

South Western Baptist.

CHILTON, ECHOLS & CO., Proprietors.

PUBLISHED WEEKLY.

\$2.00 PER ANNUM IN ADVANCE.

VOL. V.

TUSKEGEE, ALA., THURSDAY, MARCH 9, 1854.

NO. 43.

SOUTH WESTERN BAPTIST.

Published every Tuesday Morning.

S. HENDERSON & J. M. WATT, Editors.

CHILTON, ECHOLS & CO., Publishers.

TERMS.—A single copy \$2.00 a year, paid strictly in advance.

Advertisements received unless paid in advance.

ADVERTISING RATES.

Advertising will be done at the following rates.

First insertion, One Dollar per Square of ten lines.

Each subsequent insertion Fifty Cents per Square of ten lines.

But no advertisement will be inserted at less than one Square.

Reasonable discounts will be made on yearly advertisements.

All letters for publication, or on business connected with the office, must be addressed to the Editors, South Western Baptist, Tuskegee, Alabama.

The Church—and the Supper of our Lord.

From *Christ our Life: in Its Origin, Law, and End.* By JOSEPH ANGUS, D. D.

The public ministry of Christ is now completed. He has delivered His last discourse, and the hour of His death is at hand. Having come to Jerusalem with a full knowledge of what awaited Him, He regards His work as virtually closed. He therefore administers to His disciples the last supper, gives them His parting counsel, and offers His intercessory prayer. In the narrative of these last hours of His life, are some of the most touching exhibitions of His love.

The whole is introduced by a significant act: He washes the feet of His disciples; partly to remove those carnal expectations of an earthly kingdom which still clung to them, and partly to teach them by a specific act an important spiritual truth.

This act, doubtless, surprised more than one of their number; but their reverence for Him prevented their resisting His will. Peter only impatiently exclaimed: "Lord, dost thou wash my feet?" and even when Christ told him that he should know the meaning of this act by and by, he was not satisfied; till at length his self-will was rebuked by the declaration, "If I wash thee not, thou hast no part in me." (John xiii.) As if Christ had said, "the remission of this sin is essential to true discipleship; nor can any enter my communion unless spiritually purified by me."

Alarmed at this assurance, Peter cries out, "Lord, not my feet only, but also my hands and my head." To which Christ answers, "That is too much;—for that is washed and clean, needs but to be washed by me. Ye have already received the purifying principle of life through faith in me, and all that is now required is continued purification. Your members are renewed, and what you require is rather outward than inward; cleansing of the thoughts and feelings more than of the man!"

"Ye are clean," said He, "but not all." He thus prepared the way for the disclosure which He was about to make more plainly, that one of them should betray Him. At this announcement the disciples were all confounded. Each began to say, "Is it I?" nor did the one who was guilty ask the question till all had expressed, with the self-diffidence of the disciples, their suspicion of themselves. (John xiii. 10.) The Passover supper was now in progress, and Jesus answered their questions by intimating to John, who sat next Him at table, that the traitor was he to whom He was about to give a morsel of lamb or of bread after He had dipped it in the same; and, having dipped, he gave it to Judas. This warning of our Lord's, coupled as it was with an act expressive of close intimacy, might have awakened the conscience of the traitor; failing to do this, it must have made him anxious to leave such a fellowship, and to take the last step in his guilty course. He therefore went out immediately, and left the disciples with their Lord.

"And now," said Christ, "is the Son of man glorified," (the ideal of all holiness is about to be realized), and God is about to be glorified in Him (the Divine holiness and love alike revealed); and if God be glorified in Him, God shall also glorify Him in himself, (shall raise Him, that is, to His own glory), and shall straightway glorify Him. (John xiii. 31, 32.)

He then instituted the last supper at the close, and in the place, therefore, of the paschal feast, giving the disciples the bread as His body, and the wine as His blood. The one, corn bruised, that the eater might live; the other, the grape crushed, that those who partook of it might be refreshed—"His body broken for us," "His blood, the seal and emblem of the new covenant, and given for many for the remission of sins."

The first rite, therefore, which Christ observed and instituted, denotes the eternal birth of the Christian. The *bread* denotes the origin and the continued support of His spiritual life. Both are eminently simple, and highly significant.

The nature of the church of Christ has already been intimated in connection with the repeated revelations of His kingdom. His church is His kingdom, and all in whose hearts He reigns are its members. But the meaning of this reign, its dependence above all on Himself and His priestly office, is gathered only from the closing chapters of

St John's Gospel. We shall therefore now notice the thoughts which are there expressed; comparing them especially with acts and expressions of our Lord on other occasions.

Under the law God was the temporal ruler of the Jews, as well as their invisible King. He prescribed not only the religious rites, but the civil regulations under which they were to live; and He enforced obedience by temporal sanctions.

The worship enjoined under the law was also, to a great extent, carnal. It consisted in outward bodily acts; and though most of them had an inward meaning, which became distinct when they were explained by the Gospel, yet were they in themselves profitless—figures only of things to come.

The whole institution, moreover, was local and temporary; designed and adapted only for one people. It had for its center Jerusalem, and for its limits the borders of Palestine; so that no Gentile, even though a convert to Judaism, was admitted to equal privileges. What he did enjoy, moreover, was in the way of favor only, and not of right.

Already has our Lord announced that His kingdom is spiritual; and, less distinctly, that it is to be one and universal—announcements which are brought out clearly in the closing chapters.

His is a spiritual kingdom and a spiritual church. It is formed in man's heart, and it admits of no other authority than is in accordance with this character. Our Lord therefore disclaims all right to interfere in temporal concerns; saying to one who wished Him to decide between him and his brother: "Who made me a judge or a divider over you?" (Luke xii. 13.) He bids His disciples submit to the civil power; and so far from promising long life and worldly prosperity as the rewards of obedience, He prepared them for suffering and death. (Matt. xxviii. 20.)

So also, under this dispensation, worship is to be presented in spirit and in truth—not with many outward visible signs, as under the law, but with two simple ordinances; the whole subject to the law of Christ, with the general rules given afterwards by His apostles, ordaining that all things should "be done decently and in order;" and "for the edifying of the church." (1 Cor. xiv. 12-40.)

As the old dispensation was intended for one nation, so is the new for all nations. The people of God is to comprise henceforth not children of Abraham merely after the flesh, but as many as embrace the Gospel.

All who thus embrace it are admitted to equal privileges. "One Lord, one faith, one baptism." (Eph. iv. 5.)—Neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. vi. 15.) Here there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free." (Col. iii. 11.) The one church of Christ, therefore, (His kingdom) is the whole body of the faithful; with duties which none but spiritual persons can discharge—privileges which none but spiritual persons can appreciate—and promises which none but spiritual persons can obtain. The spirituality of its members forms part at least of the essence of the church.

If, with these explanations before us, we traverse "the holy place" of the Gospel, as Olausson calls it (John xiv. xvii.) we shall see at once how these truths pervade this discourse, explain its meaning, and add to its impressiveness.

