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**ORIGINAL.**

**The Tendencies of the Times.**

SUNDAY, OCTOBER 12, 1854.

IV.—**Education.**—Continued.—The tendency of human nature is too much towards extremes.

This is manifested as plainly in regard to education as in any thing else. From the old-field schools of our own school-boy memory, we are apparently drifting away into the wide sea of College extravagance. Now almost every town is aspiring after a College; and the whole country seems almost carried away, particularly with the idea of female education.

But few years ago females were greatly neglected, and now state colleges rise like learned professors from the female mind, where once no thought was entertained of such a change. The tendency of this change while good in some respects, is to increase the number of these institutions until the very name of College will be synonymous with common school.

And we fear that vain and extravagant boasting will in too many cases take the place of simple instruction. We are already so manifest a strong disposition in our teachers to outstrip each other in gaudy and splendid conceits; and we have reason to believe that show and not utility is the moving principle of too many to whom we entrust the education of our children.

We have colored with candid heart to watch the influence of things in our midst, and to give us a matter of extreme doubt whether the public examinations and the popular contests kept up in our high schools are doing any good whatever. But whether they are not training our children to love extravagance and take delight in bombastic parades rather than giving them instruction in their studies and securing to them the best mental improvement. The commendation is indeed forward to with intense interest. All other days are lost sight of in looking forward to this, and from the beginning of the term until the examination commences, teachers and pupils prepare for the wonderful occasion.

In too many instances no doubt a mere superficial acquaintance with the Sciences that are studied is aimed at; and so the students are made to perform well in a few thoroughly studied lessons, and make a good appearance before the people, and a newspaper puff is obtained from the examining committee, is regarded as all-sufficient. Besides this, elegantly written compositions are sometimes read out by the well-dressed maidens as their own productions, when those productions would do honor to the most highly cultivated minds, but which, alas! are not the fruits of their own thoughts, but are stolen from the dictation of their teachers or friends.

But a good composition must be read, and the applause of the world must be won, though it be by borrowed honor; and though the fraud be discovered at last; and what is worse than all else, parents and teachers both are too often necessary to the cheat. The effect of all this is to train the youthful mind to love false shows, and to delight in hypocritical pretensions before the world.

Another evil tendency in our estimation is the superficial teaching too commonly practiced in the fundamental branches of education, and the laborer display in those branches that are merely ornamental. Spelling, Reading, Writing, Arithmetic, English Grammar, &c. &c. are often sadly neglected to give place to Music, Embroidery and such like, and School Missions are too often hurried into Rotary, Chemistry, and such studies, before they have attained a good understanding of those which are to be of daily utility through life. What is more common than to see young ladies, graduates, it may be, of our Colleges, very defective in spelling, reading, writing and in composition, while, at the same time, they can discourse very wisely upon Rotary or Astronomy, or make the welkin echo with the notes of the Piano.

During their College course, they are too frequently crowded with studies—seven or eight at a time, and have been marked out by their teachers which it is impossible for them to study thoroughly before their time for recitation rolls around. And too frequently they are hurried on to graduation in one or two years before they are prepared to receive a diploma.

The popular taste appears to be well contented with a young lady's attainments if she can speak French a little, discourse upon Science with fluency, and play upon the

Piano and such like, no matter how defective she may be in studies of every day importance.

More defective still, however, is the training of many young ladies at home. How many are reared up from childhood without any attention being paid by their mothers in training them to a knowledge of domestic duties. Spending only vacations at home, and endeavoring to enjoy the society of their playmates, they have but little instruction in household duties. And when they grow up to womanhood and complete their College course, covered from head to foot with ribbons and finery, they are better suited for pretty toys than for housewives. Yet under the management of deoting parents, they must go upon the carpet and marry off, when they are totally unprepared to take charge of household affairs.

We are by no means opposed to Colleges and to female education, and we would not cast a straw before either to hinder the onward march of improvement; but we candidly believe that partly from erroneous training in Schools, and partly from defective training at home, many, very many, females are better suited to be novel readers and ball-room belles, than good mothers and skillful housewives. We wish to be understood in making these remarks, not to condemn the proper kind of College training, but the perverted course which is too frequently pursued, and to enter our solemn protest against the lowering of the standard of instruction to gratify a corrupt taste. We rejoice that faithful labor in the various departments characterizes so many of our Colleges and high schools, but we verily believe that many others are defective in management, and the tendencies of such are as we have shown.

