



THE S. W. BAPTIST.

TUSKEGEE, ALA. THURSDAY, MAY 8, 1856.

OUR TERMS:—Publishing to the value of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

Edmund King's Proposition.

The proposition thus amended will stand as follows: I will be one of forty or fifty if necessary that will give the Southern Baptist Publication Society five hundred dollars to be paid the first of June eighteen hundred and fifty-six, on having twenty dollars in hand at the time it is made up by reliable pledges.

This pledge may be changed, if thought advisable to ensure success, by paying one half first of June 1856, the other half first of June 1857. And I would like to have it understood that, provided the above proposition is accepted all agencies for the above purpose shall cease.

Yours in Christ Jesus, EDMUND KING.

Since the foregoing proposition was made public, the original mover EDMUND KING, of Montevallo, Ala., has added the following condition, which has been sanctioned by the Board of the Publication Society; viz: That single subscriptions of one hundred dollars and upwards, will be sanctioned as valid portions of the pledges necessary to make up the amount of twenty five thousand dollars, one half payable on the 1st of June 1856, and the other half on the 1st of June 1857.

Those who are willing to take shares in this endowment, are requested to forward their names to the editors of the South Western Baptist, at Tuskegee, Ala., or to the undersigned.

J. P. TUSTIN, Cor. Sec. S. W. B. S. C.

NEW ADVERTISEMENTS.—See Franklinstein, Dr. W. D. Cox, Theodosia Earnest.

We are greatly indebted to brother S. BOYKIN for valuable articles. They shall appear as soon as we dispose of other pressing matter. They will be read with great interest as one of them is a letter to a young minister from the pen of that great and good man, the late Andrew Broadus, of Virginia, written a short time before his death, and has never yet been published. The other article is "a short sketch of that distinguished servant of Christ, drawn from reliable sources."

Brother A. G. BECKMAN is informed that we have no "specimen number" of the Christian Review. He can get one by addressing James J. Woolsey, New York.

The mistake to which brother P. H. LEADY alludes, we are quite confident is not ours. We did not save the MSS, but a good printer set the type, we read the proof ourselves while the clerk looked at the copy. It is too late to correct it now, as the first "form" of the Minutes is printed. The name of Bethany Church and the funds are in the Report of the Financial Committee. Bro. L., what has become of the Minutes of the Bible Society? If they do not arrive soon we shall finish the Convention Minutes without them. Brother Law's part of them has arrived.

Bro. A. Hinkle and Dr. Luke.

"Doctor's will differ," is a trite proverb, but a true one. In a late number of the Texas Christian Advocate, we have it illustrated in a revival report by Rev. A. Hinkle, from Dallas, Texas. He says, after speaking of many marvelous things: "Up to this time, eight have professed justification through faith, and twenty-two have been added to the church."

This is a singular record for the year of Grace, 1856, an age, it is thought, of improvement in everything, particularly in Theology.

Paul exhorts us to "prove all things, and hold fast that which is good; and we will heed his advice and test Mr. Hinkle's manner of reporting a revival, with that of Dr. Luke, in an old ecclesiastical record, called "Acts of the Apostles." Our author, not Luke, D. D., but "Luke, the beloved physician," and Rev. Mr. Hinkle, do not agree—the word does not come up right. One of the other cannot say "Shibboleth," plain, without singing out, "Shibboleth." Which is it? We want a pure speech in Israel—none of your outlandish gibberish. We do not like this modern Texas, Methodist lingo. 'Tis not the language of Canaan—a compound of Ashdod and Judea. A wise man, Solomon, has said, one thing is to be set over against another. We will try the experiment, and set Circuit Rider (?) Hinkle over against inspired Dr. Luke:

Hinkle. Luke. Up to this time, eight have professed justification through faith, and twenty-two have been added to the church. Then they that gladly have professed justification received his word were taken through faith, and they that were added to the church were added into them about three thousand souls.

But when they (the Samaritans) believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized—men and women. And many of the Corinthians hearing believed, and were baptized.