In describing His disciples, He speaks of their privileges, their character, and their duties, and all are spiritual. Once they knew not God, but by believing on Christ they learned to know Him, and to come to Him (John xiv. 7.) Faith brings them into closest communion with their Lord. Henceforth He is in them. If he is the Vine, they are the branches. If he is the Head, they form His body. He goes to prepare a place for them, that He may receive them to Himself. Given by the Father to the Son, they are preserved by Almighty grace, and none shall pluck them out of the Father's hand. Hated of the world, they are loved of God, and at last they shall behold and share His glory.

As their privileges are spiritual, so is their character; so also are their duties. They have believed. They are men of prayer; and whatsoever they ask the Father in Christ's name (in dependence, that is, upon His merits, and for the interest of His Church), they are to receive. They are not servants, but friends, for their knowledge is founded on holy intimacy, and their activity is a willing obedience. They keep his sayings. They bear much fruit. They are in the world as Christ was in the world, blessing it, yet not identified with it, and as He sanctified Himself for their salvation, so are they sanctified by His truth. Among themselves they have but one law—old, yet new; for it grows out of new relations, was illustrated in Christ by a new example, gathers strength from new motives, and is the sum of the holiness of the new man—to love one another even as Christ hath loved them: this law being the evidence of their discipleship, and the decisive proof of the divinity of His mission.

The Church, then, is the noblest form of social life. It is the perfection of

union. It is not a nation, but something more extensive, for it may include all nations. It is, however, more select, for it takes none on the mere ground of national right. It is not a family, but something more expansive, for it is to comprehend all the families of the earth. It is yet equally tender in its bonds of union. It is not a caste, for it despises none and rejects none. Yet, like the caste, it preserves amid human depravity and change, a sacred order, not of ministers; but of saints, all kings and priests unto God. It is not a secret society, for it makes no reserve of its doctrines or practices from the world; yet each of its members find, in the secret communion of his soul with God, the sources of a hidden life. Without the defects, therefore, of the nation, the family, the caste, or the secret society, it combines the advantages of them all. Its members are brethren; they form a holy nation, a peculiar people; a land whose life, and principles, and motives, and strength, are all concealed and hidden with Christ in God.

Such is the idea of the Church of Christ, as He Himself developed it.—Where His Gospel was preached among the nations, churches were formed; little sections, that is, of this universal church, were gathered together under the same laws, and for the same benedictive purpose. They are therefore all described in similar terms. In Rome a church was formed, and its members were "beloved of God, whose faith was spoken of throughout the whole world." So in Corinth, they were "the sanctified in Christ Jesus." In Galatia, they were "the children of the promise." In Ephesus, they were "the saints, the faithful in Christ Jesus." In Philippi, they had "fellowship in the Gospel," and "the good work was begun in them." In Colosse, they were "saints who had been delivered from the kingdom of darkness, and translated into the kingdom of God's dear Son." In Thessalonica, they were those to whom "the Gospel had come; not in word only, but also in power, and in the Holy Ghost, and in much assurance." And those whom the Apostle James addressed, were those whom God had "begotten by the word of truth, that they might be a kind of first fruits of his creatures."

All these expressions, it is not necessary to show, support the conclusion drawn from the discourses of our Lord, that the one Church of Christ (with all sections of that church) is composed of spiritual, faithful, i. e. believing men, converted by Divine grace, through the power of the truth. They rely on Christ as their salvation, and by virtue of their faith in Him, they bring forth appropriate fruit—a life of holiness and of love.

It is in perfect accordance with this view of the church that it is represented in Scripture as the temple of the Holy Ghost. Under the Law the temple was at Jerusalem: There only, after the tabernacle was taken down, did God dwell and manifest His presence. In the days of our Lord He was Himself the temple; not, it will be observed, the synagogue, a place of assembly for worshippers, nor even the sacred precinct in which the temple was reared (temple), but "the habitation itself," where His honor dwelt. "Now, however, the Church of Christ (not a literal building, not the body of our Lord, but the Church of Christ), the great body of the faithful, forms the dwelling of the Spirit, and individual Christians are the living stones." "Ye," says the apostle, "are built together into a holy temple to the Lord." (Eph. ii. 21.)

This temple is without an altar, without sacrifices, and without a sacrificing priest on earth. Its true altar is the cross; its sacrifice the one offering of our Lord; its priest, He who has passed into the heavens. Or, if the worshipers be regarded as officers, the altar is their hearts; the sacrifice is faith, and love, and praise; and the priest is our Advocate on high. Us, and our services He presents, with other merit than our own, unceasingly to God. (Rom. xii. 1; xv. 16.)

We have but glanced at the truths of these chapters in John. They embrace, it will be observed, the whole work of Christ; that work which has its foundation in Himself, and is to be consummated in the complete communion of His people with Him—beginning in a kindred spirit, and in kindred labors on earth, and ending in kindred blessedness in heaven.

From the Memphis Advocate.

Cleanliness.
Cleanliness may be recommended under the three following heads: as it is a mark of politeness; as it produces affection; and as it bears analogy to purity of mind.

In the first place it is a mark of politeness; for it is universally agreed upon, that no one unadorned with this virtue, can go into company, without giving a manifest offence. The different nations of the world are so much distinguished by their cleanliness, as by their arts and sciences. The more advanced in civilization, the more they consult this part of cleanliness.

In the second place, cleanliness may be considered the foster-mother of affection. Beauty commonly produces love.

but cleanliness preserves it. Age is not unamiable, while it is preserved clean and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel that is cumbered with rust.

Cleanliness renders us agreeable to others, so it makes us easy to ourselves; it is an excellent preserver of health; and several vices, destructive, both to mind and body, are inconsistent with the habit of it.

In the third place, it bears great analogy with purity of mind, and naturally inspires refined sentiments and passions. We find from experience, that through the prevalence of custom, the most vicious actions lose their horror by being made familiar to us.

On the contrary, those who live in the neighborhood of good examples, fly from the first appearance of what is shocking; and thus pure and unsullied thoughts are naturally suggested to the mind by those objects that perpetually encompass us.

In the east where the warmth of the climate makes cleanliness more immediately necessary than in colder countries, it is considered a part of religion. The Jewish law, (as well as the Mahomedan, which in some things copies after it,) enjoins frequent washings, and other rites of the like nature; and we read several injunctions of this kind in the book of Deuteronomy.

From the Christian Repository.
A FUNERAL DISCOURSE.*

By REV. S. W. LYND, D. D.

"For me to live is Christ, and to die is gain."—Philippians i. 21.

The nature of man shrinks from suffering and death. Far off at sea, while the howling tempest dashes ocean to the skies, in the signal of distress, in the wild features and imploring gestures of the helpless sufferers, and in their fearful shrieks, as dying upon the air, they are rushed forever by the overwhelming billows, this solemn fact is exhibited.

The chamber in which the awakened and pardoned sinner dies, reveals it in all its fearfulness. Grace alone can triumph over the fears of nature. The mind must be enlightened from above to welcome suffering and smile at death. Stephen, the first martyr of our faith, in his expiring agonies was enraptured with a view of the glory of Christ.—The Apostle Paul counted not his life dear unto him, that he might win Christ, and be found in him. In the sufferings of this life, and in view of the martyr's death, he could say, "For me to live is Christ, and to die is gain." Behold the unspeakable glory of the believer in life and in death. To him to live is Christ.

