

# South Western Baptist.

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**SOUTH WESTERN BAPTIST,**  
Published every Thursday Morning.

Rev. **W. L. HENDERSON,** Editor.  
Rev. **JAMES M. WATTS,** Editor.

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**ORIGINAL.**

**Temperance Convention.**  
Lafayette Chamber, Ala., July 28th 1854.

According to a previous call a number of brethren convened in the Chapel of the Baptist Female College, and the meeting was called to order by calling the Rev. J. B. Williams to the chair and requested E. J. Russell to act as Secretary. Prayer by Bro. Williams.

After considerable discussion as to the principles that should govern the Convention, on motion opportunity was given and the following brethren had their names enrolled:

Rev. J. D. Williams, J. Taylor,  
T. J. Russell, J. Anderson,  
T. J. Dodson, G. W. Joiner,  
T. C. Russell, Henry Wood,  
W. W. Wood, P. P. Milford,  
J. E. Wood, I. Floyd,  
B. Stamps, Rev. J. Wood,  
W. Hill, K. L. Harralson,  
S. W. Melton, Rev. H. Carnichael,  
G. F. Taylor, J. M. Hart,  
M. Henderson, Rev. J. Britton,  
J. M. Middle, J. Doer,  
G. W. Carls, Rev. J. M. Jackson,  
W. Robson, G. B. Jenkins,  
J. S. Davis, Jesse Smith,  
A. Webb, J. Carls,  
Rev. L. Towens, J. M. Berry,  
H. B. Woody, Rev. J. Falkner,  
S. Gray, Rev. J. Carls,  
D. Harris, T. C. Ursey,  
Rev. J. M. Russell, Rev. G. Leverett,  
Rev. A. C. Simmons, T. Johns,  
W. C. Morgan, F. F. Wood,  
Rev. J. F. Bidloe, W. O. Jenkins.

On motion Brethren L. Towens, B. L. Harralson and J. M. Russell were appointed a committee to nominate officers for the Convention.

After a short absence the committee returned, and reported the name of T. J. Russell for President and B. Stamps Secretary, the nomination was confirmed and the Convention proceeded to business.

On motion members of our order were requested to take seats in the Convention and participate in the deliberations.

Appointed committees, to wit: on preaching, Palmer, Harralson, W. W. Wood, Middle and J. F. Taylor. To arrange business, to come before the Convention, J. Wood, Simmons, Williams, Hill, G. F. Taylor, Jackson and T. C. Russell. On motion T. J. Russell and B. Stamps were added to the business committee.

Adjourned until 4 o'clock, P. M.

Met according to adjournment.

The committee to arrange business reported as follows: Your committee on business beg leave to submit the following queries for the consideration of the Convention:

First. Do the Scriptures authorize the making and vending of intoxicating drinks as a beverage?

Secondly. Do the Scriptures authorize the drinking of such spirits as a beverage?

Thirdly. Do the Scriptures authorize members of the Churches of Jesus Christ to frequent grogshops, or any other places, where intoxicating spirits are vended and drunk by others?

Fourthly. Do the Scriptures authorize or require the Churches of Jesus Christ to retain in fellowship their members who follow any or all of the above practices?

Fifth. What do the Scriptures require of the Churches of Jesus Christ, in their treatment towards their members, who have been proven to have done these things?

The report was received, and appointed Brethren John Wood, A. C. A. Simmons, H. Carnichael, J. M. Russell and K. L. Harralson a committee to prepare answers to the above queries and present them to-morrow morning.

Adjourned until to-morrow morning, 9 o'clock.

Prayer by Bro. Leverett.

Saturday morning, met according to adjournment. Prayer by Bro. Leverett.

The committee appointed last evening made a report as follows:

Your committee, appointed by the Convention, to take into consideration, and prepare answers to a series of queries submitted to them, beg leave to submit the following answers. The answers were read and it was agreed to take them up and consider them separately.

The answers to the first, second and third queries were read and adopted. On motion the answers to the fourth and fifth queries were taken up and considered together. After considerable discussion a substitute was offered in lieu of the answers presented by the committee, which was read and adopted, all of which are as follows:

Answer to the first query. "We are of the opinion that the Scriptures do not authorize any practice which is injurious to the health, morals or lives of our fellow beings; and such practices are therefore opposed to that divine benevolence which is manifestly taught in every page of the Scriptures of truth. In support of this opinion your committee have collected and presented to the Convention the following passages of God's Word: Habakkuk 2:15-16, Amos 2:10-11 and 13th verse inclusive.

Answer to the 2d query. Your committee report, as their decided opinion that the Scriptures, not only by the spirit they breathe, but by express prohibition, exclude their use as such. And such prohibition embraces not only those who are said to be the light of the world, but every soul who may be embraced under its merciful provisions. We beg leave to refer in support thereof to the following passages of Scripture: Matthew 23:15-20, Luke 11:14-15, Isaiah 5:11-12, Isaiah 56:9, 10, 11, 12.

Answer to the third query. Your committee are of the opinion and so report that unless justified by the claims of lawful business, the practice alluded to in the query proposed, is not only fruitless in its consequences of the most injurious and ruinous character to the morals of members thus indulging, but prejudicial to his character in the estimation of all good citizens and brethren, causing him to become destitute of the influence which is felt in society by the example of all upright members of the Church, equally as fatal to the piety and peace of the brother himself, planting thorns in his pathway through life, and also by placing him as a violator of the spirit, and letter of the positive injunctions of God to man. 2d Cor. 6:17-18, 1st Cor. 15:33-34.

Answer to the 4th and 5th queries. While we disclaim all intention of endeavoring to force our opinions on this subject upon others, we think it the duty of all Baptists to abstain from all appearance of evil, (and that this is an evil none can doubt), we are of opinion that each Church has an indelible right to manage its own internal regulations, taking the word of God for its guide, and that it is the duty of each Church to require their members so to conduct themselves in reference to this (as well as all other subjects) that the cause of Christ should suffer no reproach. We are further of opinion that where a member refuses to hear the Church in relation to any matter regulated by her internal policy, it is the right and duty of the Church to deal with such delinquent member, and if after the steps which are required by Gospel discipline have been taken, such member remain refractory, and still refuses to hear the Church, it is the right of the Church, as a last alternative to withdraw from such delinquent member. Rom. 14:21.

Before taking leave of this most interesting subject, we respectfully submit the following preamble and resolutions:

Whereas the practice of dram drinking has been one of the most fruitful sources of distress to the Christian world, and believing as we do, our only hope for peace and health is the Church under God. Therefore be it

1. Resolved, That we do most heartily request the Association to recommend to the Churches to investigate the subject and come to the Gospel standard of discipline, as recommended in the inspired word of truth, and not to relax their energies in this laudable enterprise until all our Churches and members shall arise to the full stature of a man in Christ Jesus.

