

South Western Baptist.

CHILTON, ECHOLS & CO., Proprietors.

PUBLISHED WEEKLY.

\$2 00 PER ANNUM IN ADVANCE.

VOL. V.

TUSKEGEE, ALA., THURSDAY, APRIL 13, 1854.

NO. 48.

SOUTH WESTERN BAPTIST,
published every Thursday Morning.

CHILTON, ECHOLS & CO., Publishers.

Subscription price \$2 00 a year, paid strictly in advance.

Advertisements received unless paid in advance.

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national covenant with the covenant of grace, and the commonwealth founded on the one with the church founded on the other.

"When Christ came, the commonwealth was abolished, and there was nothing put in its place. The church remained. There was no external covenant, nor promises of external blessings, on condition of external rites and subjection. There was a spiritual society, with spiritual promises, on the condition of faith in Christ. In no part of the New Testament, is any other condition of membership in the church prescribed than that contained in the answer of Philip to the eunuch who desired baptism: 'If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' The church, therefore, is in its essential nature, a company of believers, and not an external society, requiring merely external profession as the condition of membership."

The italics are our own, but Dr. Hodge leaves no place in the church for "the children of believers," who are an essential part of the church, according to the Presbyterian Confession of Faith. They are by necessity, cut off from membership, from a want of faith, which is "the only condition of membership." They are cut off from baptism as an external ordinance, for there is "no external covenant, nor promise of external blessings" without personal faith in the recipient. If Dr. Hodge opens the door wide enough to admit the children of believers without personal faith, he opens it so wide as to make the Christian church identical with the Jewish commonwealth, and he is powerless against the Anglican theory of the church. If he shuts the door so closely as to exclude all but believers, he deals a death blow to Infant Baptism, and yields the argument to his Baptist brethren.

We have long been convinced that the Baptist theory of the Church, is the only impregnable bulwark against Romanism and Puseyism, and Dr. Hodge's able articles, in which he is compelled, unconsciously, to occupy the Baptist platform, have strengthened this conviction.

*Princeton Review, October, 1853, pp. 684 and 685.

From the Western Recorder.
Revival among the Indians.

Messrs. Editors: Yesterday I visited Tuckabache and preached at night for the First Church to a very large congregation, many having to stand outside for want of room in the house. I had the assistance of Gen. C. McIntosh, who preceded me. The presence of the Lord was realized, and five were received for baptism at the conclusion. I think I never heard converts give more satisfactory evidence of a change of heart; and many of the congregation wept aloud upon hearing them relate their former convictions and their present joys.

BAPTISMS.—This morning, before preaching, we assembled near the bank of Tuckabache Creek for singing and prayer; after which we repaired with singing to the water, and I baptized six believing converts. The creek, above and below the ford, was frozen over; but our hearts were warm, and did not feel the cold. The banks were lined with deeply interested spectators. Among the baptized were James and David Yajar, grandsons of the Big Warrior, of Red-stick-war notoriety. James is a studious and talented young man, and has spent five years at school. His father, Mr. Yajar, is a chief in Tuckabache, and was present on the occasion, and his mother came forward for prayer. Mrs. Barnett had been received for baptism on a former occasion, and came prepared; but we advised her to wait until we could confer with her husband, who is a chief of note, and religiously inclined; and who, we hope, will soon "set his house in order," so that all can be baptized. Another sister came prepared, but concluded to wait for sister Barnett.

PREACHING IN THE WOODS.—We soon repaired to their new house, but it would have required six such houses to hold the people; so we prepared as many seats as we could obtain. Such a congregation in the woods, in the midst of winter, would have made a beautiful sketch for an amateur painter—a cloud of Indians, dressed in their old-fashioned native costumes—many having been attracted to meeting for the first time, in all their native wildness and simplicity—some standing, some sitting on the grass or reclining against trees, some in the tops of saplings; and one youth in front, standing near to me, stood leaning upon the top of his bow, with spear-headed arrows in his hand; all giving earnest heed while I preached from 1st Timothy, i. 11. "The glorious gospel of the blessed God."

About forty came forward for prayer; among whom were mothers, sisters, brothers, &c.; of those who had been baptized. It was the most interesting scene I ever beheld—sublimely beautiful. The gospel has made its way into the very families that have heretofore withstood its progress.

H. F. BUCKNER.

Discoveries in the Holy Land.

A work has been issued from the London press, of great promise, detailing some extraordinary discoveries in Syria and the Holy Land. It is the translation of the itinerary of a French traveller, M. de Sauley, who made the journey round the Dead Sea, and through the whole of Palestine and that part of Syria mentioned in the Scriptures, in 1850 and 1851. M. de Sauley is a member of the French Institute, a scholar of high repute, a liberal Catholic and possessed of ample means to make a journey under the most favorable circumstances. The tour was the fruit of long-cherished interest in the Bible study, and was made with the determination to solve some of the problems which the Holy Land has been the theatre of. He was well acquainted with the Hebrew, Arabic and Greek languages, and took every precaution to render his journey safe, intelligent, and fruitful of results. If his narrative of this tour may be credited, he has achieved some results of surpassing importance and interest. We have no further knowledge of the work than is supplied in a copious review of the *Douglas University Magazine*, which fully accredits all his statements, and ascribes to him all the importance of a discoverer. He left Paris in September, 1850, and reached Jerusalem in December. The many interesting relics of antiquity abounding in this city he carefully investigated in three separate visits, in which some information was gleaned after the learned labors even of Dr. Robinson, Clarke, Smith, Maundrell, Wilde and Schultz. Immediately after Christmas, M. de Sauley left for a careful tour around the Dead Sea. Passing through Bethlehem, he soon reached the shores of this remarkable asphaltic lake, and pitched his tent by the side of a spring. For more than twenty nights he and his companions encamped upon the shores and in the neighborhood of this dreaded lake, without accident or malady, generally in places where there was no lack of fresh water. He asserts that the current stories respecting the sea are mostly fabulous. There are no pestilential vapors; the climate is not worse than the average of places in the same latitude. There are trees and verdure in the neighborhood and on the shore, the birds singing in the thickets and sometimes resting on the waves. The fruit which turns to ashes is an idle exaggeration, and the alleged impossibility of horses wading through the waters, and of men swimming on account of their density, false. But it is equally certain the Dead Sea contains no fish. The water is excessively nauseous. The whole circuit of the lake was made, and then M. de Sauley went South, to Karak, the modern capital of Moab. Returning, he made his great discovery—the actual ruins of the Cities of the Plain—Zebaim, Sodom, Zoar and Admah. These were never before identified, nor believed to be in existence. The usual supposition has been that they occupied the place of the Dead Sea, and that sulphurous sea was formed by the depression occasioned by their destruction. At least since the days of Abraham, two thousand years before the Christian era, they have never before been heard of. M. de Sauley identifies them by a variety of proofs, which the reviewer pronounces, after careful scrutiny, to be satisfactory. What the proofs are, we know not; but if they are sufficient, this must be pronounced the most extraordinary discovery of modern times.

