

# South Western Baptist.

VOLUME IV.]

MARION,

PERRY COUNTY, ALABAMA, MAY 19, 1852.

NUMBER 10.

## SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY  
A. W. CHAMBLISS.

### TERMS.

The terms of our paper will henceforth stand thus:  
A single copy, \$2 50, if paid strictly in advance.  
A single copy, \$3 00, if payment is delayed three months.

Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies.

Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance.

17 Any arrears will be done at the following rates, strictly observed.

17 First insertion, one dollar per square, of ten lines.

17 Each subsequent insertion, fifty cents per square, of ten lines. But no advertisement will be estimated as less than one square.

17 Reasonable discounts will be made on yearly adVERTISEMENTS.

17 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.

### Washing the Saint's Feet.

BY REV. JOHN E. DAGG, D. D.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John xiii, 15.

Every word of Jesus Christ is important, and every command which he has left as a rule of our conduct, ought to be punctiliously obeyed. The words quoted above may be regarded as a part of his dying instructions to his apostles. Every circumstance connected with the time and manner of their being given, tends to invest them with interest. No one deserves the name of his disciple, who could knowingly neglect a duty recommended by such unparalleled love and condescension.

What, then, was the Saviour's meaning? "If ye know these things," says he, (verse 17) "happy are ye if ye do them." We must know, in order to do, and if we mistake his design, how honest soever our intention may be, we shall not have fulfilled his command. If, on this memorable night, when he partook of the last passover with his disciples, and when he instituted the breaking of bread as the memorial of Christ, our passover, sacrificed for us, he designed to institute the washing of feet as another religious duty, his sacred coming, together with baptism and the breaking of bread; then, this institution should be observed with pious reverence, and no place should be assigned to the neglect of it, to justify the neglect of any other divine command. But it was the Saviour's design, not to institute a religious ceremony for the observance of his apostles, but to enjoin on them a whole class of moral duties of the very highest importance, it would be a lamentable mistake, if we should substitute for these duties a mere external rite, which he never meant to institute.

To ascertain the Saviour's design, let the following things be attentively considered:

1. The particular duty enjoined is moral, as distinguished from those which are positive.

Baptism and the Lord's Supper are positive institutions, because the obligation to observe them can not be inferred from any office or apparent likeness in the things themselves. On the contrary, the washing of feet was not a mere ceremony, but a necessary act of hospitality which had been in use since the days of Abraham; Gen. xxi, 4; xix, and it is accordingly reckoned by the apostle Paul, 1 Tim. v, 14 in connection with other moral duties on like kind, as the proper foundation of a reputation for good works. "Well reported of for good works, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she diligently followed every good work." It is the duty of the act which gives it a place among the good works here enumerated. In those days, when traveling was so generally performed on foot, and when the feet were shod with sandals, to wash the feet of the wayworn stranger was not a mere ceremony, but one of those "good works" which are profitable unto men, and to be maintained "for necessary uses." 2 Tim. 8, 14.

2. The example of the Saviour recommends the act on the ground of its utility.

When Peter wished his hands and his head to be washed, "Jesus said unto him, He that is washed needeth not save to wash his feet." The two words here rendered "wash" are different in the original, the first denoting a washing of the whole body; and the latter, which he used used elsewhere throughout the narrative, a partial washing as of the hands or feet. The reason is, he that has been baptized, needs only to wash his feet, which may have been defiled in walking from the bath. The apostle bathed himself before sitting down to the Passover Supper, and therefore did not need any washing except of the feet. On this record, small as it may appear, the Saviour placed the fitness and propriety of the act which he performed. He was willing to set an example of performing the least possible act of real kindness; but he would not extend that act to a point beyond the line of necessity and utility. Beyond this line, it was no longer an act of kindness, but a burdensome ceremony. As what the Saviour did was not a mere ceremony, but a good work, or a necessary use; and as he herein gave to his apostles an example that they should do as he had done to them, (verse 15) it is manifest that he designed to enforce on them something of practical utility.

3. It was not a single duty which the Saviour intended to enjoin.

This is apparent from verse 17: "If ye know these things, happy are ye if ye do them."

Does he manifestly intended beyond the single act of washing of feet. Of these duties, this act was a mere specimen by which they might know the rest; and knowing, practice them.

"Some interpreters take the first word to mean, not a bathing of the whole body, but a washing of the hands and face, which the disciples are supposed to have performed before taking their places at supper. 'He who washed his face and hands was considered sufficiently clean, and need no other washing, unless this mark of civility, that his feet be washed by a servant.' This evidently I object to, you thus making the part of a servant." This interpretation, though less satisfactory, because less confirmed by the ordinary signification of the terms employed, will nevertheless, serve equally well for sustaining the argument above presented.

A proof that the washing performed by our Saviour was a part and specimen of a whole class of duties, may also be derived from verse 8: "Peter said unto him, Thou shalt never wash my feet." Jesus answered him, If I wash thee not thou hast no part with me." The true import of this answer seems to be this: If I may not wash thy feet, (so the world used here implies) I may not, on the same ground, render to thee any of the great benefits resulting from my humiliation, in which I come not to be ministered unto, but to minister and to give my life a ransom for many. If I may not perform to thee acts of condescending kindness, then hast no part with me. As in this declaration, the washing of Peter's feet was made by the Saviour a specimen and representative of all his acts of condescending kindness; so the washing of feet enjoined upon Peter and his fellow apostles, was intended to include all the acts of condescending kindness which they could perform toward their brethren. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Verses 34, 35.

4. It is an argument of weight against regarding the washing of feet as a religious ceremony, instituted in the Church, that it does not, like baptism, and the Lord's Supper, typify Christ.

The Lord's Supper, in a lively figure, shows from the death of Christ, and his baptism, his burial and resurrection. These standing ordinances of the Christian Church lead the mind directly to the great author of our salvation, and to the atoning sacrifice by which that salvation had been effected. These ordinances teach us the grand doctrine of redemption, in a language which infinite wisdom has invented for the purpose. To this great doctrine witnesses bear their testimony in a voice long and loud, through all the revolutions of centuries, and all the tumults of heresy. What does the washing of feet teach us of Christ, or of redemption by him? Does it lead the believer away from himself, or all his own works of righteousness on which he must rely for salvation? It might serve, as a religious rite, to remind those of a duty to be performed, whose faith rests upon such duty for righteousness to every one that believeth, of his suffering and death as the means of salvation, it tells nothing.