2. Resolved, That this Convention desires that this subject shall not be made a test of fellowship between any of our Churches or Associations, but all shall be left free to investigate and act for themselves.

3. Resolved, That we recommend to all our ministering brethren, as well as deacons, to take high ground and raise the standard of piety on this as well as on all other subjects connected with the Redeemer's kingdom, taking the Scriptures as the only unerring rule of faith and practice.

4. Resolved, That we as Baptists mutually pledge ourselves that we will be a Christian spirit and forbearance bring this subject before our Churches, and with the Scriptures in our hands and love in our hearts, endeavor to the best of our abilities to bring our Churches up to the Scripture standard of truth above recommended.

5. Resolved, That Bro. J. D. Williams be requested to furnish the Secretary with a copy of the address he delivered before the Convention to be published in connection with the proceedings of this Convention.

Appointed Brethren Simmons, Falkner and Harralson a committee to examine the minutes, &c., when made out by the Secretary.

Resolved, That the thanks of this body be tendered to the citizens of Lafayette and vicinity for their hospitality so kindly tendered to us during our meeting.

Resolved, That the thanks of this body be tendered to the President and Secretary for their faithful performance during our session.

Resolved, That the editors of the *South Western Baptist* be requested to publish the foregoing minutes, &c., in their paper. And that the *Christian Index*, *Tennessee Baptist*, *Temperance Times* and *Chambers Tribune* are also requested to copy. Adjourned.

T. C. RUSSELL, President.

BRITTON STAMPS, Secretary.

**An Address to the Baptist Community of East Alabama.**

Dear Brethren:

In view of the solemn obligations which Christianity imposes upon us, to separate ourselves from every thing which violates its benevolence and purity, and retards its progress in the world, we have been led to contemplate some of the evils which are connected with the production of, and traffic in, as well as the improper use of, intoxicating wine. We appeal to you individually, to unite with us, in giving your Christian influence against the flood-tide of evil, which follow from the sources just alluded to.

We do not pretend to charge guilt upon the ancient or modern production, traffic, or use of wine, so long as it was, and is confined to the use sanctioned in the Bible. The wine of the Bible was the juice of the grape, and was designed for food and a healthy drink or beverage, while in the new or soft state, and was not intoxicating. After it became hard or strong from fermentation, it was only lawfully or safely used as a medicine, and for seasoning, or culinary purposes.

The former appears manifest from the fact, that it is connected with *meat and oil*, which constituted the great support of life. When these were plenty, it was an evidence, of God's blessing on the Jewish nation, and when withheld, his displeasure was betokened. The wine of the Old Testament Scriptures sustain us in this conclusion, as well as the miraculous production of it by the Saviour. The adoption of it as an element in the Lord's Supper further proves it, and shows that he intended its production and use through all time. The Jews, like the Greeks and Romans, had plans of preserving their wines sweet and nutritious, even for a whole year; but did not allow the adulteration of it by salt, gypsum, sulphur, or wood of any kind, as did their neighbors.

That in the hard or strong state, it was only used as a medicine, will appear from the caution given not even to look upon it as it was *red*, and *spiced* in the cup, for the reason, that it would then *sting* as an *adder*, and bite as a *serpent*; and from the *"woe"* to them *"that rise early to follow strong drink."* It was not a lawful for kings, or for those in health, but it was a medicine for those of a heavy heart and ready to perish. Its medicinal use is also established by Paul's direction to Timothy, which may be rendered as follows: "Use no longer water only, but a little wine with it, for thy stomach's sake, and thy frequent infirmities."

We find guilt attached to its improper use: "Woe to him that putteth his bottle to his neighbor's mouth, to make him drunk," &c. "The people are through strong drink; and they are cruel, who follow it." There are *"woes,"* "redness of eyes," "wounds without cause," "chattering," and "strife," connected with intoxicating wines.

Distilled liquors, except enough for medicinal and mechanical purposes, are entirely opposed to the benevolence of the Gospel, and the purity of Christianity. Unlike wine, they do not add to, but diminish the stock of healthy provisions. To meet the demands of unlawful use, they take annually, more than enough of God's bountiful supply of provisions, than would feed, plentifully, all the poor families, and paupers of the earth; and in return, they send forth a stream of physical and moral poison, to curse the bodies and souls of men. The devoted Jew could conscientiously kneel at his wine press, and thank God that he had blessed his vineyard, and enabled him to provide for natural wants. But cold *anarchia*, and a corrupt and inflamed passion for unwholesome excitement, alone kindle up the fires of the still. Piety, benevolence, and purity, flee from it. Wickedness, in all its irreverence and blasphemy of God, and abuse of men, congregated around it, and multiplies along the stream of poison it sends forth, as it crosses the channels of trade and use. At every turn it makes, it corrupts, spreads misery, and thwarts the benevolent designs of the Gospel.

Can a pious heart follow the pathway of its desolating lava, and not bleed with sorrow over the ruin it produces? Contemplate them, brethren.

Our limits will not allow us to go into detail. We fear that even in this age of moral and religious light, thousands of members of our churches have refused, either from prejudice or indifference to investigate this subject in the light of the benevolence and purity of the Gospel. We four others have had the boldness (not to say wickedness) of contemplating the production, traffic, and use of distilled liquors, hid from them by supposing they lawfully supply the place of the wine of the Old Testament, on which God's blessing rested; when, in fact, they are comparatively of recent origin, and at war with Providence, and the invention of man. "The children of fire"—you are appropriately said to be, by our poets and inspired Hall, "distilled damnation." The only innocent place we can assign

them, is among the family of poisons in our drug stores.

We are fully aware, brethren, that for many generations, even the most enlightened Christians, sanctioned these evils in every shape, until they produced drunkenness, and the only cure fell on the poor, imbecile, the only one really to be pitied. But enlightened piety has fixed the great sin more upon the covetous production and traffic, than drunkenness, black as it is. But whoever now countenances these, with the knowledge we have of their immoral and anti-Christian tendency, is partaker of other men's sins, however innocent our fathers were in their ignorance. We are, as we trust, Christians, and wish you to look at these evils in the benevolent spirit and parity of the Gospel. Throw away all your prejudice against temperance organizations. We are Baptists, and many of us belong to no organization but the Church of Jesus Christ. If you tell us he made wine and encouraged its use, we answer, that wine was not *distilled liquor*, taken from the supply of produce necessary for support, by which the cost of living is made oppressive to the poor. Neither was it *intoxicating* wine.

