Duncan,

Graves & Burton, WILLIAM DUNCAN.

New Orleans, Sept. 1, 1851.

29.00.

BLANKS,

Printed to order, with neatness and dispatch, at this

Office.

HOWARD COLLEGE,

Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of

Chemistry.

Rev. T. F. CURTIS, A. M. Professor of Theology

and Moral Science.

A. B. GOODHUE, A. M. Professor of Languages.

Rev. R. HOLMAN, A. M. Professor of Mathematics.

J. A. MEACHER, A. B. Teacher of the Preparatory

Department.

THE Collegiate year commences on the first Mon-

day in October, and consists of one session of ten

months. It is divided into *two terms* of five months

each.

ADMISSION.

Students are received into the Preparatory De-

partment at any stage of advancement.

Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Cicero, Sallust, or Cæsar's Speeches, Ovid, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced studies, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censure.

Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.

No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.

Young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English, or Scientific Course, is presented for those whose means, age, or plans for the future, render a liberal education imprudent. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.

Students in Theology will be instructed in such Literary and Theological Studies as their respective circumstances may enable them to pursue; but the regular course of instruction given in this department contemplates attendance at the Institution of three years.

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25.00 Common English Branches, 15.00

Students rooming in College are charged \$2.00

per month for room, and servant to attend

upon it, per term, 10.00

Board, per month, from 8. to 9.00

Washing, do. from 1. to 1.50

Fuel and Lights, of course vary with the season,

and will at all times depend much upon the economy

of the student.

Board, including lodging, washing, fuel, lights, &c., may be obtained in private families at \$13.00 per month.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless, for special reasons, he is admitted on a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses of this Institution are moderate. Exclusive of clothing, they need not exceed \$20.00 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more money, as well as discretion, though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

E. D. KING, President

Of the Board of Trustees.

Wm. HORNBACK, Secretary.

Oct. 1, 18