Not is the evil of defective training confined to the females of our country. Equally applicable are our remarks to male education also. Boys are permitted by their parents to grow up in idleness, and while they go to school from their childhood on until they are fully grown, and perhaps graduate at College, still they are novices in all that concerns the business of life; and are too often regarded by their over-zealous fathers as smarter than the rest of mankind.

They must, therefore, be thrust into the learned professions for which many of them are totally unqualified, and as may be expected, they become a disgrace, rather than an honor to their country.

Education is of the greatest value when rightly used, and we rejoice to see our State Legislatures adopting measures to encourage Schools in all our communities, and to find the people fully awake to its importance also; but the tendency to extremes must be resisted, and all must join their influences together to keep our educational appliances directed in their proper channels.

While we rejoice again that Denominations and different orders are giving so much attention to education, and are establishing high schools and Colleges in the country, and thus facilitating the education of the masses, yet we can perceive evil tendencies manifest which it is necessary we should guard against even in these educational enterprises. Denominational schools are in danger of being brought under sectarian bias by those rivalries that now exist between them; and sectarian jealousies may lead to the drawing of the lines of demarcation more distinctly between sects and orders, and children may be trained up under these influences, thus giving their tender minds those biases that may be compared to the sectarian prejudices of the Pharisees and Sadducees of old times, or to the castes of modern India. Now citizens are giving much attention to these denominational enterprises, and very frequently neglecting those of a common nature in their own neighborhoods.

And we apprehend that without due restraint of the right kind there is danger that all our schools from the neighborhood academy to our Colleges of the highest grade, will gradually fall into denominational lines, and those sectarian prejudices so much to be deprecated by all, will be fostered and increased at the expense of education.

While, therefore, the cause of education is gaining favor among the people, and extraordinary efforts are making to educate the masses, with what pleasure should we hail the establishment of a general school law in our State! No enterprise that the legislature of Alabama has ever encouraged is of more importance than this. Its advantages, if carried into effect, will prove a blessing to succeeding generations, and those generations will echo back a thanksgiving to the liberal minded statesmen that have stepped forward to establish it. The poor, for whom Christian charity is required from all; and for whom our Creator feels, is embraced in the provisions of that school law, and are intended to be its beneficiaries. If that well designed enterprise can be carried into effect and its imperfections remedied, the line of demarcation between the rich and the poor will not be so distinctly drawn, but children of American citizens may be equals in literary, if not in property matters.

In the conclusion of our remarks upon the subject of education, we would add that much more might be said if our limits would allow, but we must close. What, then, is the great duty of Christians in regard to education, and in regard to the tendencies of which we have spoken?

It is not to endeavor to make all education subservient to the claims of true religion? While the minds of the young are impressed with lessons of science, a deeper impression should be made, if possible, with lessons of piety. While the diligent pupil investigates the principles of nature, his mind should be directed to a contemplation of the character and plans of Nature's God. And while he beholds the wonderful works of God in creation, and admires the wisdom and power of the Great Architect, he should admire and adore that wisdom and mercy that

brought salvation to a guilty world. And while he believes in the wonderful developments of nature, he should be led to believe on the immaculate Son of God. Thus education and religion should go hand in hand, education occupying the subordinate and religion the superior place in the affections of the pupil, and in the instructions of the teacher. Let education be advanced without moral cultivation and our children will go into infidelity. But as they advance in the knowledge of science, let the careful teacher and the anxious parent unite together to advance them in all the knowledge of God, of Christ and of heaven, not in a sectarian way, but in a manner corresponding to the mild and peaceable nature of true religion. Then education will answer its most valuable end, and be a rich qualification to the convert who embraces the religion of Jesus Christ with all his heart.

(TO BE CONTINUED.)

**"Almost in Heaven."**

These were among the last words spoken by Mrs. M., a member of the Baptist Church, Bowling Green, Ky. Disease was about to complete its work. The dying hour was at hand. The patient suffered had been for days and nights confined to her bed of languishing. All that could be done by her physician had been done. And now kind friends watched, anxious to know the time of the spirit's exit from the body.