M. de Sauley contradicts the testimony of our Lieut. Lynch respecting the pillar of salt, and states that he saw twenty like those which our traveller mistook for the cenotaph of Lot's wife. He proves, too, that which Lieut. Lynch saw could not be in the place of the pillar described in Genesis. After returning to Jerusalem, M. de Sauley went out again and this time discovered the ruins of Gomorrhah, so that the doomed Pentapolis is now identified, if we may believe him. In his explorations, he identified many of the places in the route of the children of Israel, but was unable to satisfy himself of the situation of Mount Pisgah, where Moses died. Returning to Jerusalem, he went north, and made in that better known region some important discoveries. He identified and measured for the first time, the ruins of an ancient temple in Samaria, built by Samsallat, under permission of Alexander the Great, which are still traceable. These ruins have been observed before. Dr. Robinson regards them the remains of a Roman fortress; but M. de Sauley argues successfully, our reviewer thinks—his Samaritan origin. He differs also from Dr. Robinson in reference to the site of Cana of Galilee, the place of Christ's first miracle. He identifies it with the modern Kaft-Kema; while Dr. R. decides in favor of another and neighboring locality, called Rana-el-Djail. He identified also Capernaum, Bethsaida, Chorazin, Dan, and Hazor, a vast city, the capital of Jabin, principal king of the land of Canaan, a metropolis built long before the days of Moses, first burnt by Joshua, and fully reduced to desolation by Nebuchadnezzar.

Other discoveries of great interest are described in his volumes, all of which, it is said, the unfortunate traveller supports by proofs and reasonings that carry great weight. The pretensions are certainly extensive enough, and if they shall endure the sifting which critics will be sure to give them, M. de Sauley may be congratulated on a most useful contribution to our stores of Biblical knowledge.—*N. Y. Evangelist.*

I am, that I am

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?" God had already declared his name, and purpose, and given his charge, and yet Moses dares to make inquiry. How rare a thing it is, to see a soul wholly resolved into the will of God! How seldom do we find a faith entirely disposed to be, to do, and to endure, neither more nor less than what God is pleased to appoint! But the incredulity and presumption of Moses shall not render the design of God of none effect. When men are contradicted or opposed, they fly out, and storm, and threaten. But the great God bears with our forwardness and folly, gives way to our scruples, and, yielding to our obstinacy, overcomes evil with good. And we are almost tempted to rejoice that Moses stood out so long, as it gave occasion to the most solemn and satisfying proclamation of the name and nature of God, from his own mouth, and the most amiable and engaging picture of tender mercy and long-suffering that ever was exhibited. "And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

What flimsy things are commissions issued under the hand-writing and seals of kings, compared to this shred of parchment, a morsel of wax, an unmeaning scrawl; a slender, contracted, short-lived power, delegated from one worm to another. Where is now the signet of Ahasuerus, which pretended to communicate irreversible authority to the writing whereto it was affixed? Where are the warrants under which the statesmen and heroes of other times deliberated, fought and conquered? With the princes who granted them they are gone to oblivion. They were what they were. They fulfilled their day, and then they fell asleep, and now are seen no more! What avail the long list of empty titles, which potentates and princes, in the pride of their hearts, affix to their perishing names? All, all shrink and fade, before that tremendous Power, whose authority no change of circumstances can affect, whose existence no succession of ages can impair; who, yesterday, to-day and forever still proclaims of himself, "I AM."

Nothing can equal the simplicity, sublimity and force of these remarkable words. Independence of existence, eternity of duration, immutability of purpose, faithfulness and truth in keeping covenant and showing mercy, are all conveyed in one little sentence, "I AM THAT I AM." Longinus, the celebrated critic, has with equal judgment and taste, quoted a well-known passage from the writings of Moses, as an instance of the true sublime, viz: the first words pronounced by the Creator in the formation of the world, "And God said, Let there be light, and there was light." Why did not Longinus dip deeper into the works of the great historian; why did he not enrich and embellish his own beautiful little book and farther approve his exquisite taste, by inserting other passages from the page of inspiration, particularly the passage under review? A passage which Jews, Heathens and Christians, as one man, have consented to admire.

Under the sanction of this most awful name, God repeats his commission, repeats his charge, repeats his promise of support, assistance and success: success with the elders of Israel; success with the people; success against Pharaoh. And yet, Moses 'staggered at his promise' although it be the promise of the Eternal, "through unbelief!" What have we most to wonder at here, the strange incredulity and perverseness of the prophet, or the singular fidelity and exactness of the historian, in recording his own errors? God has said, "they shall hearken to thy voice;" yet Moses presumes, in the face of this express declaration, to gainsay and draw back. And Moses answered, and said, But behold, they will not believe me: nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee." Surely "the LORD is GOD, and not man, and therefore the children of men are not consumed." A man of common spirit would here have broken off the conference, and left the timid, forward shepherd to his own folly, and permitted him to remain destitute of the honour which he obstinately persevered to decline. But it pleased God to shew us patience, at least in one instance, too powerful for unbelief: "for his ways are not like our ways, nor his thoughts as our thoughts."—*Hunter's Sacred Biography.*

Proposition.