This unenviable parallel might be traced further, but we will let the intelligent reader do that, if he chooses.

The New York Weekly Day Book says, "last week our new subscribers were over one hundred." That is a political paper; and it affords proof of how the "children of this world" can do things up. Wonder if all the religious papers in the United States received that many in one week?

The "New Yorker" contains many advertisements of excellent books, already published, and soon to be issued, by that enterprising and reliable firm, Sheldon, Blakeman & Co.

New Volume.

With to-day's issue we commence a new volume. The "South Western Baptist" has existed for seven years and shared the common fortune of religious journals. But we are happy to announce to its friends and patrons that it begins the eighth year under more favorable auspices than heretofore. Its character is permanently established, and is widely and favorably known. Its residence is also, permanent. It will be published in Tuskegee as heretofore; and the present Editors and Publishers have engaged in the business with the intention of continuing it.

Our friends are numerous and increasing. Many, very many, of them are working friends. Our growth is not rapid, but gradual and sure. This may be best; we will leave that to God to whose superintendence we try to commit its destiny. The late Convention at Lafayette shows what a strong hold our paper has upon the Denomination in Alabama. Besides, the oral reports of brethren, and letters to our office, go to encourage us to believe that we have the sympathy and prayers of our brethren in our great work.

We go to work cheerfully for another year, hoping and trusting in the glorified Lord Jesus for assistance, as it is His cause we plead. The readers shall have our best thoughts, and our most assiduous labors for their edification and instruction in righteousness. Every attention shall be given to their wants and wishes so far as we are able to meet and grant them.

And now beloved brethren, we appeal to you to aid us in this important work. Important, because the age in which we live makes it necessary to do much of evangelization through the instrumentality of religious newspapers. We now ask you, reader, to stop and think for a moment, and raise the question, how could the church of God carry on her enterprises for the conversion of the world without them? If this is true, what is your duty in the matter? If it is true, and we ask you to reflect if it is not, that the main supporters of the cause of Christ are the readers and lovers of religious journals, is it not your duty as a lover of the Lord Jesus to do all you can to circulate them? But you are instructed on this point, and we now appeal to every one of you to take a personal interest in acting as agents for us, and as you enlarge our circulation our usefulness will increase.

But we must conclude our address. We take this occasion to say, that if we have pained or injured the feelings of any of our readers, it has not been intentional, and we ask their forgiveness. We ask the prayers of our brethren; for without the blessing of God we shall utterly fail. And blessings come in answer to prayer. We know of no men who need the special prayers of God's people more than the Editors and Publishers of a religious newspaper. You pray for your ministers who preach to a few hundred persons at a time, while your Editors preach weekly through their paper to thousands. Then, "brethren pray for us."

Orthodoxy and Unitarianism.

In a late number of the Christian Examiner, Rev. Dr. Ellis, in a review on Unitarianism during the last half century, gives the following as three leading points on which Unitarianism opposes what it calls orthodoxy: 1st. That human beings do not inherit from Adam a ruined nature—that there is no transfer from his guilt in any way, inflicting upon us a moral inability—that our relation to God has not been prejudiced by his fall. 2d. That whatever be the rank of Jesus Christ in the scale of being, and whatever be his nature, he is not presented to us in the Scriptures as the Supreme God, or as a fractional part of the Godhead—therefore, he is not the source, but is the channel of Divine grace—he is not the object of our homage or our prayer.

3d. That the Scriptures do not lay the emphatic stress of Christ's redeeming work upon his death, above or apart from his life, character and doctrine—and that his death as an element in his redeeming work is made effective for human salvation through its influence on the hearts and lips of men, not thro' its vicarious value with God, nor thro' its removal of an abstract difficulty in the Divine government, which hinders the forgiveness of the penitent without further satisfaction.

We publish the above to give our readers some idea of Unitarianism.—The first and second paragraphs express much of the doctrine in a condensed and clear manner. The third is rather obscure;—it is a little reflection, the poison of the doctrine can be clearly seen.