I entered the chamber of death and approached the bedside. "Almost in heaven!" were the first words addressed to me. Prayer was offered, and so sacred was the place, it seemed that we were on the confines of heaven. The beautiful hymn was sung, commencing,

"O sing to me of Heaven,  
When I am called to die."

and a short time thereafter the happy spirit soared upward that it might be altogether in heaven. Mrs. M. made a profession of religion in 1852. She became a member of the Baptist Church because, as she said, "the New Testament would not let her be any thing else." No one ever questioned her piety. Her husband, who loved her devotedly, was at the time of her conversion a wicked man. Her influence over him was most salutary; and chiefly through her instrumentality he was brought to repentance. What a great work to be the means of saving the soul of a husband! And this was done by a consistent and quiet exemplification of the excellencies of the religion she professed.

But it was not my purpose to write an obituary notice. I wish to say something about the words "Almost in heaven." They are remarkable words and eminently suggestive.

Those who can say, "almost in heaven," are at the end of their earthly pilgrimage. Whether this pilgrimage has been performed through sunshine or storm, it closes. The dying pilgrim can say, "I have fought a good fight—I have finished my course—I have kept the faith—henceforth there is laid up for me a crown of righteousness." Earth recedes and heaven draws near—so that the words "almost in heaven," are as true as they are joyous.

Those who are "almost in heaven," are almost beyond the reach and influence of sin.

Ah! what life sin, annoys the Christian in this life? It causes many a tear to flow from the eye, and many a groan to escape the heaving bosom. How often does the child of God think and say, "If I were perfectly free from sin I could be happy in any circumstances?" The day will come when this will be the case. The last mortal stain will be washed from the soul by the Redeemer's blood, and the servant will stand in the presence of his Lord in all the glory of sanctified excellence. No angel in heaven will be more free from the contamination of sin. O, to be holy as God is holy, how desirable! To have the spiritual character so conformed to the standard of perfection that infinite purity will find in it nothing to disapprove—this will be the consummation of the believer's most ardent wishes. Those who are "almost in heaven" have almost gained this point—have almost reached this state. Is it strange, then that an unearthly smile so often lights up the countenance of the dying child of God? No, no. It cannot be otherwise, while the thought, "almost in heaven," electrifies the soul.

Those who are "almost in heaven," have almost escaped the sorrows and trials of this life. Who does not know this is a world of sorrow? Who has not felt sorrow? Nor does Jesus Christ promise his followers an exemption from it. He lets them know that theirs is a thorny path to the skies. "In the world," says he, "ye shall have tribulation." Nor does religion create a social insensibility to trials and sufferings. Far from it. The sensibilities become more acute.

No chastisement for the present seemeth to be joyous but grievous. "Many are the afflictions of the righteous." When, however, they can say "almost in heaven," they are almost free from sorrows, trials, and afflictions.

They are about leaving all the infelicities of the present life. They are about to enter into the fullness of joy at God's right hand, and to share in the perpetual pleasures of Paradise. "Almost in heaven!" How does the soul swell with rapture at the thought! How is the spirit thrown into such ecstasy as creates a delightful doubt "whether in the body or out of the body!"

Those who are "almost in heaven" are almost where God is. Heaven is, in a peculiar sense, the place of his abode. There he displays his glory. There he unveils his perfections. "Blessed are the pure in heart, for they shall see God." Well is it called the beatific vision. It is truly beatific. It productive of happiness which the language of mortals was not invented to describe.

Jesus Christ is in heaven. Who would not see "the Lamb in the midst of the throne?" Who would not behold the face disfigured with buffeting and spitting now shining more brightly than the sun? Who would not gaze on the diadem of glory which encircles the brow once pierced with a crown of thorns? Who would not view the sceptre of universal empire in the very hands that were nailed to the cross? Those who are "almost in heaven" are about to see all this, and how much more I cannot tell. Jesus says to his disciples, "I will come again, and receive you to myself, that where I am there ye may be also."