5. The washing of feet was not practiced as a religious rite by the primitive Christians.

That baptism and the Lord's Supper were so practiced, we have the clearest evidence, both from the Scriptures and the writings of the Christian fathers; but not so with regard to the washing of feet. It is not necessary to pursue this subject beyond the clear light of Scripture, into the comparatively dark field of mere tradition. Ecclesiastical history presents us the testimony which has less satisfactory source of evidence afforded, though entirely consistent with the testimony of Scripture, is not needed either for elucidation or confirmation. On opening the inspired history of the Church, we read at the very beginning, "They that gladly received the word were baptized; and they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayer." Baptism is frequently mentioned in the subsequent history; and in the twentieth chapter of 1st verse, express mention is made that "The disciples came together to break bread." But not a chapter, not a verse, in all the Acts of the Apostles, contains an intimation that any Church, or any company of disciples, ever assembled to celebrate the washing of feet. In the Epistle to the Romans, (ch. 6) a reference is made to baptism; and an explanation given to its import.

The first chapter of the next Epistle, (the first to the Corinthians) contains an account of several baptisms; and the eleventh chapter, a very particular account of the institution of the Supper, and of abuses in its observance, which had already crept into the practice of the Church of Corinth. But in these Epistles, and in all those which follow, no allusion whatever is made to the washing of feet as a rite observed by the Churches.

There is, indeed, one passage, and only one, in which the washing of feet is mentioned; and this passage, 1 Tim. v, 10, illustrates the same point that it was not practiced as a Church ordinance, as were baptism and the Lord's Supper. To demonstrate this, we have but to substitute in the passage the mention of these acknowledged ordinances; and the incongruity of such a connection will immediately appear.

"Well reported of for good works; if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." As it must be supposed of every widow in the Church, that she had been baptized, and received the Lord's Supper; no "if," with respect to these ordinances, could be admitted; and no one widow could, on account of her having observed them, be more entitled to honor than any other. The same would have been true concerning the washing of feet, if it had also been a religious rite in common use in the Churches; and it would have been a manifest absurdity to state the fact of any church-member having performed the rite, as a reason for regarding him or her as specially entitled to reputation for good works, or to honor from the Church.

There is, therefore, not only a total want of proof, that such a religious rite was anciently observed, but there is, (what few cases in controversy furnish) a proof of the negative, which is as clear and satisfactory as any proof can be expected to be.

These considerations show clearly, that it was the Saviour's design to enforce a whole class of moral duties, and not to institute a religious ceremony, and that he was so understood, by his apostles. He who washes the feet of a saint, when those feet do not need washing, is as if he gave a cup of cold water to a disciple who is not thirsty. He may indeed make a show of voluntary humility, but he does not fulfill the command of Christ, nor imitate his example. He ought to remember that Christ declined to wash the hands and head of Peter, not because there would have been less show of humility in so doing, but because those parts did not need washing. He, therefore, who washes the feet of a saint when his feet do not need washing, instead of obeying or imitating Christ, does that which Christ refused to do. And he who washes the feet of a saint, merely as a religious rite, without consid-

ering or caring whether the act which he performs is necessary or useful, is just as far as the other from imitating or obeying the Lord's will.

It after a careful consideration of the subject, we have satisfactorily ascertained that our Saviour designed his disciples should perform toward each other every needful act of condescending kindness, even the smallest and the most servile; let us be ready with promptness and pleasure to fulfill his will. If we know these things happy are we if we do them. If we have the spirit of Christ, we shall be ready, when need requires, to lay down our lives for our brethren, or give them a cup of cold water, or wash their feet, or render them any other comfort. In so far as by any of these means we seek to promote the happiness of a disciple of Christ, our good deeds will be remembered, and the great Judge, in the last day, omitting all mention of our most labored religious ceremonies, will bring that act of kindness to mind, and will say, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."—*Baptist Preacher.*

### What's the Use of Doctrine?

Perhaps one of the most remarkable facts observable in the church on earth, is the ignorance of its members in reference to the great system of revealed truth. Where one is found who can give an intelligent account of the doctrines he professes to believe, how many are there who are struck dumb when closely interrogated on this subject? One of the results of this ignorance is a depreciation of those high and sublime truths which God in his wisdom has revealed. Even professed followers of Christ are not untruly heard to say, "What's the use of doctrine? It is like doctrinal preaching. It does more harm than good." This language is not simply surprising, it is unchristian and ungodly. It affords sad evidence of an unenlightened mind and an unsanctified heart.

What is doctrine? Is it not the exhibition of God's being and attributes? and should we not wish to know all which it is possible to know of our Creator, Sovereign and Judge? Is it not the statement of our own moral relations and destiny, and can we safely be ignorant of these? Is it not the development of God's government of the world? And should we not eagerly receive all the light on this subject which God has vouchsafed to communicate? Is it not the revelation of God's only method of mercy through the substitution of Jesus Christ as a Redeemer? and can we, with safety, neglect such knowledge?

On these great topics God has been pleased to communicate certain and definite knowledge, and not one iota of it can be disregarded without hazard to the soul. It is the sanctified knowledge of what God has revealed that gives stability to our faith, intelligence to our hope, enlargement to our views, activity to our duties, and sweetness to our enjoyments. Faith must necessarily dictate, hope must necessarily be realized, and happiness be crowned where there is ignorance of the doctrines of the Bible. It is greatly to this cause that we are to attribute the progress of dangerous error, and the imbrication of many now in unbelief.

For aught that practical godliness is possible without some adequate knowledge of the doctrines of the Bible, is to say far more than we are authorized to do. No man has a right to do what God has not done, divorce doctrinal and practical religion. They are wedded indissolubly. To quarrel with the plain statements of God's word, is to quarrel with him; and when there is a revelation in the soul at the statement of any of God's truths, it is positive evidence, so far that the soul is not established in grace. We speak not of unavailing ignorance, but of that which results from wilful neglect of the means of illumination. Such ignorance is sin; and if not elevated, it may prove ruinous. From all this we may legitimately infer that ministers of the gospel are solemnly obliged to instruct the people of their charge by private instruction and public teaching. Without this they can never hope to have growing churches in their churches, and intelligent co-workers in the service of the gospel. It may be inferred also, that no Christian who has a proper regard for his own soul, will speak disparagingly of the doctrines of the Bible, but will faithfully and gratefully devote himself to their study.—*Presbyterian.*

Meeting of the S. C. Baptist Convention Board.

Messrs. Editors: In compliance with the request of one of your number, I send you for publication, a brief sketch of the proceedings of this body at their meeting, held with the Brush river church, in Newberry District, and commencing on the 23d of April, and continuing for several successive days.

The most important measures adopted by these bodies have reference to the character and permanent establishment of the schools which the Baptists of this State have located at Greenville, and they are, as well as I can remember, the following:

1st. The adoption of a series of resolutions, merging these schools in the University incorporated by the Legislature, under the name and style of Furman University, including a plan combining within it the most approved features of Brown University and the University of Virginia, and others designed to adapt itself to young men intending to pursue any vocation in life, whether literary or otherwise.

2nd. The appropriation of seventy thousand dollars for the main University building, which is to contain the necessary rooms for each department, viz: the academic, theological and collegiate.

3d. The addition of five Trustees, residents of Greenville and its vicinity, and charged with the supervision of their plans in reference to the erection of said building, and competent, in their capacity as "Executive Board," to transact all business which the Convention has in charge, not involving the appropriation of money or the election of professors.