1. The doctrine of total depravity is flatly denied. No ruined, depraved fallen nature transmitted from Adam to his posterity. With them, "our relation to God has not been prejudiced by his fall." Of course this is unrestricted; our moral and physical relation to God has not been prejudiced by the fall of Adam. We cannot see, then, the necessity of an atonement as held by the "orthodox."

2. The doctrine of the fall of Adam is not of the example and truth of Christ to save us, as taught by Unitarians. If the fall of Adam as our representative did not prejudice our moral relation to God and his holy law, we cannot see the need of salvation in any way.

3. The divinity of our Lord is denied. He is a mere being, and high rank is assigned him in the scale of being; but he is not with them the Supreme God, nor even a fractional part of the Godhead. "The fullness of the Godhead bodily" does not dwell in him, as Paul has said; only "the channel of Divine Grace." He is further insulted by the position, "that he is not the object of our homage or our prayer." If this is true, the Apostles and early Christians were all idolaters, for they prayed to him directly. This position we can maintain if challenged to do so.

4. The third position denies the efficacy of Christ's atonement. This is consistent with the other positions.—For if it is true, that man's relation to God is not altered by the fall of man, and that he is not wholly depraved and under the curse of the law, the atonement is unnecessary. And if an atonement was necessary, and Christ was God-man, it would effect nothing towards his salvation. For if he was a mere creature, he was under law like his Creator, and when he kept the law, which was his duty, he could only save himself, no one else. The martyrdom of Paul and Peter was as vicarious as Christ's death. If it is true that "all have sinned and come short of the glory of God," and "without the shedding of blood there is no remission," nothing but the blood of Jesus will "cleanse us from all sin," and there is nothing in Unitarian theology to atone for, regenerate, cleanse, sanctify, and ultimately glorify man.—Eds.

Irregularity of the Mails.

MESSRS. EDITORS: The South Western Baptist reaches this office very irregularly—coming by different routes, sometimes two numbers at a time—and, for the last three weeks, not at all. The subscribers desire you to investigate the matter, and see if their papers are regularly mailed and properly directed to this office.

Yours truly, JAMES A. CURRY.

The above was a private letter from Mr. Curry, the Postmaster at Kelley's Springs; but as it is well written, and from a friend, we trust he will not take it amiss for giving it publicity, as it gives us a good opportunity for saying a word in our defence. It is not our fault, for a package is mailed at our office to every Post-office where we have subscribers, and we know they leave Tuskegee, and have the right direction given them, but what becomes of them afterwards, we cannot tell. Nor can we tell what point is to blame for the irregularity after they leave this place. 'Tis singular that the Post-office at Kelley's Springs should fail to get its papers, as it is on the daily line between Montgomery to Rome, Ga. We assure our subscribers that at that place we regret it, but cannot help it. We hope it will soon be rectified.

We send the Kelley's Springs package with Montgomery, with the Talladega package, and our paper reaches Talladega on Friday night, nearly always. Why not Kelley's Springs next day? We thank Mr. Curry for his kind letter.

Revival in Mobile.

Appended to a business letter, we have received the following good news from Mobile: A protracted meeting is in progress at the "Stone Street African Baptist Church," in this city, of which bro. K. Hawthorn is pastor. Much interest is manifested. A great many are in attendance every night, and large numbers come to the altar of prayer. We are much encouraged to hope that great good may be done. Several have been received for Baptism. On last Sabbath I baptized three whites, and bro. Hawthorn baptized six colored persons.

Brethren, pray for us, that the word may have free course now and be glorified in the city of Mobile.

Truly yours in the Gospel, A. B. COCHRAN.

Some men affect to treat public insults with sullen and silent contempt. Such men generally lay hold of the public by the throat and demand the most rigid payment. "Rare Ben Jonson" was one of that class of public lampooners, while he professed to hold his opinions in utter contempt. After bullying the public with many explosions of "silent contempt" for not thinking as highly of his dramas as he did, he withdrew from the stage in disgust, and appealed from the "ignorant many" to the "learned and judicious few," and from his dull contemporaries to posterity.