Those who are "almost in heaven" are almost in the company of angels and the redeemed before the throne. Heaven is an eminently social place. Its society is charming—the most select in the universe. Of all the bright millions composing that society no stamp of imperfection rests on one. There is no spot nor wrinkle nor any such thing. They are unblemished before God. They are without fault in his presence. If he who is infinite in purity finds no fault with them they are faultless indeed. Much of the happiness of heaven—I know not how much—arises from the association of its inhabitants. How blissful their companionship! Love, like a sacred cement, binds them together. Every one loves all, and all love every one. That delightful colloquies they engage! Angels doubtless refer to their emotions of joy when God created the world: for then "the morning stars sang together, and all the sons of God shouted aloud for joy." The redeemed cherish and speak of their reminiscences of Calvary, and angels listen with the profoundest interest. Abel probably refers to the period when, so far as the song of redemption is concerned, he sung alone. O, what a solo was that! and with what holy curiosity did the other songsters of heaven, having heard it once, desire to hear it again! It may be that Abraham says, this is the city for which I "looked—a city which hath foundations." And it may be that Paul says, I labored under no mistake when I said on earth, "to depart and be with Christ is far better." John, it may be, says, I was exulting in Patmos for thinking one of this glorified through a suitable object of adoration.

"Almost in heaven!" Into what society are those about to enter who are almost there!

Christian pilgrim! Press toward the mark for the prize of the high calling of God in Christ Jesus. It may be that the greater part of your race is ruin. It may be that you have trodden many more rough and thorny places than you will ever be called to tread again. Soon it will be true of you, "Almost in heaven!" And how soon thereafter will you be altogether in heaven.

I would not indulge an unsanctified curiosity, but how glad would I be to know the emotions of the dying believer animated with the thought, "Almost in heaven!" I am sure, from many an unearthly countenance, I have seen sublime ideas take possession of the spirit then. I have witnessed many an ineffectual effort to expose those ideas. I have read in the pale, though smiling face, "How glad would I be to tell you how I feel!" The faculty of speech fails, and even if it is "lawful," it is not possible to express the stupendous thoughts of that hour.

I would like to know how the departing spirit feels when angels first let it know that they have come to convey it to the mansion of glory. I would like to know the emotions of that spirit as it ascends and ascends till sun and stars are below it. I wish I could form some conception of its transport when its arrival at the heavenly city is announced. And when says, "Come in, thou blood-purchased one." O, that I could tell whether the tide of rapture reaches its highest point then, or subsequently. I would be glad to know how the glorified spirits hold intercourse with one another. Do they remember the bodies they have left? Do they know what is going on in this world? Do they anticipate an increase of happiness at the resurrection? If so, does this anticipation imply any imperfection in

their present enjoyment? But "the secret things belong to the Lord our God; and the things that are revealed to us and our children." J. M. P.

From the New York Recorder.  
"Now, Doctor, you must help me out of this, or I must be immersed."

So said a missionary or colporteur among the Catholics in this city, one appointed and sustained by the—He has had six different conversations with a Papist teacher of a Jesuit school up town, and at each time has silenced him on points of difference between Protestants and Papists. But having met for the seventh time, and agreed to make the infallibility of the Holy Catholic Church the subject for the evening they proceeded as follows:

PAPIST.—Who baptized Jesus Christ? MISSIONARY.—John the Baptist. P.—Why is he called "the Baptist?" M.—Your question is one that has never occupied my mind, nor do I see its connection with the subject.

P.—Never mind that; but tell me, had John sprinkled or poured his followers, do you believe, from what you know of language, that he would have been called "the Baptist?" M.—Perhaps not.

P.—Then you admit that John immersed? M.—It would seem so.

P.—Nothing is more positive; but if you are in doubt, tell me why "John was baptizing in Enon, near Salim?" M.—Because there was much water.

P.—Do you not think that would have been given as a reason had John only sprinkled the people? M.—I should think not.

P.—Do not the best scholars agree that John immersed his followers in water? M.—I believe they do.

P.—And if the baptism of John was an immersion of the person in water, does it not follow that Jesus was immersed? M.—It would seem so.

P.—And did not the Apostles and all the early fathers practice immersion? M.—I am not prepared to say they did not.

P.—Very well; I am prepared to say they did, and all history, both sacred and profane, says they did, and the practice of the Greek Church, down to the present time, says they did, and the Holy Catholic Church says they did. She does not deny that she has made the change, substituting sprinkling for immersion, but claims that the change is right because she has made it. To her are given the keys of the kingdom. What she binds on earth is bound in heaven, and what she changes on earth is changed in heaven.

M.—You talk loud, but I have no sympathy with your doctrine. P.—Of what sect of Protestants are you?

M.—I am a Presbyterian, a member of Dr. —'s Church.