4th. The adoption of a resolution instructing the said Board to secure forthwith, from Mr. Jones, of Charleston, a plan for the above building to be approved by them and accompanied with necessary specifications, and to proceed at once to secure contracts for its erection.

5th. The adoption of a resolution fixing the time of the University Commencement, for the present year, in the latter part of August.—*Greenville Mountaineer.*

No men have so much cause to be afraid of hell as those who are never afraid of it at all.

### Methodist General Conference.

Rosston.—The Methodist Conference met at the usual hour. A committee was ordered to take measures for the erection of monuments to the memory of Bishop Astory and colleagues.

The appeal case of the Rev. William Pease was postponed to Friday, and that of the Rev. J. N. Maccabee to Wednesday next.

The reports of the book agents at New York for the last four years were read. The sales have increased 34 per cent, and the profits 32 per cent.; profits on capital invested 7 per cent. annually.

The report exposed the establishment of numerous large depositories. The collection system was also exposed as being too unsatisfactory, as well as unwieldy, to be as efficient as the present system, which sends out books on commission into safe hands.

The circulation of the Methodist Quarterly Review is set down at 34,000. The Sabbath School Advocate about 90,000. The missionary Advocate 30,000.—The history of the proceedings in the Book Conference was given, as regards the South; a final decision in which, it was said would not be given in Court, in New York, before midsummer.

The report was appropriately referred.—A resolution of the Lacy, allowing their right to take part in the proceedings of the Annual and General Conferences was then taken up and discussed.

Among the numerous petitions presented, there are some in favor of the extension of the time during which preachers shall be stationed; and also to allow preachers to be returned to the same station after an interval of four years; also for a separate conference for Oklahoma, which is at present connected with that of Oregon.—The establishment of a book concern for the Pacific coast, to be located at San Francisco, is also asked for. One by Dr. Park, asking that the male superintendents of the Sabbath schools be considered members of the quarterly conference; one from the Erie conference, proposing an alteration of the discipline in regard to slavery.

A resolution has been adopted for the removal of the remains of Bishops Astory and Emory, from the burial ground in East street, Baltimore, to Mount Olivet Cemetery.

A petition was presented, asking that the role requiring men and women to set apart in church meetings should be repealed or rescinded. A multitude of other petitions were presented.

The Rev. John A. Collins, of the Baltimore Conference, presented a resolution, signed by himself and colleagues, relative to the New York Book Concern, repudiating the reasoning in Judge Nelson's decision in the United States District Court as wholly at variance with the genius and policy of the Methodist Episcopal Church, and directing the book agents at New York not to take an appeal to the Supreme Court.

Mr. Scott, of the Book Concern, stated that the final decree of Judge Nelson would not be rendered till after the conclusion of the session of the Conference. After a good deal of discussion the resolution was withdrawn for the present.

A memorial and resolutions from a convention were presented, affirming the right of the laity to participate in the annual and general conferences, and asking that steps may be taken toward granting that right.

On a motion to refer it was stated that the time had come, particularly with the church in Philadelphia, when something must be done, something definite determined on; a strong step must be taken, or a distinct refusal given to the desire of the memorialists.

It was ordered that the memorial should be referred to a special committee, to consist of one from each conference to be appointed by the chair, with instructions to give the memorialists a hearing.

### How to Sermonize.

1. Go to the bottom of your subject; and think of every thing that ought to be said upon it.—And consider what points or parts of it, your hearers would be glad to have explained; or most enlarged upon. To skim off only the surface is to put off your audience with froth.—The weightiest sentiments often lie at the bottom; be at the pains then of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say every thing that can be said, but every thing that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as in saying the best thing in the best manner.

3. Don't crowd your thoughts too thick.—This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel it will run over.

4. Protect not your discourse to an undue length. The sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested.—Better leave your audience longing than marching. Absence is less hurtful than repetition. I think Luther says, in his table talk, that one necessary qualification of a preacher is, to know when to leave off.—*John Mason.*

GOING TO LAW.—"Lawing" is pretty well shown up in the anecdote of two Dutchmen, who built and used in common a small bridge over a stream, which ran through their farms. It seems they had a dispute concerning certain repairs, which it required—after a time. One of them declined to bear any portion of the expense necessary to the purchase of two or three planks. Finally, the aggrieved party went to the neighboring lawyer, and placing five dollars in his hands, said, "I'll give you all dish-moneys, if you'll make Hans do justice mit de bridge."

"How much will it cost to repair the bridge?" asked the honest counselor of the determined litigant.

"Well, den, not more as five tollar," replied the Dutchman.

"Very well," said the lawyer—pocketing one of the notes, and giving him the other—"take this and go and get the bridge repaired; it is the best course you can take."

"Yes," said the Dutchman, slowly; "vass-dat ish more better as to quarrel mit Hans."

As he went along home, he shook his head inquiringly, as if unable, after all, to see how he gained any thing by going to law.

### Successors of the Apostles.

Hear the great apostle of the Gentiles as he recounts some of the events of his own spiritual warfare: "Of the Jews five times I received forty stripes save one. Three was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in manyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, which cometh upon me daily, the care of all the churches."

Then, then, reader, from this amazing catalogue of human exposure, peril and endurance, and see only whose record is not written with the pen of inspiration; see humble, faithful saint, serving God amidst the fiery storms of the ten great persecutions which fell upon the youthful Christian church, serving the Master with that service was to be a sudden end, that their poor bodies might be sawn asunder, thrown to wild beasts, or first smitten with pteb, then set on fire to illuminate the gardens of a pagan tyrant. See, also, the martyrs of the more modern days of the church—the long return from the humane proto martyr, John Rodgers, up to the noble blooded and noblespirited Earl of Arundel, steadily continuing their march until it led them to the stake or to the bloody block. See, even in your own day, what other christians have done, and are doing—the faithful missionary sent by the great chief commander to some dark and desolate shore where Satan long has swayed his scepter undisturbed, there to throw up the ramparts of the gospel and storm the fortress of the devil, to toll there alone, if light there alone, to die there alone. Or, see the man of God, with the wife of his youth, going to live western forests, and, amid the privations of wilderness pioneer life, preaching, praying, fasting, and enduring that ever swelling human tide which sweeps on deeper into the wilderness. Or see the humble and almost unknown soldier in the camp at home, busy in teaching the children—the household ways of salvation, laboring in the Sabbath school, going into the lanes and alleys to find out and minister to the poor, shedding tears with the afflicted, and offering prayers with those who are seeking the way to the cross.

Are there not here, then, feet shod with the preparations of the gospel, from the Master down to the humble laborer of the lanes and the Sabbath school? Tell me also, is this cause in which they have so toiled and suffered is not that in which you, also, are possessed y enkindled? Have you, like them, the spirit of deep, unvarying devotion—of ready and constant service? Why should you not evince the same devotion, and show the same obedience?