A writer in Fraser's Magazine says, "that when Chalmers preached in St. George's, Edinburgh, the massive chandeliers, many feet off, were all vibrating. He had often to stop, exhausted, in the midst of his sermon, and have a psalm sung till he recovered his breath." That was all right in Chalmers. He had the physical power; the lightning and thunder were in him, and it was all natural, part and parcel of his gift. But to see a man go contrary to his own destination, affect warmth and emotion, and then, in the midst of his sermon, be so superlatively ridiculous, and can't get the speaker's face. To hear a speaker seen as the genuine electricity, in stentorian tones holding forth as though his audience were a half mile off, is like the roaring of a tornado above us, and will do as little execution, except to the nerves of his hearers.

When the planets in their courses utter censure at their maker, and when the moon complains at the splendor of the sun, then may we say, "Jehovah, why hast thou made me thus?"

BOOK NOTICES.

SOUTHERN SCENES AND SCENERY: BY A SOUTHERN LADY. Charleston, Southern Baptist Publication Society.

We greet with pleasure this neatly printed, and handsomely bound little volume of 133 pages. It is wholly Southern. Written by a Southern pen, about Southern scenery, and its institutions, and printed, bound, and wholly made up in the glorious South.

The author is equally happy in her description of scenery and characters. Ample justice is done to everything touched by her graphic pen. A pure morality, also, pervades the entire work. It will take the reader prisoner, and hold him fast till it tells the stories of "Father Cyril, in Georgia," "The last Vacation," and "The Old Planter," and will then dismiss him, a better man.

We hope this little volume will have a rapid sale; because of its intrinsic value, and it, also, being among the first fruits of the press of the Southern Baptist Publication Society.

RESTRICTED COMMUNION; OR, BAPTISM AN ESSENTIAL PRE-REQUISITE TO THE LORD'S SUPPER. By James B. Taylor, Richmond, Va. This is another small work of 99 pages, equally neat, and as well printed, from the same Society, and from the same printers—James & Williams, of Charleston.

Though much has been said and written upon that subject, yet in some respects this small contribution is quite opportune, and supplies a desideratum.

1. Its size commends it.—This is a fast, working age. No man has the time to devote to the study of ponderous volumes on any subject. The arguments for and against restricted, or "Close Communion," need not be necessarily lengthy. In this work they are brief, and to the point.

2. Its arrangement commends it.—The plan of it is natural, and easily comprehended. No confusion of plan nor ideas. A clear head marks out a clear road for the traveller in search of truth. Here is the plan:

1st. Baptism, upon a profession of faith in Christ, is an essential pre-requisite to the privileges of church fellowship, and of the Lord's Table.

2d. It would be wrong to depart from the primitive practice of requiring those who come to the Lord's Table, first to be baptized or immersed.

Each of these propositions is sustained logically and scripturally, in a calm, clear, dignified and Christian spirit. No rant and bombast in the style; it is easy and natural. The subject by the author is to answer objections to the Baptist practice of "Close Communion." This he triumphantly does in a few pages.

Its sale will be rapid, and its usefulness great. Pastors and Colporteurs should procure it immediately, and spread it rapidly abroad.

Address SMITH & WHILDEN, Charleston, S. C.

Progress of the Churches.

Short Creek, Ky.; a series of meetings have lately been held with this Church, the result of which is 40 additions. 7 were from the Methodists.

Deposit, N. Y.; 25 have been baptized and others are received for baptism, and the work progressing.

Phoenixville, Pa.; since New Year's day the pastor has baptized 35 into the fellowship of this church.

Lowell, Mass.; 17 persons were baptized in that city, April 6th.

East Sumner, Conn.; 27 baptized, the fruit of a late revival.

Colporteur Church, N. Y.; this church has been lately organized, collected together as the fruit of Colporteur labor, and is under the care of Elder William Archer. He has baptized 34 the last few Sabbaths.

Buck Harbor, Maine; 16 baptized. Berlin, Ill.; 15 baptized, "and others will be baptized next sabbath."

Kalamooza, Mich.; the revival in that place has, up to this date, resulted in the baptism of 85 persons.