P.—Have you any other baptism than that of the Holy Catholic Church? M.—I have never been baptized since I left the Church of Rome.

P.—Call her "the Church of Rome," or whatever you please; so long as you deny her infallibility, or right to change her ordinances, or multiply them, or substitute one for another, as in her wisdom she thinks best, you make void your own baptism and the baptism of all the different sects that do not practice immersion. For on no other ground can you or they defend it, but that our Church had a right to do and make the change which they have adopted from us. In this the Greek Church, and the sect known as Baptists are more consistent than the Presbyterians or any of the Pedobaptist sects, as they have always practiced immersion, and for the very good reason that they have always denied that the Holy Catholic Church was infallible, or had a right to substitute sprinkling for immersion.

Here our missionary put on his hat, as he told me, and hastened to the study of the Doctor, to whom he related what had transpired, and added, with great emphasis, "Now, Doctor, you must help me out of this or I must be immersed."

The Doctor, good-naturedly, put him off for two or three days; when he was told to call again and receive instructions as to the best way of replying to his adversary.

Accordingly, after two or three days he called upon the Doctor, as much embarrassed with the subject as ever. The Doctor exhorted him to keep cool; told him he had a great many things to learn yet; that men of more years and greater attainments than he were often embarrassed with these and like things; that the General Assembly were now discussing the question, as to whether the baptism of persons converted from the Papists was or was not valid; and he thought the decision would be against it; if so, he could be baptized again.

Our missionary suggested that if, as it appeared to him, the validity of sprinkling depended upon the infallibility of the Papal Church, such decision would avail nothing. "I suppose," said he, "it would be difficult for us to

show that we did not receive it from the Latin or Western Churches, for certainly we did not from the Eastern or Greek Churches, as they have always practiced immersion. And if our baptism is only what has come to us from them, with what propriety can the General Assembly condemn my baptism and justify Luther's, or that of any of the earlier converts from Papacy?"

"You have a great deal to read yet," said the Doctor, "before you will understand these things."

And upon this he almost literally buried his inquisitive visitor in Pedobaptist books and pamphlets, in the midst of which he remains in darkness until this day.

Difficult, inconvenient, and indecent as it is to immerse persons, would it not be easier to immerse all the Pedobaptists in America, than to refute the Jesuit teacher?

**Baptism Unduly Exalted.**  
A correspondent of the Watchman and Reflector relates the following instructive incident:

The other evening, two girls came to my house with flushed countenances, rapid breathing, and apparently upon some errand of great importance. When I saw them I thought some painful accident had happened, or that some one was in the last struggles of expiring nature, and wanted a minister to come and pray with him. When they saw me they asked in haste, "Is that the minister?"

"Yes" was the reply. "We want you, sir, to come down to No. — Washington street, as quickly as you can."

"Why, what has happened there?" I asked.

"Why, Mrs. Jones' baby is very sick, and not expected to live, and they want you to come down and christen it before it dies."

This was a poser—an invitation to a Baptist minister to christen a dying baby! I told the girls I did not read anything about it in the Bible.

"Well," said they, "Mrs. Jones don't believe in it, and Mr. Jones don't think it will do any good, but some ladies came in and recommended it, and said if it was their baby they would have would have it christened right away."

After some further conversation, I told them to tell their parents to kneel down and pray for their child, as that was far more important than to administer to it any ceremony.

"Can't you tell us, sir, of some minister who will christen it?"

"Yes, a Methodist or Presbyterian minister will do it. There is one who lives in Hudson street."

"O dear," said the disappointed girl, "that is too far to go, the child will be dead before we can get back;" and they went away with saddened countenances.

The next day I was sent for to christen another dying child. But fortunately or unfortunately I was not at home. Shortly afterwards the child breathed its last. When the sexton called at the house to make arrangements for the funeral, the disconsolate mother said, "O sir, I wanted to have the dear little babe baptized before it died, and I sent all around for a minister, but could not get any, so at last I had to do it myself."

Incidents like these are very suggestive. Our denomination are accused in some quarters of laying unwarrantable stress upon the ordinance of baptism—of regarding it as essential to salvation. But when have they exhibited as much anxiety upon the subject as is developed in the above incidents? And yet these are by no means rare cases.