When the Apostle wrote this sentence he was a prisoner in Rome. The Philippians, learning his situation, sent Epaphroditus with a supply for his necessities, by whose hand he forwarded a letter to encourage their faith amid the trials to which they were subjected.

In this letter he gave it as the firm conviction of his mind, that whether he remained a prisoner, or became a martyr for the cause of truth, Christ would be glorified in him. The enemies of the cross supposed, that by confining this distinguished defender of the faith, the cause in which he was enlisted would perish. But Paul knew that there was a captain to this enterprise, who could not be defeated, or even successfully opposed; and hence his confidence that his imprisonment would extend the victories of the Saviour's kingdom.

"To me to live is Christ." As though he had said, if I am to remain a prisoner the scepter of Jesus will not be bound. Pour insults upon me, confine me in the most gloomy dungeon, nay, more, imprison all the heralds of the gospel, still there is power in the Son of God to defeat all your plans, and to place the banner of eternal truth in this, the queen of the nations, which is now cursed with cruelty, atheism, and idolatry. And what is the fact? When the people of God have been most persecuted, they have been most triumphant. "The blood of the martyrs is the seed of the Church."

In the words, "To me to live is Christ," the Apostle no doubt has allusion to the manifestation of the glory of Christ through his life.

The very means which Paul's enemies employed to injure the cause of Christ were overruled for its extension. By his confinement in Rome, his sufferings became public. They attracted the attention of the court so that his afflictions were known in the palace, and in all other places. The brethren waxed confident by his bonds, and were more resolved than ever to contend for the faith.

Thus the glory of Christ was manifested, and to glorify him is the great aim of the believer's life. Whatever may be the circumstances of his existence, still, to him, to live is Christ. Christ is in all to him, the Alpha and the Omega, the author and the finisher of his faith. The language of Paul may embrace

* Delivered in the First Baptist Church, at Covington, Ky., on Sabbath, 25th April, 1852, by Rev. S. W. Lynd, D. D., on the occasion of the death of Rev. F. C. Scott.

another idea, and that is, that the grace of Christ is the life of every believer. Under his influence he lives. His language is, "I am crucified with Christ, nevertheless I live. I live by faith upon the Son of God, who loved me and gave himself for me."

Our Redeemer lives in his children, the hope of glory, and strengthens them with all might in the inward man. If on boisterous seas they are tossed, they may with confidence rely on him whom winds and seas obey.

If brought before kings and rulers, they may repose with assurance in him by whom kings reign, and princes decree justice.

Can the unbeliever say, "To me, to live is Christ?" No. The language of his heart is, "to me, to live is worldly pleasure. I seek its paths. I love its excitements. To me, to live is the honor which this world confers. I worship at its shrine. I implore its favor. To me, to live is to possess wealth. For this my days and nights are consumed in toil." For this I forego the enjoyments of religion here, and the anticipation of joys beyond the grave. To me, to live is sin. I love its ways. My soul feasts with delight upon its forbidden fruit.

On the other hand, there is something inexpressibly glorious in the life of a believer. Its whole scope is Christ—the brightness of the Father's glory, the express image of his person, the King of kings and Lord of lords, the conqueror of death and hell, the Author of spiritual liberty and eternal life. In the believer there is a constant approximation to the glory of his Lord. Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory.

Through his life the glory of Christ is reflected upon the world, and his cause advanced. He lives in Christ. What though clouds of sorrow rise! What though pretended friends desert! What though persecution light her exterminating fires! What though the earth be convulsed and universal conflict ensue! What though the trumpet sound the general doom, and widespread conflagration fill the world with dismay! Secure in the bosom of his Lord, the saint shall rise superior to every difficulty, victorious over every foe. He lives on in Christ, with the delightful anticipation, that when worlds are dashing to ruin, when this globe with its ponderous load of wealth, of honor, of monumental record, and of crime, shall be burned up, high in the heavens with his Saviour and his God, he shall look down upon the unparallelled wreck without dismay, and swell the shout of heaven's myriads, "Hallelujah! for the Lord God Omnipotent reigneth."

What unspeakable glory is seen in the life of a believer. Nor does it shine less brightly in his death. "To die is gain." It is due to the cause of Christ. Probably the Apostle alludes to the death which his enemies would devise. How common it is for us to repine when useful men are removed by death, and especially, when according to the course of nature, we might have calculated upon their living many years, to bless the world with their pious labors. But in all such cases resignation becomes us, because we know not what the plan of God may require. We should listen to the voice from heaven—"Be still and know that I am God." I will be exalted among the heathen. I will be exalted in the earth." His thoughts are not as our thoughts, nor his ways as our ways.

Perhaps, by a sudden, melancholy and mysterious removal of some valued servant of the cross, as in the case of our young brother, whose death we improve this morning many of God's people may be sanctified—perhaps many of the ministers of Christ may be aroused to greater diligence, zeal, and success—perhaps many may spring up, moved by this providence, to fill his place, and become burning and shining lights in their generation. The providence may never be explained to us while on earth, but it in heaven we are permitted to take a wider range of observation, we may then be led to exclaim, even in view of this event, "O the depth of the riches, both of the wisdom and the knowledge of God."

The Apostle Paul believed, that whether he lived or died, Christ would be glorified in him. Probably he had an intimation from the Holy Spirit, that his death would be that of a martyr.—But would his death, at that time, have been an injury to the cause of Christ? Did his martyrdom injure the cause? Even in this we believe the reply to be appropriate, "To die is gain."

Bigotry has never kindled her fires but to destroy herself. Let her blaze illumine the gardens of Nero. Let Paul be dragged from prison to be tortured to death. Let the fields of France double the number of her slaughtered. Let innocent blood, crying from the scaffolds of Spanish inquisition, be again heard upon the earth—the religion of Jesus shall triumph. Vain the efforts of men! Vain the malice of hell to arrest its progress. Whatever God permits, even the death of the young and vigorous, the death of the

noblest and most useful of the servants of God—death sudden, violent, most melancholy in its associations—death by the slowest and fiercest tortures—all is gain to the cause of Christ. "All things work together for good to them that love God, to them that are the called according to his purpose."

What unspeakable glory invests the death of the believer in this view!

But to die is personal gain. Death releases the believer from all the trials of the present life—from all wearying toil, from sorrow and pain, from the influence of sin, from the conflicts with the world, the flesh, and the devil, which cause him in this tabernacle to groan, being burdened.

Death introduces him to the raptures of eternal glory. But who can form an adequate conception of this glory? Who can speak of the palace of the Great King, into which pollution has never entered, where all is light, and love, and holy society? We can speak of it as a house not made with hands, eternal in the heavens, and as an inheritance that is incorruptible, and undecayed, and that fadeth not away. We can speak of the perfect enjoyment of God, of our Lord Jesus Christ, and of the society of all glorified beings. We may speak of the perpetuity of these enjoyments. But after all it is "a far more exceeding and eternal weight of glory."

We can conceive of the gain which death is to a believer in a very imperfect manner. Still we can catch some glimpse of the glory by contrast and comparison. The saints in heaven are introduced to intimate communion with Jesus Christ. Here we walk by faith, and not by sight. Here we see only in part and know only in part. The glory of God could not be endured by our present vision; but in heaven we shall possess the power of gazing with rapture upon his uncreated splendor.