"Must you be carried to the skies  
On flowery beds of ease,  
While others fight to win the prize,  
And slay through bloody seas?"

O ye lounging, loafing soldiers, awake from your slumber! Why should ye stand here at the day's end? Let the spectacle of what others do, like passions, dilemmas and trials with you—see how some are enabled, secure your heart with desires to imitate their example, and especially for the spectacle of the labors and services of your glorious leaders, stimulate you to greater diligence and zeal. Be followers of them who, through faith and patience, have inherited the promises, and you will then like them, have trodden an ever onward march, shod with the sandals of the gospel.—*The Soldier of the Cross, by J. Leuba, D. D.*

### "Not a Reading People."

We have occasionally known pastors to assign as a reason why more good books were not read in their congregations, that their people were "not a reading people." In most cases such a statement is really, it is undoubtedly, no more than a truism. There are some communities where reading is by no means a popular mode of employing time; and there are not a few good, pious people who would feel satisfied in having five or six volumes of the most popular work you call upon in their hands. Even the "Bible" is often such a favorite and treasured volume as readers would be "High Doots" to them.

But admitting that many pastors labor a not only a "not a reading people," the question arises as to what is their duty to such a congregation. Is there to be made to impart the important truths which seem wanting? Must generation after generation pass with the same ignorance of books? Or cannot the pastor, by judicious and persevering efforts, so change the character even of such a congregation as that they shall become "a reading people?"

For ourselves, we have great confidence in the almost unlimited power of a good secret and judicious pastor, in moulding the tastes and forming the mental habits of the people committed to his charge. Under such ideas we have seen congregations which had been the most inefficient and pious, become among the most active and liberal; we have seen such wonderful wrought indeed as astonished the very people by whom they were accomplished. Not a few congregations are there in various parts of the Presbyterian Church, which have undergone a very great and favorable change in reference to the matter of religious reading. Where, throughout their households but few books were ever found, there are now well filled shelves of volumes whose tumbled and worn pages bear witness that they have not lacked for want of use.

Does any pastor doubt that he can effect a similar change in the tastes and habits of his people? Let him try the experiment, and see what can or cannot be done? Let him on the next Sabbath after this falls under his eye, state from the pulpit his conviction of the importance of religious reading in forming an intelligent and efficient people; let him express his earnest desire that his own people should enjoy the luxury and reap the benefits of "a reading people," and then let him, having furnished himself with a supply of McCheyne's Ministers for instance, recommend to each family to purchase a copy, and have it read aloud to the household in the afternoon or evening of every Sabbath until it is finished. When this has been accomplished, let him repeat the process with some other book,

and then with another. We should be glad to hear the result of such an experiment after a twelve month's trial. We have very serious doubts whether by that time such a pastor would longer be able to say that his were "not a reading people."—*Record.*

### Christian Liberty in Humble Life.

In the course of the late Autumn, the Rev. Mr. Nesbit of Bombay, arrived unexpectedly at —, on a Saturday evening, intending to reach next day, and to ask a collection in aid of the funds for erecting mission premises at Bombay. All that could be done, in the circumstances, was to find time at the close of the regular diet of worship that Mr. Nesbit would reach in the afternoon and evening, and that the collection would go to the object of his visit.

At an early hour on Monday afternoon the minister was waited upon by —, a servant man, and unmarried, who expressed an anxious desire to see Mr. Nesbit. On finding that Mr. Nesbit had gone out, he explained to the minister the special purpose he had in view. He said that he had been taken by surprise the day before, and had nothing for a while in his pocket, which he thought was too little for him to give. He was quite satisfied that the Lord required the buildings which were proposed, they were evidently indispensable to the success of the missionary work; and, therefore, it was the duty of the Lord's people to provide the necessary funds. He then put into his minister's hand a sum of money as his contribution to be given to Mr. Nesbit. The sum was ten shillings. The minister expressed his surprise that he should give so largely to the object however excellent. "No, sir," was the reply. "The Lord enables me; it is my own wish as a Christian man to give so much." Some conversation ensued, in the course of which, this humble but exemplary disciple said, that he had never been allowed to wait for money to give to the Lord's cause. He put half a crown into the plate for every one of the schemes; he considered it his duty, and let it be his privilege to do so; and had never been the poorer for anything he had devoted to Christian objects. Not long before he had been out of place, and while so unfavorably situated, there came upon the day of collection for one of the Assembly's schemes. He resolved to give his usual contribution, his hat, crown, and lid so. "And very remarkable it was," said he. "The Lord enabled me to do it in the course of two or three days in a way totally unexpected. The thing was happened to me often than once." The Lord is never allowed me to wait for money to give him, and I believe he never will. It vexes me," he added; "to see how unwilling professed Christians are to support the cause of Christ, and how very little is actually given." Were the spirit of this servant man more generally diffused, our missions abroad would be more prosperous, our ministers more efficient in the work of saving souls, our people richer far, both in the perishable wealth of this world, and in the unsearchable treasures of the Kingdom of heaven.—*Record of the Scotch Free Church, November, 1850.*

### Sailor's Letter.

The following letter, enclosing a donation, was recently received by Rev. Ira R. Stewart.

Sir—Through the means of your paper, I learn that you have had a receiving ship, and moored her in Cherry street, for the purpose of shipping sailors for the port of Gory; and now that she is complete, you can't pay her bills, and you kindly ask some assistance. Well, that is right. If you are in distress, set your signal, and I am always ready to help a shipmate any where between the royal track and kelson. I have some desire, at least, to see you prosper. I know your Captain well. He and me have sailed together round the world. He saved me once in the bunt of the mizen-topsail, or I should have been drowned; and at various other times he has saved my life, when other captains would have said, Let him go by the board. Another thing I like him for: I never knew him asleep; and if the watch went to sleep on the foreyard, he was always on the lookout; and while others trembled at the storm, he smiled, and I, having confidence in him, smiled also, knowing the articles I had shipped under were signed and sealed by the God of heaven, and that he would protect his crew and save them, let the circumstances be what they would. This, sir, is the reason why I want others to leave the old boat—sail on't seaworthy—and ship with you as an under-captain, spread your canvas to the wind, and try a new voyage to the haven of eternal blessedness. So, after you get this, you can square in your yards a little more, shove out your topmast studdsails, and keep your ship her course. Haul your long-lines into the waist, and keep her double shotted; for there are privateers around the capes, and if they interfere, let them have a round or two, and my word for it, they will either surrender or run.

But I must close; and if you get short again, make the signal, and I am there.

Your obediently,

SOMETIMES ALOFT AND SOMETIMES BELOW.

WOMAN'S ATTITUDE TO TRANSLATE THE FIFTY FIRST PSALM.—Presumptuous individuals who attempt to attack the holy scriptures with ignorant boasts and mere scholastic learning, are much to be pitied, and much to be despised. They are like the blind men who touch the elephant and make conclusions from a single part.