Look well, dear brethren, on which side your influence is directed. Do not deceive yourselves, and think because you have your names on the records of the Church, you can innocently, either directly or indirectly, join yourselves with these evils, even if you keep sober. There is involved, in spite of us, between gospel Christianity, and the system sustaining distilled liquors, a war of spirits; and if you are not against the spirit of the latter, you have reason to doubt whether you are under the influence of the former. We have no choice of neutrality between these opposite tendencies. Our influence belongs to one or the other, and God holds us accountable for that influence.

We disclaim, brethren, all pretensions to us as individual Christians, or members of Baptist Churches. But as those, bound in the same Christian brotherhood, be entreated to separate yourselves, at once and for ever, from the credulity, oppression, and corrupt tendencies, of the destructive traffic in, and use of intoxicating drinks.

**SALBOTIONS.**

To the Commissioners and Trustees of Free Public Schools.

Office of SUPERINTENDENT OF EDUCATION, Montgomery, Ala., August 5, 1854.

I would respectfully solicit the attention of the officers of Free Public Schools to a few thoughts, connected with the system of Public Instruction in process of organization in the State.

The Legislature of Alabama, at its last session, devised and adopted it, as the most economical and efficient means of securing that which private and individual enterprise cannot accomplish—a general diffusion of knowledge.

They acted in obedience to unequivocal demonstrations of public opinion, and with a view to the promotion of the general welfare. They proceeded upon the broad principle that, as every man has a direct and personal interest in the development of the mental and physical resources of the country, in the social and moral elevation of those with whom he must mingle, and in the security of property and person which well regulated society affords, so all are equally bound to contribute to the means by which these great objects can be attained.

It now remains for the people to avail themselves of the benefits of the munificent provision which has been made. Without interest and effort on their part, legislative enactments can accomplish nothing. The plan of operation prescribed for carrying this system into effect renders the co-operation of all the officers elected under it indispensable, not merely to its future success and usefulness, but to its very inception and organization.

It will be seen from the fourth Article of the School Law, that before Schools can go into operation, the money appropriated by the Legislature must first be apportioned, and each township informed of the amount to which it is entitled, and that as the basis upon which such apportionment is to be made, the number of children between the ages of five and eighteen in the whole State, and each township and county, must first be ascertained.

In pursuance of that plan, and for the purpose of obtaining that information, forms for reports were sent to the Commissioners, early in May, for distribution among the Trustees, who constitute, in this instance, the only available source of information. The first of August was fixed as the time when the calculation would begin, by which the distributive share of the townships was to be found. It was believed that, by that time all the reports would be received. But the first of August has passed, and there still remains a majority of the counties from which nothing has been heard! It is true the officers of many counties have evinced an energy and promptness worthy of the highest admiration, and have already furnished complete and satisfactory reports; but the operation of the whole system is nevertheless unavoidably retarded, and diligence is deprived of its reward.

The injurious and disastrous consequences of protracted delay may be prevented by a very little effort. Let the Trustees throughout the State, who

have hitherto failed to report, immediately communicate to their Commissioners a statement of the number of children of the educational age in their respective townships. The other items of information sought, though of much interest and importance, are not *indispensably necessary*. Let the Commissioners, without delay, forward transcripts of such statements to my office, and the first great step in the organization of the system will have been accomplished. The distributive shares of the townships can soon afterwards be declared, and Schools can be put into immediate operation.

It is earnestly hoped that this appeal may not be made in vain; that the slight effort which is called for, and by which so much can be accomplished, will be speedily made, and that none will throw themselves, even temporarily, beyond the reach of those benefits which were designed to be universal.

Time and experience will doubtless suggest methods of management that will greatly simplify and lighten the discharge of duties that may at first seem complicated and onerous. Such forms and instructions as may be deemed necessary for the organization of Schools will accompany the report of the first apportionment, which will be issued in October.

Teachers can in the meantime apply to the Commissioners for license, and the necessary preparation of School buildings can be made. Where the convenience and wants of the people require it, houses already constructed may of course be used, and Schools in successful operation may be adopted by the Trustees, and subsequently conducted under their supervision.

It may remove some uncertainty, and serve as a general answer to numerous inquiries, to state, in conclusion, that the amount of money to be disbursed under the first apportionment, including the interest of the 16th section fund, is about two hundred and fifty thousand dollars, and that there will be reported something near one hundred and fifty thousand children. As was said at the beginning, it is not to be expected that this will be sufficient to furnish educational facilities to every neighborhood and family in the State, free of charge. If, however, it stimulate to action those who had slumbered over their duty—if it lead to the establishment of nearly two thousand Schools in which the blessings of knowledge are dispensed gratuitously, even to a partial extent, a triumph will have been achieved that will richly compensate for whatever amount of treasure or of effort it may cost.

Very respectfully, &c., WM. F. PERRY.

**Justice and Generosity.**

Whatever the belief of men be, they generally pride themselves in the possession of some good moral qualities. The sense of duty is deeply rooted in the human heart. Without some pretense to virtue, there is no self-esteem; and no man wishes to appear, in his own view, as entirely worthless. But as there is a constant strife between the lower and higher parts of our nature, between inclination and principle, this produces much contradiction and inconsistency in conduct. Hence arise most of the extremes, into which men run in their moral behavior; resting their whole worth on that good quality, to which by constitution or temper, they are most inclined.

One of the first and most common of these extremes is that of placing all virtue, either in justice, on the one hand; or in generosity, on the other. The opposition between these is most discernible among two different classes of men in society. They who have earned their fortune by a laborious and industrious life, are naturally tenacious of what they have painfully acquired. To justice they consider themselves as obliged; but to go beyond it in acts of kindness, they consider as superfluous and extravagant. They will not take any advantage of others, which conscience tells them is iniquitous; but neither will they make any allowance for their necessities and wants. They contend, with rigorous exactness, for what is due to themselves. They are satisfied, if no man suffers unjustly by them. That no one is benefitted by them, gives them little concern. Another set of men place their whole merit in generosity and mercy; while to justice and integrity they pay small regard. These are persons generally of higher rank, and of easy fortune. To them, justice appears a sort of vulgar virtue, requisite chiefly in the petty transactions which those of inferior station carry on with one another. But humanity and liberality, they consider as more refined virtues, which dignify their character, and cover all their failings. They are fond, while, at the same time, they withhold from others what is due to them; are negligent of their family and their relations; and to the just demands of their creditors give no attention.