Whereas, the Rev. Daniel Baker, D. D., in refusing to accept of my twenty thousand dollar prize, in reply to his ten thousand dollar proposition, has yielded the whole matter at issue between us on Infant Baptism, I will now offer the same prize to him, or to any other responsible Pedobaptist minister in the town of Huntsville, or within the State of Texas, for one passage or instance, either in sacred or profane writers where the Greek word baptizo is clearly used in any other sense than that of to dip, to immerse, to overwhelm, in its primary or literal sense. This being the word always and invariably (with its cognates) used by Christ and the apostles in alluding to water baptism, in the New Testament. Said passage to be left to seven of the best Greek scholars in the United States. Each party to choose three, and they unitedly to make choice of the seventh man. I will bind myself to raise the above sum (\$20,000) from the Baptist denomination. I will give bond, with approved security.

This proposition will settle definitely the question of pouring or sprinkling for baptism.

J. W. D. CREATH,
Pastor Baptist Church,
Huntsville, Texas.

April, 1853.

King Darius' Experiment with the Indians and Greeks.

"Many practices appear to us absurd and unnatural merely because we are not accustomed to them. Herodotus relates, that Darius, king of Persia, having assembled the Greeks who were under his command, demanded of them to cut the dead bodies of their parents, as the Indians did? Being answered, that it was impossible for them ever to abandon themselves to so great inhumanity, the king, in the presence of the same Greeks, demanded of some Indians what consideration would prevail with them to burn the dead bodies of their parents, as the Greeks did? The Indians expressing the utmost horror, entreated the king to impose upon them any hardship rather than that. Among the Hottentots, the aged, so long as they are able to do any work, are treated with great tenderness and humanity; but when they can no longer crawl about, they are thrust out of the society, and put in a solitary hut, there to die of hunger or age, or to be devoured of wild beasts. If you expostulate with them upon the savageness of this custom, they are astonished; you should reckon it inhuman: 'Is it not much greater cruelty?' they ask, 'to suffer persons to linger and languish out a miserable old age, and not put an end to their wretchedness, by putting an end to their days?'—*Hunter's Sacred Biography.*

I intend to be a Christian.

No doubt you do, dear reader. You have even appointed the time when you will come out on the Lord's side. You will do so next year—or when you are settled down for life, or after you have become successful in business, or perhaps when you are old—or possibly when you are about to die. It is not however now—the time is future. You have resolved then to become Christ's. You acknowledge that without this change you cannot reach heaven. I presume, therefore, you have made a contract with death, and that he is pledged to stay his arm until you are ready. If not, how great is your folly. The Saviour, too, must wait your leisure. You will come to him, when you choose, and as you choose, and the blessed Spirit must continue his sacred influence, until you are prepared to accept his offers.—What daring impiety! And yet, dear impenitent reader, such is your position, and such your rash presumption. You are dictating to God. You refuse admittance to his calls, and ask him to wait until it suits your convenience.—What assurance have you that death will keep away, that Christ will tarry, that the blessed Spirit will not take his everlasting flight? If conscience calls, I beseech you do not delay. Jesus wants you now. Accept his offer and come to him. Change your promise "I intend to be a Christian," into the firm resolve, I now devote myself to God's grace to the service of Christ.—Receive me Lord—I desire to become thine forever.—*Er.*

"MORAL SCOTLAND!"—This is the title of a paper in Chamber's Journal, from which we learn that in forty cities and towns in Scotland.

Every 149 of the population support a dram-shop!

While it requires 981 to keep a baker!

1067 to support a butcher!!

And 2281 to sustain a bookseller!!!

POWER OF THE BIBLE.—The Earl of Shaftesbury recently stated that of the 350 pickpockets and burglars, at a meeting of whom in London he some time since presided, but 50 were pursuing the callings, the remainder having been reformed by means of the Bible in the hands of a very humble man.

NEBRASKA.

It reaches from Texas to the British Possessions, and from the western border of our civilized settlements to the snowy line which, through summer and winter, marks the course of the Rocky Mountains. It is the central portion of the whole property of the United States. The Platte or Nebraska River, rising in the Rocky Mountains, runs through its whole extent eastward to the Missouri. They say that it is not navigable to steamers for more than forty miles from its mouth, though it has a width of from one to three miles. Most of its waters are drained through the Mississippi into the Gulf of Mexico. But from its mountain peaks other rills rush downward through the Great Lakes and the St. Lawrence to the Northern Ocean; while from the same peaks are others that pour through the Columbia to the North Pacific; others through the great Colorado of the West into the Gulf of California; and others still that empty into the Great Basin. As to the character of its soil, and its natural resources, we have almost every thing yet to learn. The notes of Fremont, and the few other travelers who have crossed it, are the meagre lessons so far afforded us.—Some have likened it to Eden for beauty, saying that in large portions of it the land is of the richest quality, and capable of the highest production without being exhausted. But we know that the Great Desert is included in its limits, and doubtless it is as varied with barrenness and fertility as we would presume it to be from the variety of mountain and valley mapped in it.—Gentlemen looking at it from an extreme southern aspect, assure us that it must always remain an agricultural country; the products of the farm will always be abundant there; but that, for lack of the natural channels of communication, every other department of industry will languish—a point which, desirable as it may seem in one of its political relations, stands in particular need of confirmation. The area comprised is not less than four hundred and eighty thousand square miles. Fifty Massachusetts might be placed side by side, and occupy no more space than it. Ten States of the size of New York might be carved out of it. The Thirteen States which originally constituted our confederation were not as large as this immense region; and it is not less than the whole of France, Spain, and Italy together. It comprises not much less than the whole of the six New England States, the four Middle States, Virginia, the two Carolinas, Ohio, Kentucky, and Tennessee together. It is nearly twice as large as the two Territories of Oregon and Washington. The whole of our great lakes could lie within it and have ample room for as many more without interference. If it were all sunk, the sea that would settle over it would need but a narrow border to make it as large as the Gulf of Mexico. It must be possessed of every climate enjoyed in any of the existing Free States; for its southern line is about the same as the southern line of Virginia; and its northern, when protracted eastward, intersects the frosty cliffs of Newfoundland.—*N. Y. Recorder.*

On Prayer.

1. So far as we know, prayer forms a great part of every system of religion on earth.

2. In proportion as a form of religion is unsupernatural, it corrupts and perverts this duty.

3. Hypocrites never really love prayer, and therefore never, for a long time together, practice secret prayer.

4. He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.

5. Prayer not offered in the name of Christ is unavailing. The reason is, that he alone is worthy.

6. No time, nor place, nor form, nor posture is displeasing to God, if the heart is right. If the heart is wrong, all is wrong.