If by looking into the Gospel as in a glass, we are changed into the image of Jesus Christ, what will be the change when we stand before the glory of his throne and see him as he is? "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

In heaven the redeemed participate in the happiness of the Saviour. In his presence is fulness of joy. At his right hand are pleasures forevermore. If amid all our trials, and our consciousness of unworthiness, we are permitted at times to rejoice with joy unspeakable and full of glory, and to esteem one day in God's courts better than a thousand, what will heaven be? On earth this enjoyment is interrupted. Much of our life must necessarily be spent in sleep, in the concerns of this life, and these often attended with great perplexity. If we have hours of refreshing from the presence of the Lord, we have also hours of depression. But let us suppose our seasons of joy in God to be greatly increased in degree, to be continued without interruption, through the whole of our existence, and we realize in some measure the gain which results to a believer from death.

In this view of the subject does not unspeakable glory invest the death of every saint? Paul says, "I reckon that the sufferings of the present life are not worthy to be compared with the glory which shall be revealed in us." Truly, we faith not seen, can have not heard the things which God has prepared for them that love him. We need not be surprised that the Apostle Paul should say, "I am in a strait between two, having a desire to depart, and to be with Christ which is far better. Nevertheless, to abide in the flesh is more needful for you."

The circumstances under which believers die may be varied, but there is only one result. "To die is gain." The stroke is often sudden, melancholy, and mysterious. The bold missionary of the cross, to whom the eyes of thousands are directed, and for whom the prayers of the whole denomination daily ascend to heaven, just at a period when to human conception he is most demanded, may be cut down to sleep with kindred clay in a far distant clime.

The diligent student who is preparing to come forth the light of a whole community, on whom parental love and hope are fixed as a bright honor to their name, and the cause of our Redeemer, and whom friends regard with high anticipation of worth and usefulness, may suddenly be cut down, like the stately tree of the forest by the lightning's flash. So fell the Rev. Pericles C. Scott.

FIFTEEN YOUNG MEN.—At a respectable boarding house, in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed and prepared, as to their apparel, for attendance on public worship. They also actually attended forenoon and afternoon. All became highly respected and useful citizens.—The other nine were ordinarily absent from the breakfast table on Sabbath morning. At noon they appeared at

the dinner table shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in the place of worship. One of them is now living, and in a reputable employment; the other eight became openly vicious. All failed in business, and are now dead.—Several of them came to an untimely and awfully tragic end.

Many a man may say, as did a worthy and opulent citizen, "The keeping of the Sabbath saved me!" It will, if duly observed, save all. In the language of its author, "They shall ride upon the high places of the earth."—*Watchman and Reflector.*

From the Zion's Advocate.

Keep thy foot when thou goest to the house of God.

"The house of God"—the place where men assemble to engage in the public worship of his great name.

"Where the saints assemble now, there is a house for God."

"The house of God"—the place where his honor dwelleth, in the midst of any given population beneath these heavens; is one of the greatest privileges with which they can be blessed.

"When thou goest to the house of God,"—merely occasional attendance therein,—on this behalf that is intended by the sacred writer in the above quotation? He must rather have reference to something habitual. The church-going habit, with all, is demanded by that common Creator in whom we live and move and have our being. The voice both of the past and of the present declare that such a habit is of vast importance to the aged, the middle-aged, and the young, and most especially to the latter; and that this identical habit tells not slightly, but powerfully, upon the formation of an upright and holy character. Yet as obvious as this may be, even to the casual observer, the full measure of the importance of this habit can be known only through the intimations of the spirit-world, and will there be known forever.

"Keep thy foot when thou goest" thither. Go "to the house of God" with devout contemplation. Go thither, or walking sofly before the Lord of Hosts; for he is in heaven above, and comprehending eternity, and thou upon the earth his footstool liable at any moment to perish at the rebuke of his countenance. With what pervading anxiety relative to the possession of this careful fringe of spirit should individuals plead for grace to "serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Every one, moreover, should endeavor early on the morning of the Christian Sabbath to compose his mind entirely from the cares and duties of this world, and to bring his heart and conscience into a docile state for the reception of all truthful instruction which may during the day be presented before him in the sanctuary. He should be in earnest for this;—he should agonize for this; he should say with all the energies of his undying soul:

"Far from my thoughts, vain world, begone! Let my religious hours alone; Pain would my heart from sin be free: I wait a silent Lord from thee!"

Thus let persons prepare, and thus let them go up to the courts of the Lord's house to keep holy the day. The doors of that house should be entered with prayer for the divine blessing to rest upon and follow the public services.—Memory should be made to do its proper office there. The number is too few who remember for an hour even the text upon which the sermon is based, and where it may be found.—Too small the number who can rehearse explicitly the topic of discourse and give an intelligent relation of its manner of discussion. Is it any wonder that the preached word does not profit to any great degree more than the minor portion of those who hear it? We are to hear, remember, believe.

For unto us was the gospel preached as well as unto them; but the word did not profit them, not being mixed with faith in them that heard it.

Determine further, while in the sanctuary beneath the searching eye of Omniscience, that what you hear, you will make most scrupulous effort to reduce to duty and daily practice. Multitudes of public prayers, and sacred songs, and sermons are lost to learners, because they do not resolve to make the sentiments and truths which those contain of any practical advantage to their souls. And millions will have occasion to regret and lament to all eternity that they indulged in so sinful an omission as that of so rational, so humble a resolution.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time, we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

P.—S. B.—N.

Some reproaches are a commendation, and some praises a detraction.

Truth and falsehood may cleave, but they will not incorporate.

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, MARCH 9, 1854.

Rev. A. Van Housen, has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the *South Western Baptist*. We commend him to the confidence of the public.

NOTICE TO SUBSCRIBERS.

The Proprietors of the *South Western Baptist*, in removing the office of publication from Montgomery to Tuskegee, and reducing the subscription price to \$2 00 a year, find it necessary to adopt the cash system with all subscribers. This must appear obvious to every one, as Paper, Ink, and new Type have to be purchased; printers must be hired, and other expenses incurred, all of which require cash in hand. Besides, in having subscriptions due which are scattered over all the States, there must be experienced a continual loss in consequence of deaths, removals, &c., and therefore be subjected to a great deal of extra trouble and expense in collecting the amounts. In adopting the cash system, no subscriber is injured; but every one is benefited directly, by being furnished with the paper at Fifty Cents less than before, to say nothing of advantages gained in the columns of the paper itself. All parties are benefited by the arrangement, and we presume no one will object to that which will prove advantageous to all.

The following rules will be observed hereafter:

1. No subscription will be received except payment is made in advance. The subscription price will be \$2 00 a year, and when the term of subscription expires, the paper will be discontinued unless the subscription is renewed.

2. Subscribers who are not in arrears longer than one year, may by sending us \$4 50, pay their arrears, and be entitled to the paper one year in advance. This applies only to those who renew their subscriptions. Those who are in arrears and do not renew their subscriptions will be charged at the rate of \$3 00 a year, according to our former terms.