Both these classes of men run to a

faulty extreme. They divide moral virtue between them. Each takes that part of it only which suits his temper. Without justice, there is no virtue. But without humanity and mercy, no virtuous character is complete. The one man leans to the extreme of parsimony. The other to that of profusion. The temper of the one is unfeeling. The sensibility of the other is thoughtless. The one you may in some degree respect; but you cannot love. The other may be loved; but cannot be respected; and it is difficult to say, which character is most defective.—We must undoubtedly begin with being just, before we attempt to be generous. At the same time, he who goes too far, rather than to bare justice, stops at the beginning of virtue. We are commanded to do justly, but to love mercy. The one virtue regulates our actions; the other improves our heart and affections. Each is equally necessary to the happiness of the world. Justice is the pillar that upholds the whole fabric of human society. Mercy is the genial ray, which cheers and warms the habitations of men. The perfection of our social character consists, in properly tempering the two with one another; in holding that middle course, which admits of our being just without being rigid; and allows us to be generous, without being unjust.—*Blair's Sermons.*

**Maxims to guide a Young Man.**

Keep good company or none.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements.

Have no very intimate friends.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Always speak and act as in the presence of God.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any kind of game.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Never run in debt, unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Keep yourself innocent, if you would be happy.

Save when you are young, to spend when you are old.

Never think that which you do for religion is time or money mispent.

Always go to meeting when you can.

Read some portion of the Bible every day.

Often think of death, and your accountability to God.

Read over the above maxims at least once a week. Saturday night.—*Gazette & Courier.*

From the Advocate and Journal.

**Dancing.**

The experience and opinion of Dr. Adam Clark on the subject of dancing.

"When about twelve or thirteen years of age, I learned to dance. I had long resisted all solicitations to this employment; but at last suffered myself to be overcome, and learned, and profited beyond most of my fellows: I grew passionately fond of it. I would scarcely walk but in measured time, and was constantly tripping, moving, and shuffling, in all times and places. I began to value myself, which, as far as I can recollect, I had never thought of before; I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people. I got also a passion for better clothing than that which fell to my lot in life; was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love to work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure; dancing and company took the place of reading and study; and the authority of my parents was feared, indeed, but not respected; a few serious impressions could remain in a mind imbued with frivolity and the love of pleasure. Yet I entered into no dissipated assembly, and in no one case ever kept improper company. I formed no illegal connexion, nor associated with any

whose characters were either tarnished or suspicious. Nevertheless, dancing was to me a perverting influence, an unmixt moral evil; for although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life.—Every thing yielded to the disposition it had produced, and everything was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a pretty wide range.)—I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions so as to cause them to bring forth the weeds of fallen nature, with an additional rankness, deep-rooted inveteracy and inexhaustible fertility. "No man in his senses will dance," said Cicero, a heathen; shame on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined."

From the Christian Observer.

**Hear, and Do Not.**

That there are many such persons in all places where the gospel is preached, cannot be denied. Do such persons ever think seriously, of the terrible effects of doing so?

1. There are many who attend upon the ministrations of the gospel, because there is an air of respectability in doing so, and not because they have any particular concern about what the gospel is, or what it inculcates. Such persons will go to church where they think it most respectable or proper, to matter what the doctrine preached may be, for they pay but little attention to what is preached any how, and do not intend to have their course of life at all changed by it. They hear, and do not.

2. Many persons attend the house of God, because they they have been brought up to do so, and have been accustomed to do so, and would not feel satisfied with themselves to neglect it; but when there, the cares of this world, the glitter of wealth, and the lust of other things, so absorb their minds, that they hear very carelessly, and rarely understand what is preached. Often they could not tell you afterwards the subject of the sermon—the text—the arrangement, or anything about what was preached. All they know is, that the voice and manner of the preacher was pleasing to them or it was not. Such, of course, do not practice what they hear.

3. There are those who attend the house of God, and usually hear attentively—generally understand the doctrine set forth, and the proofs and arguments by which it is sustained and established, yet they are not willing to part with sins and worldly pleasures which the gospel forbids,—and, therefore, though the struggle may be hard between what they see to be their duty and inclination,—between conscience and worldly lust,—yet duty and conscience are made to bow, and they hear, and do not.

4. Many professors neglect to practice many things taught in the gospel. Yet these persons go to the house of God—they love to go—and while the minister preaches only those things which they practice, they are well pleased, and think themselves much edified. But when he holds up the duties which they neglect, although they may hear him attentively, and may be convinced that what was preached was true, yet as it does



## THE BAPTIST.

TUESDAY, AUG. 21, 1854.

THURSDAY, AUGUST 21, 1854.

Agents for the South Western Baptist.

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

Rev. FRANK C. LLOYD, *Chambers Co., Ala.*  
Rev. D. R. W. MOORE, *Winston Co., Ala.*  
Rev. JAMES H. DAVIS, *Marion Co., Ala.*  
Rev. G. G. McLENDON, *Pike Co., Ala.*  
Rev. N. H. BRAY, *Montgomery Co., Ala.*  
Rev. J. H. MOSE, *Talladega Co., Ala.*  
Rev. J. H. CHASE, *Auburn, 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 does not appear in the receipt list in due time, we wish to be informed of it.

## Our Circular.

We publish below a circular which we are now sending out to our brethren and friends for the purpose of circulating if possible a general interest in the extension of the South Western Baptist. We earnestly appeal to our friends to lend us their aid and help us to raise our paper's list to ten thousand subscribers. The terms we propose are as low as they can be afforded; and it is our aim to make considerable improvements if we can raise our list to a point where the means will be furnished. We say to all our brethren now is the time to help. Bring the matter up in your Associations and Church Conferences, and in private circles, and let us get up a large list and give it to as many poor brethren as possible.

We have had several hundred circulars printed and are sending them out to those who are not subscribers hoping that they will take stock in the enterprise.

## READ AND CIRCULATE.

"THE SOUTH WESTERN BAPTIST" is a weekly newspaper devoted to RELIGIOUS, TEMPERANCE, EDUCATION, MORALITY &c. It is in now its seventh volume and is neatly printed on a handsome sheet measuring 24 by 36 inches, and is published every Tuesday Morning at TWO DOLLARS a year in advance.

As its name indicates, it is the organ of the Baptists in the South West and is particularly devoted to the advancement of their interests, and at the same time is used to promote the reign of piety among all who love our Lord Jesus Christ. And while the doctrinal views generally embraced by the Missionary Baptists are firmly held and boldly maintained against all opposition, still it is not intended to make its columns the arena of strife upon all questions and among all parties. While therefore we do not seek to be involved in controversy with others yet when occasion shall demand, we shall not be backward in entering into any contest where the cause of truth may in our judgment require us to do so.