7. He who prays at stated times only, will make but poor progress heavenward. He who prays not at all at stated times, will soon omit all prayer.

8. The greatest benefit of public prayer is secured when it makes us love secret prayer more and more.

9. A family that never prays, covets misery and courts wrath. Better no bread than no prayer.

10. Those who would pray aright, must come to Christ and say, "Lord teach us to pray."

WORK IN CHINA.—Dr. Macgowan, of the Ningpo Mission, thus sums up the results of missionary labor in China. "Above 100 natives, who ten years ago were perfectly ignorant of the gospel, are now members of Christian churches. One Chinaman only was then competent to the work of an evangelist, now there are a dozen who stand up before their countrymen as preachers of the gospel. Hundreds of children have been carefully instructed in the truths of the gospel; thousands of adults have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of our Lord and Redeemer through the printed page."

THE KAREN BIBLE COMPLETED. The gratifying intelligence is received that this great achievement is consummated. The Karens, who thirty years ago were an unknown people, without a written language, degraded and oppressed, are now brought in large numbers under the instructions of Christianity, and several thousands of them are consistent and reputable members of Christian churches. They have the germs of a literature, and are rising in the scale of civilization. To all which they have hitherto received from Christian missions, is now added the incomparable blessing of a complete Bible in their own tongue, the fruit of the ripe scholarship and indefatigable industry of that veteran missionary, the Rev. Francis Mason, D. D. May it please God to spare him long, to behold the blessed fruits of this, his great life-work.—*N. Y. Recorder.*

From the Presbyterian Herald.

Habit.

John B. Gough, the celebrated temperance lecturer, has visited Great Britain, and delivered a great many lectures that were listened to by our English friends with great interest. At an immense assemblage of the people at Exeter Hall, London, he gave them a temperance discourse on the power of habit. The habit of drinking, he said, stood head and shoulders above other habits in degrading, and demoralizing. There are some close-fisted, stingy men, over whom this habit has no power. But the young man full of poetry, of a nervous temperament, and fond of society, was most liable to become intemperate. He then proceeded to destroy the fallacious but common plea—"I can leave off drinking whenever I please." Among illustrations that he used for force and propriety we select the following.

"I remember riding near the Niagara Falls, and I said to a gentleman, 'What river is that Sir?'

THE BAPTIST.

TUSKEGEE, ALA.
THURSDAY, APRIL 13, 1854.

Rev. A. Van Hoose,

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.

Our Cash System.

Our readers are aware that we have given notice of our determination to adopt the cash-system in our subscriptions, and the first of April was set as the time to make that change, and to discontinue all names who were in arrears at that time. As the time has already come, we have concluded to alter the time to the first of May for the following reasons:

1. Owing to the irregularity of the mails, the bad condition of the roads, and other causes operating in connection with those, many of our subscribers have not been able to send us their remittances, and the last month has more clearly manifested us of the propriety of giving a month's more time.

2. We received a good many letters from brethren requesting us not to discontinue the papers of certain individuals, as the amounts would be forthcoming in a very short time.

3. We have not been able to get our books and accounts ready time enough to send out our bills as early as we desired, and finding many of our brethren are mistaken even in regard to the expiration of their subscriptions, we preferred giving them notice before we discontinued their names from our list.

4. Our present volume will close with the last issue in the present month, and the sixth volume will commence with the first issue in May.—This is another in part reason for the postponement till that time. Then our cash system will commence with the volume, and after that time we expect to adhere strictly to the advance rule, and discontinue all papers when the term of subscription expires unless the subscriptions are renewed.

Many brethren have written to us highly approving of the cash plan, and promising their assistance in enlarging our subscription list. In making the change, however, we shall doubtless cut off the names of some who have paid in advance, but whose payments have not been correctly entered, where this occurs we will gladly correct the entries and furnish back numbers, or supply additional ones as the case may be.

Having already sent out many of our bills we shall, according to our original plan, erase the names of those who have been notified in time and have not responded.

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 the agents who are convenient to them:
Rev. FRANCIS CALLOWAY, *Chambers Co. Ala.*
Rev. D. K. W. McIVER, *Wetumpka, Ala.*
Rev. JAMES H. BRYANT, *Tuskegee, Ala.*
Rev. G. G. McLENDON, *Pike Co. Ala.*
Rev. N. H. BRAY, *Manly, Ala.*
TOMAS COX, *Notasulga, Ala.*
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 amount sent, do not appear in the receipt in due time, we wish to be informed of it.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.
2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

OUR BILLS.

We send out with our present issue bills to many of our subscribers whose subscriptions have expired; and will continue to do so, as we have time to prepare them. We hope none will take offence at our course; and if it should happen that bills are sent to some who are not in arrears, they will please inform us when they paid and what amount, that if errors have been committed in our office they may be corrected. The present Editor has recently taken charge of the office, but will correct any mistakes which have occurred since the removal of the paper from Marion.

Resolution of the Mis. Board of the Liberty Association (East).

Resolved, That the Ministers and Deacons of this Association be requested to hold a Ministers' and Deacons' meeting at La Fayette, Chambers Co. Ala., to commence on Friday before the fifth Sabbath in April next. And that the same be published in the *South Western Baptist*. Ministers and Deacons generally, invited to attend.

Funeral Sermon for the Rev. W. S. Lloyd.

On last Sabbath, we attended this service at the Cubanahatchee Baptist Church, in this county. The pastor of the Church, Rev. A. T. M. HAYES, preached the sermon from Matt. 24:44—47, to an unusually large, attentive and solemn congregation. For about one hour, the preacher held that vast concourse in breathless attention upon the *Job* and *rewards of a faithful minister of Jesus Christ*. In the course of the sermon, our brethren drew quite a graphic sketch of the character of the lamented deceased; and when he followed him into the pulpit, from which he was so soon to be taken a lifeless corpse, and portrayed the impressive circumstances of that melancholy scene, the picture was so intense as to draw tears from those unused to weep.—The sermon will long be remembered as among the happiest efforts of that man of God.