There was once a man so foolish as to venture that the penitential Psalm, the fifty-first. Every thing went well until he came to the tenth verse, where it is said, "Create in me a clean heart, O God." But his pride, and truly infernal hatred against God and his worshippers, did not permit him, with the royal penitent, to entreat of God a pure and sincere heart, however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move from beneath the hand of the reprobate who had indulged so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half senseless on his couch, and afterwards confessed several times to his friends, that he could never think of this appalling occurrence without inward tremor and uneasiness.—*Preface to Dr. Van Ess's New Testament.*

Hell and destruction are never full; so the eyes of man are never satisfied.



# THE BAPTIST.

MAKING, A. L.

WEDNESDAY, MAY 19, 1852.

J. B. STITELER, Corresponding Editor.

TRAVELLING AGENT.—William E. Chalmers is the travelling agent for this paper, having full power to close its unsettled business in any manner usual for printing establishments. Should he call on any who have recently remitted us funds, it will be understood how the accident occurred—the accounts in his possession having been drawn off previous to the receipt of the money. All errors will be corrected with pleasure.

THE REVISION QUESTION.—We are glad, and our readers will be glad, that at last the negative side of this question has found an advocate. There is no doubt that a very large majority of our brethren are opposed to the measure in toto, but from some cause, they have hitherto lain perfectly quiet, as if in amazement at the daring and self-confidence of its advocates, without so much as the utterance of a single syllable. But the subject is not to be disposed of in this summary manner. Every inch of territory will hence be disputed. The war has opened, and the contest will be for truth. Let it come, and may the Divine Spirit guide the storm. We sincerely trust that every intelligent Baptist in the land will speak out for himself and in his own place. In this week's paper, a series of letters is commenced over the signature of "A Baptist Minister," to which we invite attention. The minister stands among our most cultivated and worthy men, and will be read with pleasure no doubt.

By the way, we suggest whether it is not a fitting occasion to bring our paper before the minds of all our church members. They must all be deeply interested in this discussion, at least to the full value of \$2.50; why not then give them an opportunity to learn what ever is to be said about it? The pros and cons will all pass under review in our columns, so that all will be able to form their own conclusions in relation to them. We trust our ministering brethren will early attend to this matter, and let us hear from them. Each may send us from one to twenty new names in the course of a month if they will.

## Will They Do It?

Will our patrons help us in this time of need? Will those indebted to us from one to three years, make us a remittance at an early day?

It is exceedingly unpleasant to be compelled to call so frequently for our dues; and we do not thought to say no more on this subject the present year. Necessity, however, knows no law; and it is this alone which drives us to the performance of this unpleasant duty again. To say nothing of our earnings the current year, we have sufficient outstanding dues, in the hands of men who would take it exceedingly unjust if any one should doubt their commercial honesty, to support our office for the two next years to come. These dues, furthermore, are all in small sums, such as any man might pay at almost any moment; and yet it is wonderful that, by neglecting to pay them so long, these very good men stand quietly by, and see us embarrassed and well nigh crushed to the earth, in the very enterprise to which many of them have called us. Beloved brethren, it is utterly impossible for us to do justice either to you or to ourselves in the publication of a religious paper without funds. For several weeks past, our receipts have been wholly inadequate to the demands of our business, and we notify you in time, that without your speedy assistance, a sad crisis is ahead in the history of the South Western Baptist. This may be averted by a timely attention of each man to his duty; but if, as heretofore, you conclude that we are taking merely in the spirit of a common *thun*, you will perhaps find when it is too late, that there was more of truth than poetry in our declaration. Will you hearken to this call? If you have not the convenient change by you, be at some trouble to obtain it. Better this than involve so many in embarrassment.

Will our ministering brethren have the kindness to take this matter into hand in all their churches. We can't do without a paper for Alabama, Mississippi, Louisiana and Texas, especially now that the "Revision" question is claiming so much of the public attention, and now that the advocates of that measure are so active in the work; and take our word for it, you will, dear brethren, find it much easier to sustain the South Western Baptist with more than 2000 subscribers to come near with, than to get up an entirely new enterprise. With a little personal aid on your part, urging on your people the necessity of prompt payment, collecting for us, and remitting promptly, every difficulty may be overcome, and our sky, now all covered over with clouds and darkness, become again as bright as the morning. Will you do this? Will you make it a special point at your next meeting to press this subject on all your hearers, first to pay what they owe, and then to increase our list of new subscribers? Will you take your horse and visit every Baptist in your congregation, who is able to support a paper, and get his co-operation in the work, either in subscribing or in paying his subscription? Do this, and retain a sufficiency out of the funds collected to pay you for the time and trouble of the deed; after that send us the balance, and we will be satisfied. With such an effort how prospectively might we move on.—Beloved brethren, help us, and help us quickly.

But we must in conclusion be allowed to express our sincere thanks to those good brethren who have kindly aided us thus far the present year. May they always find delight in doing good. The God of the faithful prosper them. As you have done your duty, will you please urge upon others to do likewise. Give us your timely aid in this matter.

## The Revision Question.

I propose, if circumstances permit, to write a few articles on this subject. I pretend not to neutrality. My banner is flung to the breeze. My mind is made up; it has been made up for many years. But I trust that I am not so much the victim of mere prejudice, as to be utterly incapable of seeing the force of arguments in opposition to the views I have formed. I am an old-fashioned Baptist, I believe in old-fashioned Baptist doctrines, and in the old-fashioned Bible, so dear to the hearts of our fathers, and with which they fought their battles and won their victories. I am unwilling to admit even by implication, that it does not fully and unequivocally sustain our baptism, our doctrines, our church government. I am unwilling to yield the vantage ground that we now hold, in making an appeal to a version made by men, who could not possibly have been influenced by a sectarian bias in favor of our views.

"Strange as it may appear to some who seem to be quite as familiar with Huddibras, as with the sacred volume upon which they would recklessly, and in despite of the solemn remonstrances of their brethren, lay their hands, I yet love and cling to

"The old-fashioned Bible, the dear blessed Bible. The family Bible, that lay on the stand."

Let people if they chose, denounce me as a dotard and a drowsier; let them cry out at the top of their voice, cant, nonsense, prejudice. I might in reply, ask them in the language of the favorite author of a certain prominent leader, if they really believe that

"Religion was intended,

For nothing else but to be mended?"