Macon Ga.; 39 have been baptized in that city since the revival began.

Hamilton Square, N. J.; 21 have been baptized by the pastor within the last month.

Minneapolis, Min.; 20 converts baptized.

First African Church, Richmond; 14 baptized April 13th.

Mt. Morris, N. Y.; the pastor has baptized between 30 and 40 since the revival began.

Maria Creek Church, Ind.; 19 baptized. Dresden, Ohio; 12 baptized, and others soon receive the ordinance.

Mt. Vernon, Ohio; 22 baptized and the work progressing.

Door Village, Ohio; 25 baptized, INDIANAPOLIS, INDIANA.—Conversion of a Catholic Priest.—Rev. Sidney Dyer writes to the Examiner: "For eight weeks past, we have enjoyed a constant revival. Over forty have already been received into the church, and others will come. Among the converts, is a young Catholic priest of great promise, having a tongue 'as the pen of a ready writer.' I expect to baptize him next Sabbath."

Also, at Sugar River Church, Wisconsin, 45 persons have recently been converted. Among the converts is a young man formerly a Roman Catholic.

We have not space to record all the cheering revival intelligence to be found in our exchanges.

Communications.

We invite the attention of our sisters to the following appeal from a sister whose soul is filled with the Missionary spirit that moved the Son of God to leave heaven "to seek and to save that which was lost." Read it and act upon it.

For the South Western Baptist.

BRETHREN EDITORS—If you will permit me, I wish to write a few lines, through your excellent paper, to the ladies. Did I say ladies? I mean my sisters in Christ—those who have tasted alike of the rich and precious love of Jesus; who have been brought by the same Holy Spirit, to stand at the foot of the cross, and have received the benefits of that blood that flowed from the Savior's side, the fountain opened for sin and uncleanness. Or, who in spirit with Mary, have kneeled at his feet and bathed them in tears as an evidence of their humility, their gratitude. While at the Convention, my heart was very much tendered by hearing the farewell address of our brother Priest, who is soon to leave his native land, his friends, his home, perhaps forever. Constrained by love to God, and a desire to enlighten the benighted heathen, he goes to the sultry, poisonous climes of Africa, to labor, to suffer, and perhaps fall an early victim to the fatal fever. But this he counts all loss that he may win Christ and glorify God. Sent by the Holy Ghost, brother P. feels that necessity is laid upon him.

At the time when a collection was taken up, two other sisters and myself pledged ourselves, I trust with pure motives and right impulses, that when we returned to our homes we would raise twenty-five dollars each for the support of this young man. We felt that in this way we might manifest our love for the cause of our dear Redeemer. Now, I would affectionately suggest to my sisters, that some of them might do something in this way. And let us remember those encouraging words, "whatsoever ye do unto the least of these, ye do it unto me." Then can you not raise something to aid the Board in supporting this young man? Oh, could you have listened to that address; if you had seen, as I did, the evidences of deep abiding love, and anguish of spirit at the thought of leaving us, I know you would be willing to do something—to make at least a small sacrifice. Let us look for one moment at our condition and theirs. Think of our churches, Sabbath Schools, our pastors, our bibles, prayer-meetings, our kind and tender parents, brothers, husbands and friends. Then the privilege of taking our little ones and kneeling at a throne of grace, giving them to God in holy confidence—into his loving arms who said "suffer little children to come unto me and forbid them not." Oh, is not this enough. But come, let us turn our eyes to Africa. Daughters, let us look at the mothers there. See how they are steeped in ignorance and vice—blackened by sin—and yet no Savior for them or their children. Nothing but the grace of God—the cross of Christ, has ever elevated woman to the position that she occupies in our own favored land.—Where Jesus is not known, woman is the slave, the abused, the oppressed. Do we not desire then, that all over the face of the earth the standard of the cross should be planted, firm as the everlasting hills. To this end let us pray, and in our sphere lend a helping hand. Will we do it? Yes, we will! Who will?

K. L.

Georgia Baptist Convention.

For the South Western Baptist.