3. No subscriber's name will be continued on our subscription list longer than the 1st of April, who shall be in arrears at that time. Bills will be sent to those who are in arrears as early as possible that collection may be made. We are in great need of money at this time to meet the necessary expenses of the office, and must also urge upon our brethren and friends to settle up with us immediately, that the editors of last year may be compensated for their services. In sending out our bills it may happen that mistakes may occur, as the management of the business is now in new hands. These however, we will thank our brethren to point out, and we will correct them with great pleasure. We hope none will take offense if we send them our bills and ask for payment.

In conclusion, we will add, that it shall be our aim to make the *South Western Baptist* worthy of the patronage of the public, and if our subscription list can be increased as it ought to be, we intend it to be equal in every respect, to any religious paper in the country. We trust that our ministering brethren and others will become enlisted in the cause and help us to raise at least 5000 subscribers the present year.

CHILTON, ECHOLS & CO.,

Proprietors.

TUSKEGEE, ALA., Jan. 1, 1853.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALLOWAY, Chambers Co., Ala.
Rev. D. R. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DOWDIE, Marion, Ala.
Rev. G. G. McLENDON, Pike Co., Ala.
Rev. N. H. BRAY, Maury, La.

Subscribers can also remit money to us by mail at our risk, directing their communications to the *South Western Baptist*, Tuskegee, Ala. And when the amounts sent, do not appear in the receipt list in due time, we wish to be informed of it.

The doings of Rum.

From the True Union we learn that Ovid F. Johnson, once the Attorney General of Pennsylvania, and a man of acknowledged ability, a good lawyer, eloquent speaker and finished writer; and Dennis McCurdy, a successful teacher in Washington City for several years, a man of learning, and the author of several works on Mathematics, and is considered one of the best Mathematicians of the age, were both sentenced to the work house for thirty days. The former for lying drunk in the street, and the latter as a vagrant. Mr. Johnson has since died. "He came," says the Union, "to this city a few months ago to take charge of the Editorial Department of the Democratic Review."

How are the mighty fallen!

Pray for Religious Papers.

We frequently find notices of Monthly concerts for Missions, times appointed for prayer in behalf of Colleges, days of fasting and prayer for the state & National Governments. All this is right, and why should there not be prayer for newspapers too? In no enterprise do we feel more the need of prayer than in this. The contributor to newspaper columns needs the efficacy of prayer that his thoughts may run in the right channel, and that he may be able to present things new and old to his readers. The editor needs the blessings of God upon his labors that he may be able to fill his columns with such matter as will edify his brethren, convince the gainsayers, convict the impenitent, convert the mourner, and advance the great interests of God's cause. He needs the efficacy of prayer that he may circulate such news as will subvert the great cause of truth, and bear down the evil influences which rise up before it. The press is a potent instrument for good when well directed and blessed by God, and there are few instrumentalities more important. Our religious newspapers are mediums of circulation between brethren, and they go forth weekly the heralds of good tidings to all. How important is it, therefore, that upon opening a paper upon its arrival the holy emotion attend the truths it contains that the readers may all be benefited. Now what we have to ask of our brethren is, that when they go humbly and devoutly to the throne of grace to pray God's blessings upon the world, to remember us, and plead with God on our behalf, that we may perform the part of scribes well instructed in the doctrines of God's word, that we may be useful in our important and responsible position.

"Still They Come."

A writer, T. J. Fisher, in the last Tennessee Baptist says, "Rev. Mr. Montgomery, the former pastor of the Presbyterian Church in Vicksburg, has joined the Baptist Church at Fort Adams, and been baptized."

Popular Education, No. 4.

Moral Tendencies.

We have already had occasion to mention the moral tendencies of a system of popular education. We propose in this number, to illustrate this point a little more in detail.

The observation of all men will sustain the declaration, that ignorant, uncultivated minds abandon themselves to seek their pleasures in low and sensual gratifications. This is a ready introduction to the commission of crime. The connection is just as vital and uniform between ignorance and crime, as between knowledge and virtue. Hence, the vast majority of the crimes which are committed throughout the world, are committed by those whose circumstances in early life consigned them to mental imbecility. A few facts will speak volumes upon this subject.

Speaking of the condition of the morals of England from the return of Charles the second to the death of Queen Ann, a late writer in the Edinburgh Review says:—"Every thing shows that the mass of the fashionable world was then deplorably ignorant. The women knew nothing, and professed to know nothing. The men passed many of their mornings, and almost all their evenings, in clubs, and at the theatres; smoking, drinking, and playing at cards, or listening to stilted tragedies or indecent comedies. * * *

"A sanguinary penal code was enforced with unrelenting severity. Temple Bar and London Bridge were fringed with human heads. With not one-fourth of the present population, there were probably fifty times as many executions every year as there are now. The whippings of females, as well as of males, were perpetual, and were paraded up and down the most public thoroughfares," &c.

In Spain, where it is estimated that not more than one in thirty can even read, and where too advantages of a common education are enjoyed by one in every three hundred and forty-six, the amount of crime is appalling. The number of convictions in England and Wales for murder, in one year, (1826) was thirteen. In the same year in Spain, the number was twelve hundred and thirty-three. And then, in addition to this, there were seventeen hundred and seventy-three convictions on charges of maiming with intent to kill, and sixteen hundred and twenty persons convicted of highway robbery under aggravated circumstances. Can any man doubt that this frightful mass of crime, is the legitimate offspring of ignorance?

That the effect of education is to diminish crime, is still further illustrated by prison statistics. The following will give the reader some idea of what could be urged in proof of this proposition, if any man should be so stupid as to contest it.

By the returns to the British Parliament, it appears that the commitments for crimes in an average of nine years, in proportion to population, are as follows: "In Manchester, the most infidel city in the nation, 1 in 140; in London 1 in 800; in all Ireland 1 in 1600; and in Scotland, celebrated for learning and religion, 1 in 2000."

An examination of the New York State Prison, a few years ago developed a lamentable state of ignorance among the convicts. Out of 842 at Sing Sing, 289 could neither read nor write, and only 42—less than one in 20—had received a good common school education. At the Auburn prison, out of 228 prisoners, only 59 could read, write, and cipher, and 60 could do neither. The chaplain of the Ohio penitentiary remarks that of 276 convicts, at one time in that institution, nearly all were below mediocrity, and 175 were grossly ignorant, and in point of education, scarcely capable of transacting the ordinary business of life.

In Connecticut, out of every 100 convicts, only two are found who can read and write, and are temperate; and only four who could read and write, and who followed any regular trade.

Comment on these facts, is left to the reader. And as facts are what the age demands, we give them, as we have been able to glean them from the publications of the day.

We close the present article with a single remark: If the moral and intellectual elevation of the citizens of any government, is to result in the depletion of crime in this ratio, we ask, on the score of political economy, what investment can the government make so judicious as that, which is expended in this way? Government is not a mere abstraction, existing independently of the people. It is an organization of their own. They live the life—government is the form through which they act; and that statesman is an unsafe counselor, who ignores this vital principle.

The Queries of G. H.

The queries of our correspondent, G. H., are presented to us in a plain form, and we commend them to the consideration of our readers. We know the author to be a great friend to the temperance cause, and not a whit behind any of its opponents in the love of his country. The course of the last Legislature is just about what we expected. Who could expect a set of Representatives and Senators, the most of whom were afraid to speak out in the canvass and take their positions boldly, to favor the temperance cause? Cringing politicians who seek for the strong side, and depend upon getting into office by floating with the popular current cannot be looked to as the advocates of great moral reform.