I will calmly reply, that so far from being a pharisee, the man who, without any necessary knowledge, wounds the tenderest sensibilities of the heart, and carelessly attacks the cherished feelings of society, betrays a deplorable ignorance of human nature. Wise law-givers have never acted thus. They have respected the fondly cherished feelings, the habits and modes of thinking peculiar to the people for whom they were legislating, and have moulded their institutions accordingly. Such was the course pursued by the fathers of our republic. They aspired to no ideal and unattainable perfection. They knew that the people still loved the land of their fathers, and the institutions to which they had been accustomed, and that their hearts still thrilled at the mention of Runnymede and Magna Charta. The founders of the American Republic did not, therefore, seek for a model in the ideal republic that had existed in the imagination of Plato, nor in the Republic of Athens, nor in the Italian republics of the middle ages. They wisely determined to adapt English institutions to the situation of this country. They infused a much larger portion of the spirit of democracy, but they retained the common law and the trial by jury, and they evidently copied from the British model in the institution of a President, a Senate and House of Representatives. Upon similar principles all wise men have acted. God has, doubtless for wise and beneficent purposes, implanted deeply in the human heart, a love of that to which we have been accustomed. The mountains, the valleys, the streams, the language of our native land, are ever dear to us. They are never effaced from the memory nor the heart. What American has ever stood upon a foreign soil, and beheld the stars and stripes unfurled without the deepest emotion? Is it wise to disregard this principle of association. Our attachment, then, even to the precise language of the sacred volume, is not to be ridiculed. It is unphilosophical to do so.

Again, we have the example of the Apostle Paul himself, in support of the position that we are not compelled to shock the feelings of others—prejudices as you please—where the cause of truth does not demand it. The example to which I refer is the conversion of Timothy, "because of the Jews," in the 16th chapter of Acts. Yet it had been previously determined by the Apostles, in the Council that circumcision was altogether unnecessary. This is the man, however, who is described in the letter announcing this decision, as one who had hazarded his life for the cause of our Lord Jesus Christ. Whenever firmness was necessary, no man displayed more intrepidity of character. Does any one ask to what does all this tend? Gladly to this: that in our endeavors to do good and advance the cause of Christ, we are not to disregard prudence, to disregard consequences; but on the contrary, we are in duty bound, as far as we may, to adapt ourselves to the feelings of others, that we may thereby win them. This is not partiality, it is not Jesuitism. It is the dictate of reason and of the scriptures. Now, I insist that a feeling of profound reverence for the present version of the English Bible, does pervade the bosoms of the great masses of society, wherever the English language is spoken, and that clergy, goes even in the phrasing of a volume with which the religious feelings of a great people have become intimately and profoundly associated, are in themselves so likely to beclouded, that they should be undertaken with extreme caution. If this be dwelling, I cannot help it. It does appear to me though, that considerations of this kind, may, with propriety, be addressed to the men even of our own times—to the men who ride on rail roads, propel ships across the ocean by steam, talk by high range, and laugh at nonsense even when uttered by ministerial lips. The practical question is not whether there be a few small blemishes in the received version, but whether we are likely to have a better one, and one too which the people will receive and love.

A BAPTIST MINISTER.

CORONATION OF THE EMPEROR OF HAWAII.—Soulouque was crowned Emperor of Hayti on the 11th instant, with grand and imposing ceremonies, almost surpassing those attending the coronation of the Emperor Napoleon.

## The Baptist Denomination in Cities.

THE REMEDY.

6. The agency of Domestic Missions.—In most of our cities Baptist churches must be established, and for a long time to come, sustained by the efforts of the Domestic Board. As yet, our churches are too feeble to support a ministry competent to maintain its ground, with that of churches of other denominations, whose numbers and wealth are sufficient to provide their own preaching. I have already remarked, that in the city, we must have an able ministry, exclusively devoted to the purpose of their calling. They cannot, as in the country, couple any other employment with that of preaching, and be successful. Every inch of ground gained in such fields is through the most untiring and persevering labor. A thousand obstacles are continually opposing our progress, and a ministry must be supported, adapted to the emergency. Now it is evident, that a ministry must be sustained at great expense—an expense which cannot be met by the churches already existing in most of our cities. How is it possible for our denomination in New Orleans, Natchez, Vicksburg, and many similar places, to maintain at present, a popular, qualified ministry? We cannot look for aid from pedo-baptists, nor from citizens, who have no sympathy with religion at all. We do not expect this for our foreign missionaries.—They are sent forth, with the promise of support, by the churches at home, till churches of sufficient means shall be collected in their fields of labor. And ordinarily we cannot look for any more assistance and sympathy from men not professing christianity in American cities, than in European, or Asiatic cities. Everywhere there is essentially the same settled dislike to religion in the hearts of the unconverted. Occasionally we may find men from various motives, willing to support a popular ministry; but usually, such support is exceedingly precarious, and short-lived. Nor is it desirable, that a very large proportion of a minister's salary should be paid by unconverted men. It has a tendency to enervate the ministry, and weaken its power. Our churches then, must, to a very great extent, be supported by the agency of Domestic Missions. There is no other organization for such a purpose.

And this must be derived from the Southern Board of Home Missions. We cannot, since our separation, look to the North for assistance. They have virtually declared non-intercourse with our churches, and of course give us no aid. Nor would it be desirable, under existing circumstances, to receive it, even were it proffered to us. We must now help ourselves. We are able to do it. If this institution received half the sympathy and aid, from our denomination in the South, to which its importance is entitled, we might sustain an adequate ministry in every prominent town and city of the South. And if any enterprise of Southern Baptists should command the prayers and money of our churches, it is that of Home Missions. This was the battle ground on which the parties, North and South met and contended. And here it was that we divided. Shall we suffer to languish? Shall we allow to those who denounced us, an occasion of triumph, by letting the very institution divide and flag, out of which arose the division? As Southern Baptists, we are called upon by obligations the most sacred, to rally around this enterprise, and make its power felt in every important point throughout the South, which needs its support.

In advocating Foreign Missions, we talk much of their reflex influence in sustaining our Missions at home. But do not facts show the progress of Domestic Missions to be miserably disproportionate to that of Foreign Missions? I would not utter a word in disparagement of Foreign Missions. Our denomination has stood proudly pre-eminent in this department of christianity, and benevolent effort. It is one of the brightest pages in the history of our churches. What I contend for is, that our Home Missions should occupy their relative importance in the affections and charities of our people. Our own cities are certainly of equal importance with cities of foreign nations. Our civil institutions are more effectively based on an enlightened christianity, than those of any other land, and are vastly more pre-eminently of individual and social happiness. As patriots, we are bound to sustain that on which the pillars of government alone can rest. There is nothing which can maintain the glory of our republic, if a pure, spiritual religion be supplanted. Shall we give the work of defending this to other protestant denominations, and devote our highest efforts to the diffusion of the gospel abroad? The fact cannot be disguised that there is greatly more effort, and prayer, directed to the destitute in heathen lands, than the perishing at our own doors. Are we called on to stop this? Do we feel a stronger attachment to the outcasts on foreign lands, than to those who approach our own dwellings? O is there not too great a disproportioned sensibility here? There is not quite so much of poetry and romance in Home Missions as much of Christianity or Barmah; and the influence of romance does not so effectively come to our aid. Nowhere more than on the subject of missions is it true, "that distance lends enchantment to the view." I would not have a single prayerless offered in behalf of the heathen, nor a single dollar less cast into the treasury of Foreign Missions—let them be increased a hundred fold; only let our home missions receive their due share of our attention and benevolence. Let our denominational standard be upheld in every important place. The cry of heathen lands is, "to come over and help us," and we hasten to their relief. Shall we not listen to appeals equally important, that come to us from almost every town and city throughout the South and South-west. Shall we see the members of our own family starving for bread,

and carry our charities to other families, although equally famishing? Would such a course be praiseworthy, and in harmony with our obligations to those endeared to us by the strongest ties of kindred and affection? We might secure for ourselves a name for charity abroad, but we should be censured, and justly too, by our own children at home. And while we are sustaining a competent ministry in Calcutta, and Canton, and Shanghai, and in almost every other metropolis on heathen shores, while helping with a scanty hand the cities of New Orleans, and Natchez, and Vicksburg, and numerous other important towns, we may acquire the name of benevolent and active abroad; but are we not justly reprobated at home, and shall we not be even more strongly censured by generations yet to come? These are questions worthy our consideration.