DEAR BAPTIST:—You are not just exactly an Athenian yet, knowing your penchant for news, I must unfold to you some of the doings of that large and respectable body—the Baptist Convention of the State of Georgia. Its annual session came off last week in the embrace of our beautiful city of Savannah, and how got I there, think you? Why, how else than at the heels of the iron horse, that galloped a score of us from the Exchange, in Montgomery, to the Pulkaski, in Savannah, in something less than thirty hours! What a strange animal he is! When first harnessed, he trembles with fiery excitement—backs, snorts and prances, as if unwilling to work, but give him a clear rein, and away he darts, at lightning speed, requiring nothing at your hands except his necessary food of wood and water. Well, on this black charger of high mettle I found my way to the Convention by the second day of its session.

Bro. Stocks had been re-elected Moderator, and Bro. John F. Dagg, Secretary. Two most excellent officers. The committees had all been appointed, and the usual business arranged for action. But for the desire to make speeches—a common desire at most of our anniversaries—the time might have been profitably occupied, and none of the important business crowded out. But the States—of Georgia—like those of other in his turn or ours—Ciceros, and each, being heard. The young resolved on specially, would suffer immensely in consequence of its delivery. It was, how-

ever, a masterly effort, and in my judgment, places Dr. Crawford among the first orators of the times. I have heard most of our best speakers, both in civil or ecclesiastical life, and none that I have heard, have pleased me better than Dr. Crawford of Georgia.

The citizens of Savannah, and especially the members of the Baptist churches, will long be remembered by the delegates and visitors to the convention.—May the Lord bless the convocation for good!

ALABAMA.

A Letter from a Friend.

For the South Western Baptist.

MESSRS. EDITORS: As I feel a great interest in the prosperity of our paper, the South Western Baptist, (you perceive I call the paper our paper, and that's the way I feel; and that's the way every true Baptist should feel), and seeing in your last issue that one Jolly Jones, of Pineville notoriety, threatens to inflict a serious injury to the prosperity of the paper, by withdrawing his patronage, and intimates that there are others of like kind about his "diggins" who will do the same virtuous act, if you persist in the unholty practice of allowing your columns to be used by the servants of our Master (not having the fear of this good Jolly brother before their eyes) to appeal to God's dear children for money to carry on the objects of the Redeemer's kingdom, in the spread of the glorious Gospel of the blessed God. And now, brethren editors, fearing there may be a few more Jolly Baptists of the same sort left about Pineville, I herewith send you the money and names of two new subscribers; and I hereby propose, that if you will inform me of how many of these tender conscience subscribers withdraw their names for the afore-said reason, I will furnish a new name (and the money too) for every one of that stripe that you lose.

N. Thank you, brother "N." Our prediction, that the S. W. Baptist would lose nothing by such an assault, is fulfilled—sooner, indeed, than we expected. We knew that there were many such men in the world as "N"; and above all, we knew there was a Messiah seated on his holy hill of Zion, who was able and would defend his cause. The Missionary Enterprise is of God, and we will fearlessly defend it; and encourage Agents, Colporteurs, Financial Secretaries—every pleader of the Master's Cause—as long as there is an inch of space in the S. W. Baptist, in the great work of spreading the Gospel from the "rivers to the ends of the earth." This shall be done at the risk of incurring the displeasure of cold-hearted, censorious men. We would like to have the good will of all, but we must please our Judge.

Our faith in the success of the S. W. Baptist is strong, it is increasing every day, because the testimony is being furnished constantly. Our faith is in God, and we "trust in Him who can do all things."

We now call upon every "one whose heart God has touched," to solicit subscribers for our paper, as "N." properly calls it, and thereby greatly increase its usefulness. Prethren of Alabama! your Bible, Missionary and Educational interests cannot prosper without your State organ; and their prosperity will increase in proportion to its circulation. Then, your duty is plain; you may run and read it.—Eds.

Baptism among the Creek Indians.

For the South Western Baptist.