**Temperance Logic.**  
Rev. Dr. Cleveland, in a lecture in Brookfield, Mass. presented the following propositions:

His subject in the temperance lecture, was, the unconstitutionality of any system of licensing "The sale of intoxicating drinks." After a short review of the history of the temperance reformation, he stated this proposition, viz: "There never was, never can be, a license system for the sale of intoxicating drinks, but what was and is, unconstitutional." The argument to sustain this proposition, he declared was found in this fact, viz: "That any, and every such system, involves principles, which if carried out, would resolve society into its original elements—as, for instance,

1. A license system allows a man to use his own, as to injure another's. This would of itself destroy society. No man ever had the right—what society never had, society never could delegate—hence society never had a constitutional right to enact a license system.

2. No community has a right to impoverish itself, hence it has no right to license a business which would tend to such impoverishment.

3. A license system for the sale of intoxicating drinks is a legislation of fraud. Rum-selling has no, and no good, Community has no constitutional right to legalize fraud."

From Minutes of Texas Baptist Convention. Report on Education and the Constitution of Baylor University.

The Committee to whom was referred the subject of Ministerial Education and Baylor University, have had the same under consideration, and have instructed me to make the following report:

We congratulate our brethren upon the interest they are taking in this important subject. This subject is engaging the prayerful attention of Baptists throughout our entire country. Our hearts are made to rejoice on account of the multiplied facilities afforded our pious young brethren for intellectual training, while the ministry in view. Brethren, who we feel grateful to God for the prosperity which has attended our efforts in this department of Christian enterprise, let us ever remember that an unsanctified ministry is one of the greatest curses to the church and the world. It is not merely developed intellect that the age requires. We want men of educated hearts—men who have been thoroughly taught in the heaven-inspired doctrine of experimental religion—men who feel "wo is me if I preach not the gospel." Let such be sought out, and let them have such advantages of improvement as circumstances will justify, and God will bless us in our rising ministry. We are happy to inform the Convention that we have three or four such young brethren now at Baylor University, whom the love of Christ constraining, are studying in order that they may be efficient ambassadors of Christ.

But the Committee are profoundly impressed with the conviction that we ought to look to the matured ranks of society for men already educated, pursuing various vocations in life. How many pious men have we in the different walks of life, who have had the benefits of education. They are pious, and may we not approach many such and say the Master hath need of thee to preach the gospel. We may thus awaken a series of holy reflections and pious meditations, that will cause some, at least, to leave the learned professions and follow Christ in the preaching of the gospel. May the Lord of the harvest send forth from all the ranks of society, holy men, godly men, to preach Jesus to the perishing multitudes of earth.

The Committee refer the Convention to the report of the President of the Board of Trustees of Baylor University, as to the conditions and prospects of that Institution. We bless God that Baptists in this great confederacy of States, are doing so much in the cause of education. The following statistics will give some idea what the great Baptist family are doing in this work:

It is estimated that within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptists Colleges and Seminaries in this wide land. The whole number of instructors is 154; students over 2,500. They have graduated over 4,000 students in all, and their libraries contain more than 120,000 volumes. May we not bless God and take courage?

ISAAC PARKS, Chairman.

**On Professing Religion.**  
Objection.—I know that it is my duty, but I have many fears that my hope is not well founded; and what shall I do?

Answer.—It is your duty so to live, that you will not doubt. Your difficulty is a common one. We know how to feel for you, but we must be plain. Your difficulty is occasioned by your sin.

Objection.—I am afraid that I shall do wrong—that I shall eat and drink unworthily.

Answer.—It may be so. But is it not strange that any one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Savior? If you are really conscientious, you might well say, I am afraid I shall do wrong, if I neglect to confess Christ before men. This you ought to say and to feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are religiously disposed, making a righteousness of their disobedience to the command of God? They hope that they are Christians; and yet refuse to obey a plain command, lest they should sin.

Objection.—My relatives oppose my making a profession, and threaten to turn me out of doors; and what shall I do?

Answer.—You have a good opportunity to try your heart, and to ascertain whether you are willing to give up all for Christ.—*William.*

**FEMALE PREACHING.**—Mrs. Phoebe Palmer, author of the Way of Holiness, has recently been laboring at Methodist camp meetings in Canada, and according to a correspondent of the Northern Advocate, with good results following her labors. Her husband Dr. Palmer has also been active in laboring with mourners at the altar.