Nothing is more touching than unrequited love, and unrequited friendship. I can go through all the sorrow and the sadness it must excite—the heart thrown back, the hand rejected, there is a heart that is so tender, one who is so true, and so pure, that self to death—to death yes! the heart to death—cinder powder!—and the poor frame walks about, a wonder and a speculation to its neighbor.—Et.

Nebraska and the New York Recorder—Again.

We did not expect to recur to this subject any more, when we wrote our article of the 16th ult.; but we cannot, either in justice to ourselves, or to the matter in debate, repress the solemn conviction of duty which impels us again to an unwelcome task. We certainly feel not a little indebted to the courtesy of brother CUTTING, for publishing our article; and very cheerfully respond by publishing his in our paper, which will be found on our 3rd page. As to our allusion to the two contemporary religious journals, which has occasioned his regret, we have only to ask our brother to believe us sincere when we say, that we have a conscience which we have interrogated on the subject of slavery, the decisions of which are as sacred to us as they can be to any man; and when the editors of such newspapers so far forget the respect due to others who are not less honest and sincere than they are, as to brand them with epithets of moral profligacy of the deepest dye, what other emotion than contempt can they excite? But enough of this.

It will be remembered that the editor of the *Recorder* objected to the Nebraska Bill, in the first place, because it violated a solemn compact. To this we replied, that this could not be so, unless the repeal of a law and the violation of compacts, were synonymous terms. And with all possible deference to our brother, we think he has utterly failed to meet our argument. The authority of *Niles's Register* is good as to a question of fact; but to make a bare expression of its opinion thirty-four years ago the basis of National legislation upon any subject at this time, is paying a deference to that journal, which we would not think of bestowing upon the father of his country.

And if we view the Missouri Compromise in the light of a compact between the North and the South, (a thing which we by no means admit, but for the sake of argument) it may be well to enquire how it has been observed by the respective parties.

It is alleged by our brother that it was a Southern measure, to which the North submitted for the sake of peace. This we deny, and aver on the contrary, that it was accepted by the South as a choice of evils; and from the time it was adopted, she has added by it in good faith. But can this be said of the North? Now the records of the country will show that in every instance in which the question has been fairly tested in Congress, as to the application of that compromise to any territory, new or old, where any benefit was to accrue to the South, the great body of Senators and Representatives from the Northern States repudiated it. Yes, this "sacred compact," as it is called by its present champions, which they affirm has been "acquiesced in and confirmed for thirty years," has been violated by themselves, first, within one year of its adoption on the admission of Missouri—again on the admission of Arkansas—and still again on the annexation of Texas—on the organization of a Territorial Government in Oregon—and finally, in the legislation of 1850, which resulted in the compromise of that year.

The compromise of 1820 fixing the line of 36° 30' North of which slavery should be excluded, was literally forced upon the South as a disagreeable alternative. The clause fixing that line was introduced by a member from the North; and it was adopted by a vote of 134 to 42, the South being about equally divided on the question. The great body of its supporters were members from the Northern States. The case then stands thus: A principle of territorial division has been forced upon the South—it has been acquiesced in and faithfully observed by her—it has been shamefully violated time and again by its authors and supporters, they refusing to abide by their own bargain—until, driven from all hope of any share in such territorial division, the South has planted herself upon the original Constitutional right of the citizens of every State and territory to decide this question for themselves; and wishing to assert this principle in the form of solemn enactment, she is denounced as a violator of a "solemn compact." It was not without reason that Daniel Webster told his fellow citizens of New England, that they had conquered everything else but their prejudices.

We have said that the South has faithfully adhered to the Missouri Compromise line. When Texas was annexed to the Union, it was applied to all the territory without a murmur from us—when the Oregon Territorial Bill was passed, it was supported by the South on the same ground. So of the admission of every new State North of the Compromise line. The admission of no State has ever yet been seriously contested but those which lie South of that line.

Moreover, the Recorder thinks it by no means singular that Congress should refuse to extend the Compromise line through to the Pacific—that it was only intended to apply to territory ceded by France. We answer, that it has been applied to other territory. When Texas was annexed, all of her territory lying North of that line was declared subject to the Missouri restriction. This was regarded by the South in the light of a precedent. It raised a presumption that this was to be the settled policy of the Government. For this reason, we cannot appreciate the force of our brother's illustration of the two farmers.

We cannot agree that the doctrine of "non-intervention" is a "political device" affording only "a theme for politicians." It is a principle that underlies the Constitution of every State in the Confederacy. That Congress shall not interfere with the internal policy of the States and Territories—that the people of each of these States and Territories shall be left free to form their own domestic institutions—a political "abstraction" fit only for politicians! Surely our brother has not maturely considered the question.

There is one prominent radical defect in the argument of our brother, and which lies at the foundation of the whole of this controversy, and we would most affectionately bespeak his careful consideration of this point. He says, "the constitution does not recognize slaves as property but as persons," and adds that "if slaves are recognized by the constitution as property, then slavery is nationalized." If he is right and slaves are not recognized by the constitution of the United States as property, then there is plausibility in the position that the permission to introduce slaves into the territories of the United States, which must in that event be secured by positive law, is so much yielded to the South, and a concession on the part of the non-slaveholding States. While then even in such case justice to all parties would

not dictate that the people of the newly acquired territory should not determine for themselves whether they would have slaves or not is a question which we will not now stop to discuss. But we take issue with our brother, and if any reliance is to be placed upon the history of the country anterior to the formation of the Constitution, upon the debates in the Convention which formed that instrument, upon the plain language of the instrument itself, as well as upon the most solemn adjudication of the supreme judicial tribunal of the United States, we think we can show that his position is utterly without foundation.

And first, it is hardly necessary to say that while this country was under the jurisdiction of Great Britain, the laws of the mother country fully recognized the right of property in our slaves, and it was the avowed policy of that country to supply the colonies with them. As early as the 26 March, 1713, we find Great Britain and Spain concluding a solemn treaty, the treaty of Asiento, securing to the British South Sea Company, the privilege of furnishing four thousand eight hundred slaves to the Spanish Colonies in America annually, for thirty years. It seems then that they were regarded as property by the mother country, or the right to sell by British subjects one hundred and forty four thousand of them to the Spanish Colonies in America would not have been secured by treaty.