It shall be our aim at all times to have our columns well filled with the very best reading both selected and original, embracing subjects of a religious and moral nature, and also a general summary of the latest and most important Domestic and Foreign news; and not to let OUR paper fall behind any other either in its contents or in the manner of its execution. And by constant attention to both its editorial and financial departments to merit the confidence of the Denomination to which we have the honor to belong, and of the public generally.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

## 10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

## Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

Ministers of the Gospel and other influential persons may by a little effort secure to themselves "without money and without price," the South Western Baptist for one year by simply sending us five subscribers names and ten dollars. And by a little additional effort, may secure a copy for themselves, and two for poor brethren and sisters in their midst, by sending us the names of ten new subscribers and twenty dollars.

Will not churches make up clubs and secure their pastors the advantage in this way? And will they not also enlarge our subscription list that many poor brethren and sisters may receive the benefit?

Will not our brethren bring this matter before their Church conferences, and Associations, and in their private intercourse, with others help us to extend OUR paper among the thousands of Baptists in Alabama and other States? The onward progress of events and the advancement of all the great interests of the world, make an organ for the Baptists in the South West entirely necessary for their advancement. Such an organ we have, and now offer it to all on the most liberal terms. Shall it be sustained?

Compensatory resolutions were passed by various Associations at their last fall sessions, among which were the West Florida, Pine Barren, Salem, Muscle Shoals, Mulberry, Tuskegee, and Harmony Association, Miss. The Baptist Convention of Alabama likewise passed resolutions recommending it to the public.

P. S. Specimen numbers will be sent to whoever may desire them, if they will notify us of their wish.

All remittances by mail sent at our risk addressed post-paid, South Western Baptist, Tuskegee, Ala.

HENDERSON &amp; WATT,

Editors.

CHILTON, ECHOLS &amp; CO.,

Aug. 1, 1854. PRINTERS.

## The Abrahamic Covenant.

We have said that circumcision belongs to the letter of the Covenant of Abraham. Another reason why we think so is, that it was a positive, and not a moral institution. A moral law is binding upon all God's creatures everywhere: a positive law is binding only on certain characters. Faith in God is of the nature of a moral law, because it is binding upon all. Circumcision is a positive institution, because it is binding only upon the descendants of Abraham.

We have also ascertained who are the subjects of the New Covenant, in contradistinction to the subjects of the Old Covenant. The former are a spiritual seed, "a chosen generation, a royal priesthood, a peculiar people," who are to "show forth the praises of him who hath called them." The latter are the carnal seed of Abraham, "born in his house and brought up with his money." We presume that no intelligent Christian will doubt this. The question then, recurs, Is the law of the Abrahamic Covenant, which enjoins circumcision, the identical law which enjoins Christian Baptism? In other words, must we go to the Old Constitution to ascertain the privileges conferred by the New? Now, it does appear to us, that as there is a change in the constituency, there must be a corresponding change in the laws of admission. If natural birth entitles to the privileges of the one, and spiritual birth to those of the other, nothing can be more absurd than to suppose that the laws of initiation into each are the same. But we are not left to conjecture, or to abstract reasoning, to determine this question. It is specifically settled by the word of God.

When the harbingers of Christ came in "the beginning of the Gospel of the Son of God," "preaching in the wilderness of Judea, and saying, repent ye; for the kingdom of heaven is at hand," this very question came up directly before him to settle, to wit: Whether natural birth entitles the applicant to a Christian ordinance, as it did to the Jewish rite of circumcision. And what was the answer the Holy Baptist gave to those applicants? "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Here, then, in the very "beginning of the Gospel of Jesus Christ, the Son of God," the "man sent from God" emphatically and sternly repudiates all claims to citizenship in the kingdom of heaven based upon natural birth, even though it were as noble as Abraham's "friend of God" could confer, and declares that "fruits meet for repentance" must be furnished as an indispensable prerequisite to the very initiating ordinance of the new kingdom. And if the claims of the descendants of the illustrious Patriarch Abraham, "the friend of God," are unqualifiedly repudiated, when they demand Christian baptism upon such a plea, how dare any other mortal man set up a similar plea for his descendants? If the man who was sent from God, and whose baptism was from heaven, so indignantly rejected the Abrahamic plea, in what terms would he have spoken of a plea based upon Gentile descent?

True, those persons who came to John's baptism were not infants but adults, (for really there was no such thing as pedobaptism in those days, even among Pharisees and Sadducees,) but this consideration has nothing to do with the question whether natural descent confers any right to a Christian ordinance. If it does, we say a better plea never was offered to any minister on earth than that which the Pharisees and Sadducees offered to John when they demanded baptism, to wit: That they were the children of Abraham. And if it does not, infant baptism is utterly senseless and absurd.

When therefore, we are asked, where the offspring of believing parents are excluded from a participation of the rights and privileges of the kingdom established by Jesus Christ in this world, we point to the very first sentence which fell from the lips of the Baptist in the wilderness: *Repent for the kingdom of heaven is at hand.* How can the kingdom of heaven's being at hand be a reason why people should repent, if repentance were not essential to citizenship in it? We point also to the answer the illustrious harbinger of Christ gave to those who demanded baptism on the ground that they were the children of Abraham: "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father." Human language cannot more definitely settle the citizenship of any kingdom, than does this. Repentance—by which we all understand, evidences of sincere piety—is direct contradiction to the claims of consanguinity—is announced as the great law of admission into the kingdom of Christ.

If it be said that John's baptism was not the Christian baptism, we have only to answer, that Jesus Christ and all the Apostles taught and practiced as did John, so far at least as the *scriptural testimony* goes. A distinguished pedobaptist divine conjectures that as "Jesus Christ did many things which are not written in this book," infant baptism was no doubt among these "many things." But as we profess to know *scriptural doctrine*—the unwritten law of God—we have never been able exactly to perceive the force of that argument. In our next we shall attempt to show that the teachings of John on this subject are uniformly verified by Jesus Christ and the Apostles.

REVIVAL.—Elder H. E. TALLAFERRO, in a private letter to us informs us that at a meeting at Poplar Springs Church, Coosa Co., he has just closed, seven persons were added by baptism. He also informs us that he has just commenced a meeting at Mount Zion, Talladega county, and that on the first day, there were three received by baptism. We trust that a glorious harvest of souls may be gathered in at this meeting.

REVIVAL AT TALLADEGA FALLS.—It is with great pleasure we learn that the labors of our young brother Rev. J. F. HOOVER are being crowned with success at this place. He is appointed to that station by the Domestic Mission Board of the Southern Baptist Convention. On last Monday he baptized six, the first fruits of his labors.