MESSRS. EDITORS: I am happy to inform your readers that I am now entirely occupied in the performance of missionary duties, except the necessary attendance which I have to devote to a sick family; and that the work of the Lord is prospering in our midst. This is the 11th day of April, and I find from my journal that in this month I have preached and exhorted seven times since the first day, with the following result. First meeting, 9 mourners; second, 16 mourners; third, 7 mourners; fourth, 13 mourners; fifth, 11 mourners; sixth, 14 mourners and 4 baptisms; and seventh, 9 mourners. Thus you see that the Gospel is still accomplishing great good among the Creek Indians.

On yesterday I had a new interpreter—Goliath Harrod, a half breed, who but last week professed faith at one of our prayer meetings, and has not yet been baptized. He is a young man of great promise, and will make an excellent interpreter. Let the friends of Indians missions take courage.—This week I go to Muskoke church, fifty miles north, and will write to you again upon my return.

Very truly your friend,

H. F. BUCKNER.

Mico, Cr. Na. West of Ark. Ap. 7th 1856.

Ordination.

For the South Western Baptist.

The harvest great, and the laborers few, we love to herald the news that another has said, "Here am I, send me." Will not our Mississippi brethren use our columns more freely? They are kindly invited.

By the request of the Baptist Church in Shougato Mississippi Bro. D. A. Holeman was regularly set apart to the full work of the gospel ministry on the second Lord's day in April 1856.

The presbytery consisted of brethren Joseph Morris, Wm. M. Farrar, and the undersigned. The examination took place on Saturday which was thorough and very satisfactory. On Lord's day the ordination sermon was preached by Bro. Morris from 2 Tim. 2:7 "Consider what I say; and the Lord give thee understanding in all things." The sermon was appropriate and interesting. Prayer by the undersigned.—Charge and presentation of the Bible, by Bro. Farrar. The right hand of recognition was given by the Presbytery and Church, while singing the good old

Hymn, "Benedictus et Agnus Dei." The services terminated in the singing of the "Gloria in Excelsis Deo." The people were much edified, and many were brought to the Lord. The Lord's Supper was administered, and many were strengthened. The Lord's will be done. Amen.

At night the white candles were lighted, and the Sabbath was kept in the usual manner. The Lord's will be done. Amen.

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At night the white candles were lighted, and the Sabbath was kept in the usual manner. The Lord's will be done. Amen.



Poetry

Who can be mad in the midst of music? Or fret and scold with sweet sounds falling upon his ears? Or keep up sour and sulky manners, when the very air around him is blended with soft harmony.—[Wedding Gift.

There is so much of old Adam manifested in a thousand ways, and in the family sometimes as well as elsewhere, any thing which will promote good nature is to be prized.

No GOOD FROM PASSION.—Will putting one's self into a passion end the matter? said a venerable old man to a boy who had picked up a stone to throw at a dog. The dog only barked at him in playfulness.

Yes, it will mend the matter," said the passionate boy and immediately dashed the stone at the dog.

The animal, thus enraged, sprang at the boy, and bit his leg; while the stone bounded against a shop window, and broke a pane of glass.

Out ran the shopkeeper, and seized the passionate boy, and made him pay for the broken pane.

The passionate boy had mended the matter finely, finely indeed!

It was the other day that I saw a little boy fall down; and I should have helped him on his legs again, but he set up such a howling that I left him to himself, that he might find out whether that would mend the matter.

Take my word for it, it never did, and it never will mend the matter to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss you will only increase it, and increase it sadly, by being willing to lose your temper.

There is something which is very little-minded and silly in either men or boys, in giving way to sudden passion. Do set yourself against it with all your heart.

Try then to be calm, especially in trifling troubles, and when greater ones come, try to bear them bravely.

Tribute to John Bunyan. A LESSON FROM THE BOOK OF PROVIDENCE. Lord Campbell, the present distinguished Chief Justice of England, in remarking upon the Pilgrim's Progress, says:—"Little do we know what is for our permanent good. Had Bunyan been discharged and allowed his liberty, he, no doubt, would have returned to his trade, filling up his intervals of leisure with field preaching; his name would not have survived his own generation, and he would have done little for the religious improvement of mankind. The prison doors were shut up on him for twelve years. Being cut off from the external world, he communed with his own soul, and inspired by Him who touched Isaiah's lips with fire, he composed the noble allegory, which the merit of which was first discovered by the lowly, but which is now lauded by the refined critic, and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican Church."