But it was not to the Spanish Colonies in America only that the slaves were to be sent, for by the English statute 32 Geo. II. c. 7, 31 it is declared in the preamble, that this trade is advantageous to Great Britain and necessary in supplying its colonies with negro slaves, which slaves, by a previous statute (5 Geo. II. c. 7, s. 4), were declared to be liable for all simple contract debts as well as specialties, which latter act was for the government especially of the British colonies in America.

Our colonial history will show that at one time, property in slaves was fully recognized in all the provinces; and that in all of them a customary law prevailed which conferred upon the owner a right to reclaim his fugitive slave wherever he might be found. Indeed the great commentator on the common law, Sir Wm. Blackstone, speaking of the rights of the American master who took his slave to England says, whatever service the negro owed to his American master by general law, he is bound to render when brought to England and made a Christian—again, he adds "with regard to any right which the master may have lawfully acquired, to the perpetual service of John or Thomas, this will remain exactly in the same state as before; for this is no more than the same state of subjection for life which every apprentice submits to for the space of seven years, and sometimes, for a longer period." 1. Black. Com. 423.

Several of the early English judicial decisions clearly show that at one time the right of property even there was recognized in slaves when brought from other countries. In *Butts v. Penny*, 2 Lev. Rep. 201, decided 29th Char. 2nd, action of trover was allowed for two hundred slaves brought from India. So in *Gelly v. Cleve*, 1 Ld. Raymond's Rep. 147, 5 Wm. & Mary, the same doctrine was held, and the Court said "a man may have property in them." So in *Sir Thomas Grantham's case*, 3, Modern Rep. 120; and we forbear.

Thus was the institution of slavery regarded as legal and fastened upon the whole provinces, before the American revolution, pending and before the close of which public opinion in the North had undergone a material change. In 1780 Massachusetts by her declaration of rights, emancipated her slaves. The same year, Pennsylvania passed an act for the gradual abolition of slavery, and shortly thereafter these examples were followed by the New England States. No provision was made in the articles of confederation protecting the slave holder in the right to reclaim his slave should he escape into a free State, which might be unwilling to pass laws providing for his restitution or reclamation. Many grievous inconveniences resulted from the want of such a federal provision as should effectually secure the master in the enjoyment of his property and enable him to reclaim it when escaping to another State without, or in despite of such state's interposition.

Mr. Madison, in the Virginia Convention said, "At present if any slave should escape to one of those States, where slaves are free, he becomes emancipated by their laws. For the laws of the States are uncharitable to one another in this respect." 2 Elliott's debates, 335.

Such was the condition of the country and the relative position of the States when the Constitution was formed.

It was inserted in this solemn instrument as a fundamental law as follows: "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on the claim of the party to whom such service or labor may be due."

This clause, we are informed, passed the Convention unanimously. Journal of Conv. 307.—What was the object of it? We will let the great expounder of the Constitution, himself no slave holder, answer the enquiry. Judge STORY in his 3 vol. of commentaries on the Constitution, pp. 676—7, says, "This clause was introduced into the Constitution solely for the benefit of the slaveholding States, to enable them to reclaim their fugitive slaves, who should have escaped into other States, where slavery was not tolerated. The want of such a provision under the confederation was felt, as a grievous inconvenience, by the slave holding States, since in many States no aid whatsoever would be allowed to the owners; and some times indeed, they met with open resistance."

Governor RANDOLPH, of Virginia, speaking of this provision, says, "Were it right to mention what passed in the Convention on the occasion, I might tell you that the Southern States, even Southern Carolina herself, conceived this property to be secured by these words."

But we turn to an adjudication of the Supreme Court of the United States, where the construction of this clause was directly the subject in question. The Court says, "Historically, it is well known, that the object of this clause was to secure to the citizens of the slave holding States the complete right and title of ownership in their slaves, as property, in every State in the Union, into which they might escape from the State where they were held in servitude. The full recognition of this right and title was indispensable to the security of this species of property in all the slaveholding States; and, indeed, was so vital

to the preservation of their domestic interests and institutions, that it cannot be doubted that it constituted a fundamental article, without the adoption of which the Union could not have been formed. The true design was to guard against the doctrines and principles prevalent in the non-slaveholding States, by preventing them from meddling with, or abolishing the rights of the owners of slaves." It is further added that "The clause manifestly contemplates the existence of a positive, unqualified right on the part of the owner of the slave, which no State law, or regulation, can in any way qualify, regulate, control or restrain. The slave is not to be discharged from service or labor in consequence of any State law or regulation." It was further held to be the duty of Congress under the Constitution to pass such laws as should give full effect to the provision. See *Prigg v. The Commonwealth of Pennsylvania*, 16 Pet. U. S. Rep. 539—611, 612.

We think we may well close here, and submit whether our dear brother has not permitted his wish to become father to the thought that the institution of slavery has no legal recognition in the federal Constitution, nor extra-territorial effect. We can however but add that we should be greatly rejoiced to see our Northern brethren divesting themselves of prejudice which warps, it may be, imperceptibly, their judgments upon this vital question. They have nothing to gain but everything to lose by denying our clear Constitutional rights. Especially should we rejoice to see those who are placed as sentinels upon the watch tower of the walls of Zion, and who are battling so effectually against error in regard to other matters, manfully and like Statesmen of enlarged views, hold to the Constitution of the country; and suffer no local considerations to influence their judgments upon this question.

Before closing, we must be permitted to add, that we were not a little surprised, after suggesting to us a "well-known fable of Aesop," at the following declaration: "We believe it (slavery) an evil unsustained by that volume, (the Bible) and cannot consent to accept it among ourselves, or on territory which we hold in common." This is our brother's principle of equality. The South must have no rights in the common territory of the Union, because that would be a manifest infraction of the rights of the North in that territory! We think the "well-known fable" might be applied somewhere else, with a little more propriety than to us.