American cities are the places where congregations that seek a home in this land of enlightened freedom. These are the points where they disembark, and generally, where they continue to live. They come among us with crude apprehensions of the nature of our civil institutions. They form a large proportion of the population of our towns and cities, and assist in making and carrying out our municipal relations. Shall they be qualified to enter upon these duties by a proper conception of the character of our religion? Shall they receive this, partly at least, at our hands? Do we not owe as much to the institutions of our land, and are we not as much devoted to them, and should we not do as much to perpetuate them, as our brethren of other denominations? Have we not heretofore, as a denomination, in every struggle to maintain our country's glory, demonstrated the sincerity and power of our patriotism, and shall we not show the same love by conveying the blessings of salvation to those points which most essentially need the sanctifying influences of the gospel? This is the weakest motive that can be offered to a true and enlightened christian, and yet it is one of great power. And if the Roman patriot could say, of what he conceived to be the highest motive of human conduct—"Dear are the charities of home; dear are parents and dear are our children; but our country we deem combines all the charities of us all," we can, a higher love blending with that of kindness, of country—the love of our Redeemer and God. It was this that caused forth that wonderful expression of the apostle, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." "I could wish myself accursed in Christ for my brethren and kinsmen according to the flesh." Let us ever keep our eye on that command of our risen Saviour, which so essentially blended with his parting precept "Beginning at Jerusalem." How many Jerusalems in our land, over which the Saviour would weep, were he again to visit us, have we shamefully neglected? While we have an organization in our country, through which we may convey the blessings of our redemption to every lane and nook of the sequestered city, shall we rest, while we see piercing the clouds, the tall spires of Presbyterian, and Methodist, and Episcopal churches, and content ourselves with the reflection that the efforts put forth by these, can atone for our deficiency? These are plain questions which present themselves to every Baptist in the South.

In this connection I would respectfully suggest, whether it would not be advisable for churches in cities, needing the aid of our Missionary Board, to consult especially the officers of that Board in the selection and settlement of a pastor? Much benefit might be derived from such consultation. Ordinarily a minister totally unfit for the position, will preach a few sermons of elegance and power, which fascinate the church, and induce a call. An application is made to the Board to sustain him. Not many months elapse before his preaching loses its interest, and finding the congregation lessening under his ministry, a sense of propriety induces him to resign. The change thus suddenly effected, often proves injurious, both to minister and church, which injury might perhaps have been prevented by a due interchange of opinion, and views with the Board, before the call was given. And this is no more than common justice.—Those who aid in the support of a pastor, ought to have their opinions at least consulted. I would not in any way take from the church the right of choosing its own pastor—all I ask for, is an adequate consultation with those appointed by our denomination to discharge in the most judicious manner, the duties of the churches.

Closely allied to this, and as connected with the operations of the Board, is the relation which the system of Colportage sustains to the advancement of our denomination in cities. A large portion of a city's population, cannot be reached by the settled past. Hundreds, and even thousands, in our large cities, never enter the sanctuary of God. They must be influenced by other instrumentalities. The Bible and the tract must be carried to their dwellings. Their children must be brought into the Sabbath school, and their families visited by an intelligent and faithful servant of Christ. A layman has usually more influence over the minds of such persons, than the most popular and eloquent ministry. In fact, they will not listen to the instruction of the pulpit. In a few of our cities, colporteurs are sustained by individual churches there; and the reports of their labors show the most eminent success. In most of our cities, however, this class of laborers, whose services are invaluable, must be sustained by the Domestic Board. With what advantage could at least a dozen colporteurs be employed to labor in New Orleans, two in Mobile, one in Montgomery, and in every city of equal, or even less population. Let us give to the support of the Board, means to carry out these important ends. O that brethren connected with large and vigorous churches, and enjoying the services of an enlightened ministry,

would embrace in their sympathies, and prayers and charities, the feeble churches in our towns, grappling with innumerable difficulties, and sustaining at every sacrifice, the preaching of the Word!

Brothers! the cry is for help, let it be conveyed through the properly constituted channel of our church—the Board of Domestic Missions. KAR'A.

## For the South Western Baptist. Indian Missions.

The Indian has ever had among his white neighbors true friends. The philanthropist and the christian often counselled with each other, as to the best way of improving their friends of the forest. They readily arrived at the same conclusion—that surrounded by white men, their progress would not be of a permanent kind. Hence they long desired that a permanent home should be assigned them, where, removed from the evil influences which surrounded them among white men, they would make progress in agriculture and the simple arts. The plan was strenuously opposed by men of learning, by many in Congress, by those who looked upon such a removal as being an act of unkindness and injustice to the Indians, and it was opposed warily by many of the leading Indians.

Those who greatly desired their removal, and who labored hard to bring it about, were not actuated by self-interest. They were christian men—men who had been much with Indians, and witnessed their degradation, occasioned by intemperance, and often by advantage taken of their weakness by white men. That they were disinterested was evident, both to the Indians and white men whose influence they labored to gain, to effect this desired end. Their disinterestedness added weight to their arguments, and they gained advocates to their plan in Congress. After years of much solicitude, they, like Columbus, rejoiced exceedingly in their triumph.

More than twenty years have passed, since emigration commenced. The experiment is fairly tried. Indians who much opposed the removal, now look upon that event as the happiest one in their history. Before the removal there was little incentive to industry; being subject to constant changes. Here they have a permanent home—not equal to their former land. The country, however, suits them well. The first cabins erected here long since given place to neat dwellings, surrounded by ample fields; here they have their cattle, and a surplus of grain and stock. The American dress is adopted; the chase abandoned.

## MISSIONS AND SCHOOLS.

Establishing a Missionary Station could not be regarded as permanent before their removal. Now, whatever is done at a Mission is permanent. The traveler knows when near a station. For miles around the influence of the station is realized. Around it dwells the Indian in a neat dwelling, with orchard and fields. The inmates are neatly dressed, and the children gracefully attending school. But every thing is different away from the station. The rude cabin, very small field, worked by the women, wood cut and carried to the house by them, the children with matted hair. The church is to be seen near the station, while

"From every hill, in crowds they hastened down To worship Him, who dwells in luminous light. On whitest snow, to meet the upright in heart."