## A Noble Example—Who will Follow it.

We make the following short extract from a private letter of an esteemed ministering brother, who of our pastors will go and do likewise. Dear brethren, how much good might you accomplish by inducing those who are brought into the Churches in revival seasons to subscribe at once for the S. W. Baptist! But to the extract—

Aug. 16th, 1854.

Bro. Henderson:

Enclosed find twenty four dollars for twelve copies of the S. W. Baptist, to be sent as follows, &c. \* \* \*

Many of these I have just baptized at this place in a ten days meeting I have just closed, \* \* \* Yours &c. W. W.

Now, if our brethren would generally pursue this course at the close of their revivals, would it not greatly tend to neutralize that terrible reaction which sometimes follows large gatherings at our protracted meetings? What is so well calculated to strengthen young converts for the trials which await them, or to prepare them for extensive usefulness in the cause of Christ, as the constant reading of a religious newspaper? We hope we shall receive many such letters during the protracted meeting season. It is a good time to extend our subscription list. Dear brethren, let us hear from you.

## Secretaryship of the Bible Board.

We learn that the Secretaryship of the Bible Board of the Southern Baptist Convention, which was recently tendered to the Rev. J. H. DEXTER has been declined by him. Much cause as we would have had to congratulate the Board in securing the services of such an officer, we can but feel no little gratification that Bro. Dexter has decided to remain in Alabama. No minister in our State would be more suitably placed than this excellent man of God. We trust the Board will yet prove successful in securing the services of some efficient man for that station.

BRO. L. T. EDMAN writes us in a private letter that he has just closed a meeting of three days in Harbour county at which there were seven additions to the Church, five of whom came from the Methodist Church. Bro. E. also informs us that he is about beginning another meeting in Russell county. We trust the Lord will be with him. We would inform our brethren that it is utterly impossible for us to comply with his request.

## "Preach the Word."

Where words were uttered to Timothy under the most solemn circumstances. The aged Apostle felt that he was near his earthly end, and that soon the solemn realities of Eternity would burst upon him. It was, therefore, a kind of farewell charge to his beloved son in the Gospel, and may well be regarded as a model charge to all ministers of Christ.

We propose to draw some reflections from this subject that seem appropriate. "PREACH THE WORD."—This implies, 1. That he upon whom this duty is binding is called, and that he must have some intimation of it. It is not the duty of every person in the world to become a preacher of the Gospel, but it is the duty of some men. Now how are those who are called to ascertain that it is their duty to engage in the work? Evidently by the strong impression fixed in their minds that it is their duty, and a feeling sense of "Woe is me if I preach not the Gospel." But how does such an impression come upon them? Is it one fixed in their hearts at their own pleasure, or does the Spirit of God impress it there? We answer, it is the latter. A man, then, is called of God and commissioned from heaven, and no human authority can fix the impression upon the soul, or pluck it thence. The call comes from Heaven, we next consider.

2. What class of persons is called?—Are those who are called, the noble, the rich, the mighty of the world? Are they the learned, and most talented of men? Are they the eloquent and profound? Does God take the great things of the world and the wise men of the world to accomplish his great work of winning souls to Christ? No, his first ministers were poor fishermen, men of humble pretensions, selected from the humble walks of life. The same kind of men are chosen now, the efficient men of the world, those chosen from the common ranks. Not many mighty, not many noble, are called.

3. How are they prepared for their work?—Not always by any system of human training. Some, like Timothy, are trained up from childhood by pious parents, others have no special training in the years of their minority; but God converts them, calls them and commands them to go preach his word. Since the world began, but few comparatively have had any other training than common education, the workings of the Spirit upon their hearts, and close study of the word of God, never having heard that such a thing as a Theological School was in existence, and yet these have become Bonaerages' sons of thunder. Their text books being the word of God, human nature and experience. Now and then one at long and distant intervals enjoyed the advantages of a Theological School, but not one in a thousand. Their training, then was in the school of Christ and the holy Apostles and Prophets.

4. How they deliver their message.—Some practice one form and some another. Some in modern times can write so well that they go into the seclusion of their studies and write out their message with pen and ink, and then with dignified mien, read their text productions to listless hearers. Others a little nearer the primitive plan write their productions out, study them well and then deliver them to their congregations according to all the rules of modern logic, careful to turn every period handsomely and carefully to present a well organized body of divinity in their discourses. Both of these classes think they are right, and probably do some good in their way. But there is a third class, who, old-fashioned and plain in their manners, making no pretensions to learning and greatness, study the word of God closely; and in their own native originality, go before their congregation, sometimes even with whining tones that grate harshly on refined ears. But yet giving utterance to the words of eternal truth, and sending a thrill to the hearts of established men which vibrates through the soul and wins them over to the Lord. Modern refinement may object to these antiquarian tones and gestures, but some how or other these same time-honored forms are made powerful under God to the awakening of men. And with all

the so-called improvements of the age, human nature does not change so fast but that the same simple, unostentatious, and we may add, uncouth manner of preaching the cross of Christ, will continue to be made effectual in saving men from their sins. Shall we then lay these men of God aside, discard their awkward gestures, be disgusted at their sing-song, and say unto them all, be silent, because young fops may curl their lips, and vain lasses laugh at their manner? No, let us encourage improvement, but in the name of God, let the faithful servant plead his master's cause in his own way, untrammelled by false standards of taste. He is called of God, his message is from heaven, the charge of the Almighty is upon him, and the Judgment before him. Let him preach, and let him have ears to hear let him hear!

5. What he is to preach.—Not the Arts and Sciences of the times. Not the sublime contemplations of a Dick or Chalmers. Not the profound Philosophy of a Newton or a Locke. Not the deep researches of a Fuller, or the eloquent strains of a Hall. No, all these may be used to illustrate and enforce at a proper time; but it is the word of God that is to be preached. The cross of Christ, the salvation of men through the Mediator, is the grand theme. No learning of men can add to the excellency of the Gospel of Christ. It is perfect—full—glorious. A child may lip its truths; an Apollo may display his eloquence upon its sublime mysteries, and an angel's tongue may falter in its full expression, yet the way-faring man though a fool shall not err therein, and the humblest preacher may be instrumental in saving a soul from death.