We are content that our brother shall regard slavery as a moral evil. This, however, is not the issue between us. The question we are discussing is purely a political one. Hence our disinclination to enter into the controversy. But as the editor of the Recorder has seen proper to affirm, that in his opinion it is unsustained by the Bible, we will only say in conclusion, that if the institution of slavery cannot be sustained by the scriptures of the Old and New Testament, as being perfectly consistent with the highest development of Christian character, we frankly confess, that we should despair of proving the right of believers to the ordinance of baptism. A "thus saith the Lord" with us is an end to all strife upon this as upon all other questions.

We had gleaned several other facts to be incorporated into this article, but want of space forbids them to be used at present. If our brother will publish this article, we will publish any response he may feel inclined to make to it very cheerfully.

[We make no apology for placing the following article under the editorial head of our paper, the subject of it being our excellent father-in-law.]

Sketch of Deacon Chiles McGee.

On the 23d day of March, died CHILES MCGEE, Esq., at his residence in Talladega county, of Typhoid Pneumonia, in the 59th year of his age.

It is an obvious suggestion, not only of natural affection, but of enlightened piety, to commemorate in some suitable form, the virtues of departed worth. The lustre which pure and undefiled religion sheds upon the more humble walks of life, is as deserving of consideration, as the highest positions in which it is seen. The great aggregate of moral as well as religious worth, is found in the ordinary ranks of life.—And in contemplating a character in these ranks, our interest becomes intensified by the very fact that we can so readily place ourselves in the same situation. We feel a personal sympathy in all the struggles, temptations and difficulties, which beset his path; and can the more readily receive those lessons of practical instruction which the events of his life may suggest.

Mr. McGee was a native of North Carolina, removed to Alabama in the year 1819, and settled in Washington county, where, in connection with his surviving widow, he connected himself with the Baptist Church, in the year 1824.

Soon after this, he removed to Perry county, where he resided about ten years. In 1834 he settled in Talladega county, where he remained until his death.

Our deceased brother was for nearly thirty years an active and consistent member of the Church. Every enterprise which involved its prosperity, found in him an energetic, discreet and self-sacrificing friend. An appeal to his Christian philanthropy always met a prompt, cheerful and generous response. He made the measure of his ability the measure of his obligation in every department of benevolence which appealed to his heart.

He was a member of the Coosa River Association every year from its organization till his death, with perhaps the exception of one, when he was prevented from attending by sickness; and for many years was clerk of that body.—He also drafted several of its Circular Letters, which were characterized by sound practical sense, enlightened fervor, piety, and enlarged and liberal benevolence. As Chairman of the Executive Committee of the Association for many years, and up to the day of his death, having charge of the Domestic Mission of that body, he gave to that subject his zealous and unremitting attention.

Mr. McGee was clerk of the Lebanon Church, we believe, from its constitution until his death, a period of about twenty years. A large portion of this time, he also officiated, as one of its Deacons. The faithfulness and ability with which he filled these positions, are proverbial through the whole circle of his acquaintance. By the cultivation of a meek and quiet spirit—unaffected humility—and a hospitality that breathed his house the home of his brethren—the

had "purchased to himself a good degree." A mind well stored with practical knowledge—a modest deference to the opinions of others—a judgment and conscience properly enlightened from the great fountain of wisdom—a tender sympathizing heart that readily adapted itself to the condition of his brethren—secured for his opinions on all subjects connected with religion, whether doctrinal or practical, a high degree of respect. Particularly were his services valuable in reconciling differences among brethren.—Whenever any unhappy difficulty occurred in any of the surrounding Churches, which required the assistance of others, Lebanon Church was sure to be called on for assistance, and Chiles McGee as sure to be deputed as a "peace-maker."

Nor less resplendently did his many virtues shine forth in the private relations of life. As a husband and father, he was affectionate, kind and indulgent; as a master he was just and equal; as a neighbor he was uniformly obliging. For nearly twenty years has the writer of this sketch known this estimable man, and for the larger portion of this in the most intimate relations, and he can say in all seriousness, that he never heard him speak unkindly of any man.—Never followed the bier, a more sincere and benevolent company of mourners than the wife, children and servants of this exemplary man. Henceforth his memory is identified in our minds with all that is excellent and noble in human character. Henceforth his name is associated with all our conceptions of heaven. For it need scarcely be added, that having lived the life of a Christian, he was cheered in his last moments with the presence of his Saviour. Having given his testimony in favor of religion by a consistent life, it was not the will of God to permit him to talk much in his last sickness. His discourse would not allow it. "O!" said he, a day or two before his death, "I should like to be able to speak and tell my brethren and friends something of the consolations of religion on a sick bed!" But this was not needed. The tranquil and subdued spirit of resignation with which he took the cup presented to him by his heavenly Father; a countenance lit up in the dying struggle with the beams of the divine spirit—assured us that he was not alone in the last stern conflict. As we looked upon the silent, meek and patient sufferer in "the swellings of Jordan," we could but be reminded of a stanza in one of Doddridge's excellent hymns:

"When death o'er our powers shall prevail,
And all its powers of language fail,
Joy thro' my swimming eyes shall break,
And mean the thanks I cannot speak."

And thus, relying upon the merits of Jesus Christ, bidding his family an affectionate farewell, he fell asleep. "Mark the perfect man, and behold the upright; for the end of that man is peace."

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Queries of W. W. M.

"MESSRS. EDITORS:—

If it will not trouble you too much, I would like to have your views on a plain query or two.

1. What should a Church do with a deacon who resigned and refused to serve the Church as deacon?

2. What should a Church do with a member who never pays any thing for the support of his pastor, and yet spends from five to ten dollars yearly for whiskey?"

In answer to the first query, we would remark that in our opinion a brother who is chosen by his Church and set apart to that holy office should serve with freedom so long as circumstances authorize his continuance; but we are not of the opinion that a Church has the right to demand his service imperatively, and to deal with him as they would deal with a disobedient member. The only extent to which the Church could go would be to deprive him of his office, and regard him as a more private member. These remarks are of course applicable to the general principle only. The particular circumstances connected with each case must determine the course of the Church's action.

As it regards the second query, we wish to know if it is possible that any Church member can spend money for whiskey and yet refuse to pay his pastor any thing? Can he be a Church member and act thus? It is so utterly at variance with the scripture rule that it looks almost incredible. But to reply to the query, we remark that he ought to be dealt with at once, and unless he gives timely evidence of repentance be excluded from the fellowship of the Church.