They come to know more of that Gospel, which has produced the wonderful change. The school and the church should go together. Of this fact I was convinced before I dwelt with this people. Since here, I am assured the work of missions is not of a permanent kind, without the school. The great source of pleasure to a christian laborer among an untaught people is, to look forward. After years of labor, he expects when the spring time of life is past, to enjoy pleasure in seeing the cultivated Indian, once the little child in the mission school, the active, intelligent member of the church. At first the members of the church are ignorant; they are good members; they love the mission-ary; but in a social point of view they cannot add to his happiness, nor can they appreciate the doctrinal discourses of their pastor. For the first few years, the missionary must give them sermons without much variety. Without the mission school, he that succeeds the first laborer, must preach in the same manner. The intellect of the grown Indian cannot be cultivated. His habits are formed. With them preaching is often much misunderstood. It is rather amusing to hear the rendering which good, but untaught members of the church, give to some parts of preaching. This ignorance will remain with them in a great measure. But it will not be so with those who are to take their places in the church, if white children, they receive mental culture. The teacher connected with the mission will ever labor to make a religious impression on the minds of his pupils. I am satisfied that no one who has ever been on mission grounds can oppose the school being established with the preached word. From what I see, I do know, that the missionary without the school, is attempting to do half his work. On this subject I write plainly and write from experience and close observation. I would further make known that where the missionary confines himself to preaching alone, in most cases the churches are without Sunday Schools.

## WHY NOT MORE EFFORT MADE?

Is the Indian hopelessly enveloped in superstition and paganism? He is superstitious, but not pagan. Though often opposed to the Gospel, he is not hostile to the christian. His opposition does not continue so long as with the pagan. In most cases they are civil to the missionary from the first—soon become his neighbors, almost in every case will send their children to the mission school, and soon come to hear preaching. The lone missionary is safe among them. He leaves his wife among them for days, her only company in the house an Indian youth. The

most hostile Indian will at such times pass by quietly, and if intoxicated, he will be silent in her presence. The missionary can pass through their country at all hours of the night, and not be molested. Why, then, if their friendship is so soon gained, is not more done for them? I would not fear to dwell with the Camanches—the most savage tribe. Yet men, christian men, do fear to come among the Indians, while white men, as traders, may be found every where in the Indian territory. I would ask, then, with much solicitude, why not more effort made?

## CHRISTIANS SPEAK OF SACRIFICES!

The christian!—a saved, ransomed sinner! What was he before he was ransomed? He was a sinner, exposed to eternal burning. And who can endure eternal burnings? He that talks of sacrifices and cannot, or rather, will not make them for a few months or years, would have endured eternal burnings, had not a great sacrifice been made for him. "He that was rich," crowned with glory and honor, became poor, that he might be forever rich. The christian, talk of sacrifices! Oh, let him contemplate that fruition of bliss, that heaven of glory that will burst upon his vision when done with earth. Let him try to answer the Savior's question—"What shall it profit a man if he gain the whole world, and lose his own soul?" and see if he can speak of sacrifices. And if one soul be worth so much, and if the loss be so great to one soul, that we have no way of computing it, what, Oh christian, is the loss to humanity of millions of souls? What numbers die every year in pagan and in christian lands, whose souls are lost, and who must dwell where you would have done—in devouring flames—had you not been plucked as a brand. How can the Christian speak of sacrifices?

## THE ENCOURAGEMENT TO LABOR.

If God has placed men in a world teeming with beauty, while the productions of the earth minister so much to the comfort and happiness of man, and man is to remain here but a short period, [for it is asked, "what is your life?" it is even a vapor that appeareth for a little time, then vanisheth away!"] what must Heaven be, where unnumbered millions never? Here we are lost in computing time. Take to you the earth each grain of sand to the furthest planet; let thousands of years pass during the removal of each grain; then, after that period has passed, count redeemed away.

"We have no less days to sing God's praise Than when we first began."

The encouragement to labor is that, by christian effort some souls will be saved, redeemed, made heirs of God, and will spend eternity with God, with Jesus, with the Savior, with that person who was the instrument (in the hand of God) of their salvation. Paul was encouraged most with the assurance that "his labors were not in vain in the Lord;" and his longing would be satisfied when he would present converts from almost all nations, "as a chaste virgin to Christ." These were saved through his labors. What greater encouragement to labor could be desired.

Turkeltaube, Creek. A. L. W. Nation, April 17, '52.

## Dedication.

In accordance with an invitation of the Montgomery Baptist church, in the town of Montgomery, Texas, Elders Jonas Johnston and J. V. Wright met with the church and congregation on the 3rd Lord's day in March, for the purpose of dedicating their house of worship.

ORDER OF SERVICES.—Explanation of object, and invocation, by brother Johnston; reading select Scriptures, by brother Wright; hymn, by brother Johnston; prayer, by brother Wright; sermon, by brother Johnston; remarks and prayer, by brother Wright; benediction, by brother Johnston.

The sermon was preached from 1st Timothy 3, and part of 15:—"The church of the living God, the pillar and ground of the truth."

EXERCISES.—The church of the text is the visible church.

1st. God has from the days of Noah had a church.

2nd. God's church consists only of adults (i. e.) such as experienced faith and obedience.

3d. The exalted station of God's church. It is the "pillar and ground of the truth."

4th. The present destiny of God's church. It is to cover the world.

5th. The remote destiny of God's church. The joys of heaven.

The church and community are entitled to credit for erecting so neat and so commodious a house in which to worship God. The building is lofty by thirty-six feet, and is elegantly furnished with seats and pulpit. The latter is the neatest and most convenient that I have seen in Texas.

Last summer a certain Elder in Texas said, Montgomery belonged to the Methodists. Facts show that the Baptists have seventy-five members, (all able to profess faith and obedience) which is more than all other denominations combined, including those neither able to believe nor obey.

The same Elder said at the same time, that he had "heard while at Montgomery, that the Baptists were taking incipient steps to build a church."

The Baptists now have the pleasure of furnishing an elegant house complete, and the Methodist brethren occupy it part of the time. Though the remarks above quoted was part of an article written on the dedication of the Methodist church in Montgomery. But they were rather hasty. The house was but a hull when dedicated, and still remains unfit for use; and our Methodist brethren will have to dedicate again, if they finish their building, or theirs will be a house divided against itself—a part being dedicated and a part not dedicated.

Rev. P. S. Gale has taken charge of the Mount Bluff church, Mississippi, and Bro. Burns of Memphis, has accepted the charge of the church in Jackson, Miss.



Many think there is a wisdom quite  
 that of fearing God, but they will never th  
 when death.