## Are the free States as much in favor of emancipation of Slaves as they pretend.

The National Intelligencer gives an outline of a circumstance in Georgia, furnished by the Cor. Sec. of the American Colonization Society which presents to the anti-slavery States a not to crack. The following is as near as we can state it in a condensed form the outline of the case:

About a year ago a wealthy man in Georgia died. At his death he owned about 150 negroes and a great deal of property besides. Having no family at all he made a will providing that his executors should buy a farm and all necessary appliances in either Indiana or Illinois, and remove the negroes to it that they might enjoy all the advantages of freedom in a free state. The Executor wrote to the Governor of those States to know whether such a thing could be done, and received in reply the information that such a thing would not be permitted. The will therefore could not be executed. The executor has turned his attention to Liberia, but before he can send them there must have the authority of competent tribunals.

Now if Indiana and Illinois are such advocates of freedom and love the poor slaves so well, why should they not with open arms and warm hearts welcome all to the full privileges of citizenship. And seeing these States do not wish to send New England, where more than 3000,000 negroes live and plead the negro's cause, will?

What say you men of the North?

## Items of General Interest.

At the late commencement exercises of UNION COLLEGE, the degree of Doctor of Divinity was conferred upon several gentlemen, among the rest upon Rev. Robert H. Chapman, of Talladega, Ala.

It is said that Union College is doing conferring degrees, the Trustees having resolved to grant no more.

A good resolution, we think.

BUYING TWO WIVES IN A WEEK.—At Buffalo, last week a German is said to have lost his wife by cholera, married another the next day, and lost her also by death on the day following.—Etc.

THE "CHRISTIAN INDEX," like ourselves, is making what printers might call "a strike" for a larger subscription list. A brother in Western Georgia proposes to be one of one hundred, who will obtain 2,500 subscribers to the Christian Index before the end of the present year.

It is a worthy proposition, and we should be glad to see our old friend enjoy a list of ten thousand paying subscribers and have no fault-finders, for next to our own humble sheet we feel the greatest interest in the success of that paper. And we sincerely wish it could be in every family in Georgia.

THE POPULATION OF COLUMBIA, GEORGIA.—The Committee on Census report as follows: Number of heads of families in the city, 820. Dwellings, 926. Stores, 151. White females, 2,232. White males under 21 years, 1,127. White males 21 years and over, 1,176. Free males of color, 26. Free females of color, 38. Male slaves, 1,021. Female slaves, 1,335. Slaves owned by non-residents, 110. Slaves owned by residents, but hiring their own time, 30. Slaves owned by non-residents but hiring their own time, 12. Population of Columbia proper, 5,140. WYNTON AND NORTHERN LABRITIES.—Heads of families, 132. Number of white males, 343. White females, 372. Free persons of color, 41. Slaves, 958. Total, 1,720.

The total of Columbia and Wynton, 8,860.—Times & Sentinel.

FEELING DISRESPECT, the negro orator, so much admired by the Northern people, delivered an oration before the Literary Societies of the Western Reserve College, Ohio. He was invited to deliver it by the Managers of the College.

Every one to his taste, say we; but this strikes us as degrading in the extreme.

## COMMUNICATIONS.

For the South Western Baptist.

PLANTERSVILLE, Aug. 16, 1854.

Dear Brethren:—Before leaving for my next appointment, I have a moment to tell you of what the Lord has done for his people here. A week ago last Sabbath, I had an incidental appointment at this place and seeing that I could not do otherwise than to preach, I thought proper to call forth some expression of what I supposed to be the state of feeling in the congregation by a proposition for prayer to be offered for any who might require it. Several came forward, I then announced meeting for Monday, and from time to time as circumstances might justify. Bro. Perham, a local Methodist preacher, came in to our assistance, who wrote (I suppose) or Dr. Hamilton, of Selma, whose labors we

trust contributed much good. Bro. F. M. JAW, on the reception of a letter from me to him and Bro. McCraw, came and spent some days with us. Brethren Lloyd and McGee also labored some time with us. Bro. McCraw came to our aid on last Monday. The preacher in charge of the circuit came in on Saturday and cast in his labors with ours.

The meeting lasted ten days. All Christians seemed alive to their duty in winning souls to a knowledge of Christ. God blessed their efforts for good. Seventeen whites and two blacks joined the Baptists—some eighteen whites and seven blacks joined the Methodists; several of them, however making no confession of conversion.

We all worship in the same house, having been built by the community for the Methodists and Baptists to constitute Churches in it desired.

We constituted a Church in time of the meeting, having previously had no Church nor preaching. The Methodists have had an organization and monthly preaching for some twelve months.

Finally—about Plantersville are many noble spirits and warm hearts. May God's blessings ever rest upon them.

Respectfully,

W. WILKES.

P. S. Several who attended themselves to the Methodist Church are, I am told, intending to be baptized. Others are intending to join the Baptist Church who told me they preferred waiting and joining at Churches near home where they intend holding membership.

W. W.

For the South Western Baptist.

CORINTH, Ala. August 9th, 1854.

"Send away that sympathetic preacher—let a preacher who can be so weak as to mingle his tears with his labors for the good of souls. Let him be sent to the dark places of the earth, where people know no better than to weep and give way to excitement. Let him not labor among us, lest we should suffer the humiliation, through the weakness of nature, to weep also. Deliver us from a man like this, and send him to his end, one who can teach without excitement. One who can clothe his ideas in gorgeous language, whose profuse and splendid array of words will obscure the feeble texture of thought; who can speak of sin as a sort of unfortunate evil, but which is in no way very reprehensible in the sight of God; who can paint heaven in such colors as to make the sinner think himself fit, and willing to be there; and who can so scientifically delineate the tremendous grandeur of hell, as to make it rather an object of curiosity, than of terror; who can speak of the ruin of the immortal soul with that calm philosophical indifference, which might be expected to characterize a learned disquisition on the probable structure of some distant planet."

Such seem to be the real sentiments of a large class of Church-going people, and professed Christians of this day. These sentiments seem to originate from the spirit of general improvement, for which this age is so remarkable. The power of intellect, has subsided, and is promoting so many interests, in nearly all the relations of life, that it is not at all surprising that an effort should be made to establish an intellectual Religion. In order to this the old forms of spiritual Religion must be done away, old-fashioned ministers of the Gospel must be replaced by a purely intellectual ministry, and thus the great improvement be fully set on foot.

The Philosophy and Astronomy of primitive ages, having been exploded when subjected to the enlightened tests of later-day knowledge, the professedly Christian world seem inclined to subject primitive Christianity to a similar treatment; supposing, it would appear, the one system to be as susceptible of improvement as the other. One important fact, however, seems to elude the notice of those bold innovators, namely, that Philosophy is the offspring of human investigation, and consequently liable to error and imperfection, while Religion, with its sanctions and ordinances, comes directly from God, and hence is beyond the power of human control. None but God has the right to change it in the least particular.