Some Representatives did their duty on this subject but were unfortunately on the weak side. The day is coming, (we believe it most sincerely) when the ballot box will not be controlled by whiskey; when the broad banner of temperance shall waive triumphantly over every State in the Union. The current is rolling on, gathering strength as it goes, and it will come down like a flood upon the enemies of reform. Legislators cannot stop it, public opinion will move it on until shame shall mantle the cheeks of the retailer and his advocates; and until the greatest curse that ever fell upon America shall be driven from the land.

Do Methodist Ministers ever baptize those who were sprinkled in their infancy?

We find in our exchanges that a controversy has been carried on between the St. Louis Methodist Advocate and Rev. Mr. Crowell editor of the Western Watchman, upon the above question. Mr. Crowell has asserted that Methodist Preachers do re-baptize (as it is called) those who have been baptized in infancy. The editor of the Advocate demands proof of the fact, with the assertion accompanying it, that those ministers who had been guilty of it should be dealt with for such violation of the Methodist rule. In order to obtain evidence that the editor of the Advocate should be satisfied with, Mr. Crowell advertised for information of cases of the kind. This we believe, is the correct statement of the case. The Tennessee Baptist advertised for the same kind of information, and five cases have already been reported. We presume that if it is found necessary our own subscribers and readers can furnish a few more of the same sort. We think the editor of the Advocate will have his hands full if he becomes the prosecutor of every Minister who is guilty of violating the rule; and that the ranks of the Methodist Ministry will be very much thinned, if the rule shall be rigidly enforced. And this will not be the worst consequence resulting from it; for in enforcing the rule the commandment of God will be set aside, by the decree of men. No minister has authority from heaven to sprinkle a child, but every true minister of Jesus Christ has authority to baptize a believer, and it is his duty before God to do so. Now if any man or set of men under heaven, assume the prerogative to control the action of ministers so as to prevent their acting out the commission of Christ, then a fearful responsibility will rest upon them. We would call the attention of all parents to the fact that having their children sprinkled in unconscious infancy, they are erecting a barrier against those children's ever becoming baptized upon their own profession of faith, unless they shall become Baptists; for ministers of other denominations cannot be expected to set aside their infant baptism. If they were to do so, it would be, as we see in this case, at the peril of their connection with the church of their choice.

Reception of Rev. Dr. Duff.

Some kind friend has sent us a copy of the Presbyterian of Feb. 25th, which contains a highly interesting account of this distinguished Scotch Missionary, and of his reception in Philadelphia. George H. Stuart, a well known merchant and christian gentleman of that city, invited him to visit him and make his home at his house during his stay. Dr. Duff accepted the invitation and arrived at Philadelphia a few days ago. As the outside of our paper has already gone to press, we have room only to give a brief outline of his reception. Mr. Stuart, "wishing to give him as warm a reception as possible, and also to afford as early an opportunity as practicable to the clergy to make his acquaintance, invited about one hundred ministers of all evangelical denominations to his residence the evening of Dr. Duff's expected arrival. Dr. Duff having been detained by the snow storm, did not arrive until between nine and ten o'clock, when he made his appearance in company with the Rev. Dr. Nicholas Murray and the Rev. John Thompson, both of whom had known him abroad. Although a terrible hail storm was prevailing, and so tempestuous a night had not been seen for many years, there were about seventy clergymen present, some of whom had come from distant parts of the city and from the country. They were immediately introduced to Dr. Duff, who seemed quite overwhelmed with surprise at such a reception on such an evening. Ministers of different denominations joined in religious exercises, and extended to Dr. Duff the warmest greeting. On Tuesday evening following a general meeting was held in Concert Hall where a large audience collected to meet him. Some sixty or seventy ministers of various denominations occupied the platform, while there were many others in the audience. All hearts beat in unison to welcome the distinguished guest, who had labored so efficiently in India for the salvation of men. Having gone out to Calcutta in 1829 and since that time devoted his life to the welfare of the heathen. After some remarks by the chairman of the meeting Geo. H. Stuart, and Dr. Murray, Dr. Duff responded in a speech of considerable length and of great interest. Throughout it abounds with the richest sentiments and is well worthy of an attentive perusal. He was frequently interrupted by bursts of applause, which to us seems to be out of place. We cannot reconcile it with our views of christian modesty; but do not judge for others. After a series of resolutions were offered by different distinguished persons, the congregation dispersed having been highly entertained during the exercises.

Revival Intelligence.

The Nashville Church, Tenn., is enjoying the benefits of a protracted meeting. We learn from the last Tennessee Baptist that Rev. J. M. Peckton, of Ky., and Rev. W. H. Bayless of La., and Rev. Mr. Hendrickson of Memphis, Tenn., have been laboring there, and that there had been eight accessions to the church. At Vicksburg, Miss., the church has been greatly revived and 15 additions have been made to the church. "The house is crowded with hearers night after night and the benches with mourners."

In Canes Valley, Hawkins Co., Tenn., there has been a good meeting, and five willing subjects baptized.

The number of baptisms in Philadelphia, Penn., and vicinity reported for February at the Ministerial conference was 59. There were others making the number more than eighty.

Girard Church, Russell Co., Ala.

At the last session of the Tuskegee Association an appeal was made in behalf of the above named Church. Many brethren responded, and nearly enough was subscribed to pay the debt due for the house of worship. We are informed, however, that a number of those subscriptions are yet unpaid, and the Church is suffering for the want of the money. We would remind our brethren of the importance of redeeming their pledges at once, that the Church may enjoy its house of worship without molestation. The amounts can be remitted in letters to John L. Walton, Girard, Russell Co., Ala.; or if it is more convenient to the donors, they can pay the amounts to James M. Watt, Tuskegee, who will forward them to Girard.

OUR BOOK TABLE.

BAPTIST Terms of Communion, an argument by RICHARD FULLER; third edition, 1854. This excellent work, containing as it does, an unanswerable argument in favor of believers' baptism, and of adhering to the practice of communion at the Lord's Table with only those who have been baptized upon a profession of faith in Christ, according to the Scriptural mode, has met with such a favorable reception, that the Southern Baptist Publication Society, has issued a third edition from stereotype plates. The volume is neatly bound in muslin, contains 251 pages and is sold at the low price of 50 cents. Dr. Fuller is an eminent preacher and an able writer; and the Publication Society has done good service in publishing another edition of this valuable work. It can be obtained at the store of Geo. Parks & Co., Charleston, S. C.

TRACTS ON IMPORTANT SUBJECTS.—This little work neatly bound in muslin, and sold at 40 cts., is issued by the Southern Baptist Publication Society, Charleston, S. C., 1854, and is worth its weight in gold. It embraces nearly all the tracts published by the Society the first two years. The following are the tracts which are embraced:

1. THE BIBLE, by Rev. J. L. Dagg, D. D.
2. HUMAN DEPRIVITY, by Rev. J. B. Kendrick.
3. JUSTIFICATION, by Rev. J. B. Jeter, D. D.
4. SANCTIFICATION, by Rev. C. D. Mallory, D. D.
5. THE WORLD'S REVOLUTION, by Rev. R. T. Middleitch.
6. THE SPIRIT OF MISSIONS, by Rev. E. T. Winkler.
7. SABBATH SCHOOLS, by Rev. C. D. Mallory, D. D.
8. INFANT BAPTISM, by Rev. J. L. Dagg, D. D.
9. CHARGES AGAINST BAPTISTS, by Rev. J. B. Jeter, D. D.