Queries of H. O.

The following queries were received some weeks since, but were laid aside because the author's name was not given in connection with them. We have now received our brother's name and feel no further hesitancy in giving them proper attention.

"MARCH 12th, '54.

Dear Brethren:

Please answer the following queries as it will probably be of advantage to some members of the Baptist Church. (You are particularly requested to notice the last query.)

1st. Is it right for Baptist members to follow, as an occupation, the keeping of a public Ware House where all his time is required?

2d. Is it right for Baptists to follow, as an occupation, the keeping of a Wholesale Grocery?

3d. Is it right to be a clerk in a doggerly where liquor is sold by retail?

4th. Where or not such persons should seek other employment.

Yours affectionately, &c.,

H. O."

In answer to the first query, we would remark, that in our opinion the keeping of a public Warehouse is as lawful an avocation as any other, and is to be governed by the same rules that govern all others. But we are of opinion also that members of Churches should not ordinarily engage in any business that will directly and constantly conflict with their duties to the house of God. The right to give due attention to religious service should always be reserved. We have seen in the world too much disposition to neglect the duties of the Sanctuary for the less important claims of mere worldly business.—That important business will occasionally demand our time when Church duties press upon us is evidenced in the history of every man, and how far it may be proper to neglect the one to attend to the claims of the other, must be decided in the fear of God by the parties interested, who should always act upon the golden principle: *render unto God the things that belong to God, and to man the things that belong to man.*

The second query, we can answer affirmatively.

ly, as it respects the general line of business; but we apprehend the Querist wishes to know particularly whether a person should include in that business the sale of ardent spirits, and whether such sale is lawful for Baptists. In our opinion the traffic in ardent spirits, whether wholesale or retail is not only unsuitable for Baptists to engage in, but a positive sin against God. It is known to be evil and only evil, and no man professing godliness has permission from heaven to promote a known evil either on a large or small scale. These views have been entertained by us ever since we made a profession of religion; and though engaged for years in commercial pursuits it was ever a standing principle with us to refuse all connection whatever with the liquor traffic. Every year more and more confirms us in the correctness of the opinion we have formed.

The third query is answered most emphatically, NO. A similar query was answered in our 42d number to which we refer our brother.

The fourth query is embraced in the answer above. But we would remark that members of Churches, in seeking employment, should always avoid any business in which they would be required, under any circumstances, to violate their consciences or neglect their duties to God.

COMMUNICATIONS.

Texas Correspondence.

HOUSTON, TEXAS, March 21, 1854.

So early a Spring as is the present, a seventeen year's residence in Texas, has not brought to my knowledge. This succeeding an unusually dry and pleasant winter, has given to our planters opportunities for preparing for the coming crop such as I have never before witnessed.

It is gratifying to know that these advantages have, by them, been diligently improved. The crop is, consequently, in a greater state of forwardness than I have ever known it this season of the year.

Corn is up and growing finely. Vegetation of all kinds is quite forward and thrifty. We have a good prospect for an abundant crop of fruit of every variety, especially of peaches.

Our inland navigation continues obstructed by low waters. This is strengthening the conviction, in the public mind, of the indispensable necessity of Rail Roads, several of which are being built, and many others in contemplation.

The Spring emigration is quite heavy. Many are availing themselves of this exceedingly pleasant season for travel.

Our prairies now present the enchanting appearance of a continuous flower garden. Peace, plenty, and eminent prosperity reign throughout our borders.

Our finances are in a sound condition. Our planting community is, generally, out of debt. Money is plentiful.

Property of all kinds commands high prices.

The best evidence of the improvement which has taken place in the community in relation to its mental and moral interests, is to be found in the greatly increased demand for a substantial literature.

Not only school books, of which a very large amount is sold, but books of a valuable and useful character generally are in great demand, and command high prices.

The United States does not afford a fairer field for enterprising young men who wish to establish themselves in the book business, than is now to be found in Texas. Many of her more important towns are now fully prepared to sustain respectable book stores.

NOBLE SENTIMENT OF A SECULAR NEWSPAPER OF TEXAS.—We find the following in the correspondence of one of the Texas newspapers. Read it:

"Let us encourage our home press by giving a preference to Texas newspapers for our families, and by advertising freely in their columns, and whatever other debts we may find it necessary to repudiate let us be sure to pay the printer. Let us give encouragements to the cause of Temperance, sound morality and true piety; then, indeed, and not until then, shall we be a happy people, worthy of our glorious heritage; worthy of being the adopted citizens of the star State of the sunny South, the advance guard of the army of civilization and evangelization through means of which the blessings peculiar to the people of the United States are to be promulgated throughout this almost boundless continent, and America becomes the garden of the world."

HOUSTON, March 29, 1854.

Editors S. W. Baptist:

Bro. Chilton has recently paid his former residence a visit. He was most cordially received by many warmly attached friends who know and appreciate his great moral worth, and superior talents. I was glad to learn from him, that his Church at Montgomery was in a flourishing condition, and especially that the Union Sunday School has been revived and is flourishing. I anticipate a visit to his Church soon, when I will give you more particulars.

Yours,

J. B.

Letter of Mrs. M. F. Crawford.

SHANGHAI, Dec. 29th, 1853.

Dear Bro. Paschal:

We are still unable to report the fall of the empire. It is generally believed that Peking is invested, and vague rumors reach us of the fleeing of the emperor, &c. You will remember we are not in a country of steamboats, railroads, telegraphs and regular mails. What we hear, must receive carefully and with many doubts.—The siege of Shanghai will continue until intelligence of the fall of Peking be received. I see no other prospect of a termination. The imperialists have shown that they cannot take the city and the red-rebels are not spirited enough to drive them off; they think they do well to maintain their present position without trying to better it. The sufferings of the poor oppressed people baffle description. Robbery and murder are every day occurrences, and thousands have no prospect before them but death from cold and hunger. Suicide prevails to a fearful extent. Those within the city suffering at the hands of the rebels, wish themselves out; and those without suffering at the hands of their friends, the imperialists, almost wish themselves shut up in the city.

A few days since our teacher heard a fight had taken place between the imperialists and the country people beyond the river in the village near which his family were boarding. On going over to look after their welfare, he had some difficulty in finding them.