The same Religion, with the same rites and ceremonies, prevails now, that Christ established eighteen hundred years ago. And that Religion produces the same sensations in the human soul as when it was first introduced. This is true, both of the administrators of its ceremonies, and of those who are merely its participants. Were those to whose care the propagation of the great truths of Religion was first committed sufficiently impressed with the importance of their work, to act under excitement; then, those engaged in the same work cannot, must not, fail to experience similar feelings. Were the votaries of Deligion ever moved to excitement in the early days of the Church, then will they be in these days. Were sinners, upon being brought to a sense of their guilt and danger, in those days moved to the highest pitch of excitement, then will they experience similar feelings, under like circumstances, in this age of the world.

Let us refer for a moment to the history of the early Church, as recorded in the New Testament, and determine if possible, whether anything like excitement prevailed in those days. The scenes of the day of Pentecost are the first to claim our attention. From the occurrences of that day—the communication of the Holy Ghost to the Apostles, the mighty sermon of Peter, and the piercing cries of convicted hundreds—from all this does it appear, O! ye cold-hearted, lifeless and formal professors of the Nineteenth Century, that there was any excitement then or occasion? Suppose you that there was no excitement attending the conversion of those five thousand under the ministry of Peter and John? Was there any excitement when the Church in Jerusalem was assembled in prayer, and praise, when in the midst of their services the earth trembled beneath the mighty power of God, and the saints were all filled with the Holy Ghost? Was there any excitement when Paul reasoned before Felix till that proud man was made to tremble on his stately seat? Or when the same Apostle warned the Church at Ephesus during the space of three years, night and day with tears? Was Paul the right sort of a preacher? Perhaps he was in his day and in that age of the world; but not for this age—this enlightened age. No man—not even Paul—can be tolerated as a preacher who permits himself to become *sympathetic*. Were the great Apostle again to visit earth, in the character of

a preacher, his congregations, in all probability, were his address of a sympathetic, and exciting character, would soon dwindle to a mere cipher. Place his appointments in alternation with those of Theodore Parker, or the renowned infidel of New Orleans, and the third Sabbath would find Paul addressing a vast minority.

The world, as well as a large majority of professed Christians, is in very much the same condition with the ancient Greeks, desiring little else than to see, hear, relate, or experience some new thing. And as the great desideratum has ever been to find some new way of admission to heaven, a means which will not cost the relinquishment of sin, sorrow for unbelief, personal sacrifices, nor tears of penitence,—the first object to be attained is the substitution of a ministry, under whose labors, none of those unpleasant effects will be experienced. Let this substitution be made, let intellect assume the place of pure Religion, and the light of reason supersede the golden rays of Revelation, and life, so much of it as pertains to this world, may be expected to become a smooth and sunny sea. Every fear, or apprehension that may arise in the human breast, relative to the interests of the soul, may be quieted by the sweet and soothing voice of the intellectual and unpassioned preacher. Yes, he shall cry "peace, peace, when there is no peace;" and yet shall his voice prevail.

The results will be that, infidelity will spring up, and reign universally; the sun of Christianity will be blotted out; moral darkness with all its horrors and curses will set up its empire on earth, and the vortex of eternal misery shall become the receptacle of the human family.

W. MOONEY DAVIS.

For the South Western Baptist.

MISSION ROOMS, MARION, ALA., August 14, 1854.

RECEIPTS FROM JULY 17 TO AUGUST 14, 1854.

Rev. Dr. L. Reese, Treasurer of St. Helena Baptist Church, South Carolina. \$140 00

" Rev. W. B. Johnson, Agent for South Carolina, by Rev. Joseph Walker. 101 00

" Baptist Church, Columbia, S. Carolina, by Rev. Jos. Walker. 25 00

" Baptist Church, Newberry Co., S. Carolina, by Rev. Joseph Walker. 25 50

" Baptist Church, Greenwood, S. Carolina, by Rev. Jos. Walker. 13 18

" Baptist Church, Anderson Co., S. Carolina, by Rev. Jos. Walker. 10 00

" Baptist State Convention, S. Carolina, by Rev. Jos. Walker. 50 40

" a Presbyterian on the cars, S. Carolina, by Rev. Jos. Walker. 10 00

" Sallie E. Burwell, Mount Zion Church, Laurens County, Virginia, by Rev. Barton. 5 00

" Baptist State Convention of Texas, by draft to Rev. David Fisher. 50 00

" Rev. J. O. Scriven, Agent for Georgia. 400 00

" Rev. Jos. Walker, from First Baptist Church, Wilmington, North Carolina. 20 45

" Rev. Joseph Walker, collected in Virginia. 75 50

Total. \$930 68

W. HORNBUCKLE, Treasurer, B. D. M. S. D. Convention

For the South Western Baptist.

Revival Intelligence.

For the first time, I beg leave to give to the readers of the South Western Baptist, a brief account of a meeting of days in this part of God's vineyard.

The meeting commenced at Panther Creek Church on Friday, before the 4th Sabbath in July, continued 7 days in succession; and closed with 7 additions to the Church—five by baptism and two by letter. During this meeting I was not favored with any ministerial aid, except three *judicially* preached sermons by Bro. F. H. MOSE. This was truly an interesting meeting. The Church was quite revived. The meeting closed on Thursday before the 5th Sabbath, and commenced on Saturday following, at Greenwood, formerly, and better known by the name High Log; where it continued 9 days in succession; when the meeting was dismissed for three days. It however finally closed on Monday after the 2nd Sabbath in August, with 23 accessions to the Church; making in all 30 accessions to the Church at Panther Creek.

The converts were all young people; among them were several influential young men. One of these young men was a strong advocate of the doctrine of Universalism, and not a week before our meeting, he was heard advocating the *persecution* doctrine to the extent of his ability.

Not more than eight months ago, this place was looked upon, and I suppose in a proper light too, as the nucleus of wickedness in this section of country. At one time, it had the honor of possessing three Grogeries, radiating forth their baneful influence upon the surrounding vicinity. But by the manifold, and *laudable* efforts of the friends of temperance, and morality, and by the assisting grace of God, who "worketh all things after the counsel of his own will," and who causeth all things to work together for good to them who love him, to them who are called according to his purpose—things, in a word, and about this nucleus of wickedness—this seat of Satan, are naturally and visibly changed. It is incorporated.

The brethren and friends, in the early part of the year, built a neat and spacious house, which was solemnly dedicated to the service of God; and where the writer has been trying to "preach the word" since.

Here we have large and attentive congregations; and whereas it was once noted for its wickedness, it is now noted for its piety, its morality and piety. It is emphatically a prosperous, peaceful, and pleasant place.