Notice of the above named tracts have appeared in our columns as they have issued from the press, and we are highly gratified that they are now presented in a more substantial form. We commend the work to all lovers of good reading, and recommend them to order them from Geo. Parks & Co., the agents at Charleston, S. C. A single copy can be sent by mail at a very trifling expense.

CHRISTIAN PROGRESS, a sequel to the anxious inquirer after salvation. Directed and encouraged, by JOHN ANGELL JAMES. A republication from the English edition, by the Southern Baptist Publication Society, Charleston, S. C., 1854. Contains 129 printed pages and is handsomely bound in muslin, price 30 cents. It was first published in England in 1853, and the Southern Publication Society has done well in issuing an edition at so early a date. Mr. James' writings are before the public, and he is regarded as one of the best writers in the English language. His own reputation as an author, and the manner in which the work is executed will both contribute to its ready sale. It is besides, on an important subject and will supply a demand long felt in our churches. We commend it to the public, as a work of merit.

ROME AGAINST THE BIBLE, AND THE BIBLE AGAINST ROME, or Pharisaism, Jewish and Papal, by WM. S. PIERCE, D. D., published by the American Baptist Publication Society, Philadelphia.

This is a small work bound in muslin, and contains 129 printed pages. The writer wields a ready pen and makes his mark as he goes. The deformities of Romanism are exposed by the light of God's word; and Popery is weighed in the scales of Truth and found wanting. It is divided into seven chapters, as follows: I. Pharisaism among the Jews—how it kept the people in ignorance of God's word. II. Papists practice the arts of their Jewish forerunners, and with like effects. III. Papists go beyond the Pharisees, and are hostile to the free use and general circulation of God's word. IV. Same subject continued—additional proofs. V. The opposition is unreasonable and unscriptural. VI. It is condemned by the voice of antiquity. VII. Conclusion. Address to Romish Priests, to private members of the Romish Church and to Protestants.

BAPTIST PRACHER.—The January number of this excellent Periodical has come to hand, and contains an able discourse, delivered in the Baptist church in Tuskegee, Alabama, March 27th 1853, at the ordination of Professor Archibald J. Battle, by Rev. H. H. Tucker, lately of La Grange Georgia, now of Alexandria, Virginia. The text used on the occasion was Romans xi: 13. "I magnify mine office." The subject discussed, is the dignity of the Ministerial office. The subject is thus divided:

1. Our office is dignified, in the first place because of the powers of mind required to discharge its duties aright.
2. It is dignified because it calls into exercise the noblest feelings of our mortal nature.
3. Our Mission is from heaven.
4. Our office is dignified, because of the greatness of the work it proposes and is destined to accomplish.
5. It is dignified because it brings us into co-operation with God.

These different points are presented with great clearness and ability; and whoever will give the sermon a perusal will find it to be highly entertaining. It was published by request of the Tuskegee church, and we are pleased to see it obtain a wider circulation through the Baptist Preacher.

We hope that bro. Tucker will continue to use his pen in the same way.

ONLY LEFT.—Children, relations, friends, honors, houses, land and endowments, the goods of nature and fortune, may, even grace itself, are only lent. It is our misfortune to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves sinners, when we are only stewards, and forget that to each of us it will one day be said, "Give account of thy stewardship, for thou mayest be no longer steward."—Bishop Horne.

BEAUTIFUL THOUGHT.—Childhood is like the mirror, catching and reflecting images all around it. Remember, that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after scouring can efface.

TEXAS CORRESPONDENT.

THE INTERESTS OF EDUCATION IN TEXAS.

THE TEXAS LEGISLATURE, has passed a common school bill, acting apart two millions of dollars for the support of schools in the different counties. This is in addition to one-tenth of the public revenues of the State set apart by the Constitution for Educational purposes, and by a law of the Legislature four leagues of land to each county for common schools. The Legislature of 1839, passed a law giving fifty leagues to establish two State Universities in east and west Texas. In addition to all this, several liberal donations have been made to different institutions of learning in various parts of the State. What new State has done more for the cause of Education.

AN EDUCATIONAL CONVENTION is to be held at Huntsville 16th June. Delegates are invited from every county in the State.

A STATE TEMPERANCE CONVENTION is to be held in Huntsville 20th June.

AFTER an extraordinarily dry winter, Texas has been favored with a general rain, which comes opportunely and will be a general benefit.

The late emigration to Texas, embraces an unusual amount of intelligence, as is evinced by the increased demand for books.

Rev. W. G. FOOTE from Virginia, has recently entered upon his duties as General Agent and Superintendent of Portage of the American Tract Society for Texas. He is connected with the Methodist Episcopal Church.

Rev. H. S. THURALL of the Methodist church, is agent of the American Bible Society for western Texas.

OPINION of an editor of one of the leading secular papers of Texas, in relation to the operations of the American Sunday-school Union.—Extract from a letter to the Agent of the American Sunday-school Union, for Texas.

"There is nothing calculated so much to elevate the morals of the people and the standing of the State as proper books, of this sort I consider the American Sunday-school Union's publications.

The cheap literature of the country—their yellow covered books of the trade are a disgrace to the American people. I am sorry to see so many scattered through the country. I look to the publications of the Institution of which you are the indefatigable agent, and to your strenuous exertions, to counteract in a great measure, the serious evils which that sort of reading will entail on the rising generation."

TEXAS—GENERAL CHARACTER OF THE COUNTRY.

We copy the following extract from a letter, by Geo. D. W. C. Clark, to the N. Y. Times. It gives a graphic description of our country, and will be read with interest:

I repeat that this is the most superb country on the face of the globe—the most affluent in all the elements of power, wealth, and prosperity—the most genial climate, the most comprehensive capacity of the agricultural production, the most genial in climate, the most abundant in mineral resources. All it needs, is the stimulus to production, or, in other words, facilities for reaching market. Give railroads to Texas, and the work is accomplished. You will see a single State of the American Union, so favored by the good Lord, as to be able to produce enough to supply the necessities and most of the luxuries of the world. Just think of a State that produces, with equal generosity, the sugar and cotton of the extreme South—the tobacco and other staples of the middle States—the corn, wheat, and all the cereal grains, the potatoes, (Irish) &c., of the North and East—and so admirably laid down on the face of the earth, that railroads can traverse its prodigious extent from east to west without a solitary objectionable grade, and scarcely with a deflection from a given parallel sufficient to be called a curve! The very best crops of corn and cotton that I have yet seen in Texas, are on the plantation of Col. Burton, on the Brazos bottom-land, two miles south of Waco, and between the parallels of 31 and 32°. These crops stand side by side covering 120 acres of land, (60 each) and will yield, this fall, the cotton nearly, if not quite, two bales, and the corn, 75 to 100 bushels to the acre. Two miles north of Col. Burton, and immediately opposite Waco, is the plantation of Mr. Arnold, which I must tell you about. He bought it a year ago last spring, paying \$3,600 for 650 acres. His first crop is now coming on, and see what it is. He has 100 acres of cotton, and 100 acres of corn, both looking nearly as well as Col. Burton's. The result will be this:

Dr. Cost of land, \$6,000
Or 150 bales of cotton, at \$40 \$6,000
5,000 bushels corn, at 50c. \$2,500—\$8,500

Corn and cotton are both higher than I have put them, and I have placed the crops at a fair estimate. This is paying for his farm more than twice by the produce of less than a third of it for one year. Besides all this, it costs him not a farthing to keep his cattle the year round,—the prairie grass keeping them sleek and fat, as well as the horses and swine.