GETTING ON TOO FAST.—A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave with the New Testament in his hand, and asked if he could explain a passage to him. "The slave was willing to try, and asked what it was.

"It is here in Romans," said the master. "Have you done all it tells you to do in Matthew, Mark, Luke, and John," inquired the slave seriously fixing his eyes upon his master's.

"No I haven't said he. "Then you are getting on too fast—too fast, master. Go back to the beginning of the book. Do all it tells you till you get to Romans, and you will understand it easy enough then, for the good book says, 'If any man will do my will, then he will know of the doctrine'."

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

AGED CLERGYMEN.—There are now living in Massachusetts eighteen clergymen whose ages range from seventy-three to ninety-two years.

If we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy upon the earth.

It is not treasure or power that lays either the head or the heart at rest; but a quiet conscience, and the tender simplicity of a tender mind.

There is an odious spirit in many persons who are better pleased to detect a fault than to commend a virtue.

It has been said that "murmuring is a black garment, and moreover a useless one for nothing so effectually prevents exertion. Two gardeners had crops of peas killed by frost. One of them fretted and grumbled, and said nobody was so unfortunate as he was. Visiting his neighbor some time after, he called out in astonishment: "What a fine crop of peas! What are these?" "These are what I sowed while you were fretting," answered the other—"Why, don't you ever fret?" "Yes, but I put it off till I have repaired the mischief." "Why, then, there's no need to fret at all." "True; that's the reason I put it off!"

A Custom Worth Imitating. It is a custom among certain tribes in Siberia that when a woman is married, she must prepare the wedding dinner with her own hands. To this feast all the relatives and friends, both of her own family and groom are invited. If the viands are well cooked, her credit as a good housewife is established. But if the dishes are badly prepared, she is disgraced in that capacity forever. The result is that a Siberian wife is a good housekeeper, whatever else she may be, and thus is competent beyond her sex generally, for the practical duties of life. Girls, bear that in mind!

A GREAT SECRET.—ALWAYS HAPPY "Why this constant happy flow of spirits?" "No secret, doctor," replied the mechanic, "I have got one of the best of wives, and when I go to work, she always has a kind word of encouragement for me, and when I go home, she meets me with a smile, and she is sure to be ready; and she has done many things during the day to please me, and I cannot find in my heart to speak unkind to any body." What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions! Speak gently, then; a happy smile and a kind word of greeting, after the toils of the day are over, cost nothing, and go far towards making a home happy and peaceful.

There is nothing on earth so beautiful as the household in which Christian love forever smiles, and where religion walks a counsellor and friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has heavenly support and a heavenly anchor.—The home circle, surrounded by such influences, has an ante-taste of the joys of a heavenly home.

ERRORS OF THE PRESS.—Reader, did you know that every column of a newspaper contained from ten to twenty thousand distinct pieces of metal, the misplacing of any one of which would cause a blunder or typographical error? With this curious fact before you, don't you wonder at the general accuracy of newspapers? Knowing this to be the fact, you will be more disposed, we hope, to excuse than magnify errors of the press.—Okalma (Miss.) News.

A lady made a complaint to Frederick, the Great, King of Prussia, "Your majesty," said she, "my husband treats me badly." "That is none of my business," replied the King. "But he speaks ill of you," said the lady.—"That," he replied, "is none of your business."

He that grieves for the loss of casual comforts, shall never want occasions of sorrow.

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THE EIGHTH ANNUAL MEETING of this institution will be held on the first Tuesday in September next. It will be divided into two terms of twenty weeks each. The Annual Meeting will be held on the 10th day of February. The Spring Term will close on the 15th day of February, and the Autumn Term on the 15th day of June. There will be a vacation from the 15th of December to the 15th of January, inclusive.

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