The general fertility of the soil is so great, that human labor is not tasked for bountiful results, as it is at the North—probably less than half the field labor being required here that is indispensable in the New England States, to secure good crops. Indeed very good crops are obtained with no labor further than planting the seed.

I wish you could have been with me on some of our rides across the prairies. The "rolling prairies" as they are called, look like monstrous cultivated farms, stretching over great swelling hills, whose slopes are easy, and whose surface is broken by occasional patches of oak timber, with no "under brush," and, in the distance, remind you at once of the old Barren domains we have read of and make you momentarily expect to catch a view of some time-honored residence, with farm-house, offices and everything belonging thereto. All that is required, is fence and the plow to realize the dream—the houses would soon appear.

At one time, from the summit of one of these rollers, we saw eleven great herds of cattle, in different directions, up to their knees in the richest grass, fat and glossy, as the bulls of Bashan probably were, and numbering from 500 to 1,000 in each herd. They cost their owners absolute nothing but occasional watching, and increase with great rapidity. A cow and a calf sell from \$10 to \$15—oxen for from \$20 to \$50—a drove taken standing, oxen, steers, two year olds, yearlings and calves, will bring \$ a head. Grazing

is probably the best business in Texas just now, though raising swine is very profitable—a bushel of corn to the hog brings the average cost of fattening swine of 200 pounds weight, all the rest being due to the pecans and other food they get, as they get air and water, "free, gratis, for nothing."

"The mineral wealth of the State is scarcely less wonderful in extent, variety and value, than its agricultural. Within forty miles of Waco, where I was for three weeks, there are three coal mines, and coal is found extensively through all the portion of the State, that will probably be traversed by the Pacific road. About Fort Belknap, (I think it is,) it is collected on the very surface of the ground, and of as excellent quality as ever was burnt. Then, there is iron, copper, silver, marble of exquisite beauty, white, variegated and other, and susceptible of the finest polish. I thank God, for the sake of the true prosperity of this marvelous State, that no authentic gold mines have yet been discovered worth working, notwithstanding the hue and cry you saw raised in the papers last spring. The discovery of gold, quantities to arouse the cupidity of the masses, would be the heaviest curse that could befall Texas.

There is the most beautiful building stone found in exhaustless abundance. It is white argillaceous limestone, so soft, when first quarried, that it is easily cut into the required blocks with an ordinary cross-cut saw. They are building a very beautiful State House of this stone at Austin.—It rapidly hardens under atmospheric action upon it, and is certainly the handsomest, as it must be the cheapest building material in Texas, or anywhere else. I wish I could send you a sample of it. I will, if I can get one here, and can send it without having it cost six months' profits of the Astor House.

I don't think, my dear S., you will be surprised that I have written you such a long, prosy letter about Texas, because you know that I know your fondness for such statistics and facts, as I have thus hastily given you. Texas is a great country, great "in its capacities," as Architect Brown used to say, and is destined, very soon, to make its mark in this Republic—just notice what I say.

And I tell you, in spite of Tom Benton and his tireless energy, the Atlantic and Pacific Railroad is sure to traverse this State upon very near the parallel of 32 degrees. The immense and overwhelming superiority of this route over any other insures it. And the approaching Legislature of Texas will, just as certainly as you are born, place the matter beyond contention, by granting such a charter as will send a railroad to El Paso, in a period of time we northern people do not dream of as possible. The popular enthusiasm here, in regard to the Pacific road, on the election that took place last Monday, obliterated every other difference, and Whigs and Democrats are elected to the Legislature, not because they are Whigs or Democrats, but for the cause of securing such action in the Legislature, as shall rush a railroad through the seven or eight hundred miles of this magnificent State, from Shreveport in Louisiana to El Paso. Senators Rusk and Houston have been and are uniting in their efforts, and I need not tell you that Senator Rusk is one of the great men of the Union. His influence, and that of Houston, are boundless, and the people are thoroughly aroused to the grand importance of this road to the State, and the absolute necessity of instant and decisive action. And their approaching Legislature is of action. And their approaching Legislature is of action. And their approaching Legislature is of action.

Ever truly yours,
D. W. C. CLARK.

From the Sunday-School Journal.

COMMON SCHOOLS.—THE PREPARATORY DEPARTMENT.—As yet, we have in Texas no general system of education, yet most of the settlements can and do cluster together a sufficient number of scholars to form a school, which is put into operation as a thing of first consequence.—The people are most assisted in this by the praiseworthy, and successful efforts which are being made to permeate every region of the State with Sunday-schools. In these the children are congregated together; they learn to associate for improvement and mental discipline; they learn to read, in short they learn to come together as a little community; that each case shows the practicability while it paves the way for a common school.

Correspondence of Galveston Civilian.

Are you fellow-citizens the friends of common school education? Shall not then that institution which paves the way for common schools receive your cordial and liberal support?

TEXAS.

Correspondence.

For the South Western Baptist.

Queries.

A few plain questions to be answered by those who are able.

1. Is the action of the late Legislature on the Liquor Question, agreeable with good sense, and the safety of property, morals, and even life itself?

2. Is it consistent with the Constitution of the State, as well as the Federal compact, that laws shall be passed having an unequal bearing on different sections of the country?

3. If not, what did former Legislators mean by incorporating Oak-bowery, Tuskegee and other places with an exclusive privilege, and at the same time declare that any town under the new code might avail itself of a similar privilege, and yet refuse to grant the same privilege to citizens of the township?

4. I would ask a question of a still higher and graver character, (some may suppose questioning the constitutionality of the action of the Legislature.) This right I claim as well as any other citizen, though I may not be able to sustain my position. Friend of the Constitution, speak out. I carry this question to the highest court on earth, the Constitution itself. Pitch in, there is room enough.

5. If the Legislature have passed a law that bears unequally on the citizens of the State, can such a law be enforced constitutionally?

6. Does not the exclusive privilege above referred to, bear unequally on the citizens of the State?

7. If Baptists, Methodists, Presbyterians, Campbellites and others would quit patronizing the Liquor Traffic, it would inevitably go to the wall. I wonder if then there would not be some up-headed legislator who would moot the constitutionality of this act even in the Capitol of the charming State of Alabama.

I write with the constitution before me.

G. H.

For the South Western Baptist.

American Sunday-School Union.

The American Sunday-school Union has from its commencement been engaged in the missionary work. For a number of years past it has commissioned young men from our Seminaries and Colleges, to go during the summer vacation as temporary missionaries into destitute neighborhoods

