

South Western Baptist.

S. HENDERSON & H. E. TALIAFERRO, EDITORS.

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Job Work.
Printed and bound for the South Western Baptist Association, Tuskegee, Ala.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY JANUARY 10, 1856.

For the South Western Baptist.

The Coosa Baptist Association Ga.

Messrs. Editors:—By your permission I will give your readers a few items about the above named body. It met according to previous appointment at Peavine Church. The introductory sermon was preached by Elder Vandiver, from John 10: 8, 9. The sermon was listened to with much interest.

At two o'clock the Association organized for business. While the body was in session brother J. R. Graves preached at the stand from Acts 8: 5. He preached with his usual clearness, zeal and power. At night brother Selvidge preached a very interesting discourse.

On Sabbath morning Elder William Newton preached in favor of Missions a powerful discourse. This was followed by brother J. M. Wood in a few pertinent remarks, pleading the same cause, after which a collection was taken up, amounting to forty seven dollars. In the afternoon Elder Graves preached again. The hour of dismissal coming on before he could develop his subject fully, he was requested to conclude it at night, which he did.

Monday morning the Association was called to order by Elder E. Dyer, Moderator. Soon after a discussion arose in regard to receiving a church which had formerly belonged to the Cherokee Association; it was unanimously received. The usual committees were appointed. Brother Renfro, of Ala., preached an interesting discourse in the forenoon. In the afternoon brother Graves made some very interesting remarks on Church History.

At night, J. M. Wood delivered a very feeling discourse on the "Christian Warfare." There being much good feeling in the congregation, at the suggestion of brother Selvidge, a hymn was sung, and the hand of Christian affection given.

Next day brother Graves preached again. His discourse was "justification by faith alone." At a late hour in the evening, the Association adjourned after a session of unusual harmony and interest, to meet with the Cave Spring Church, Floyd county, Ga., on the 2nd Sabbath in October 1856. May the Lord bless the Coosa Association!

R. P. E.

For the South Western Baptist.

To the Readers of the S. W. Baptist

The people of the South have perhaps as great cause to adore the goodness of God, as any on earth. For the last two or three years Providence frowned upon us, and withheld from our fields the showers of heaven, until suffering in some parts was actual, and starvation seemed inevitable to all.—Our hearts were pained last spring at our desolate fields; and then we would have given much to purchase rain, but God had mercy upon us, and sent it without money and without price. We were all glad.

The consequence is that the abundant harvest has compelled us to act like the rich man, to tare down old barns and build new ones. We scarcely know what to do with our produce, in thinking upon his goodness to his poor disobedient and sinful children, I have been made to exclaim with the Psalmist, "what shall I render to the Lord for all his benefits?"

As one of the recipients of his bounty, I feel to make this proposition, and you must remember I am a poor man; to be one of one hundred to give fifty bushels of corn, and sell it to the best advantage, for the benefit of the cause of Christ. I wish to give the proceeds of it to the cause of Missions. Are there not many more than I have mentioned who will give that much and more too? Where are the rich? What will they do? Suppose this proposition were responded to generally, the treasury of the Lord would have a sufficiency to supply much destitution in the Domestic Mission and Indian Mission fields.

N. HAGGARD.

PROGRESS AMONG THE JEW.—A National Convention of Israelites was recently held at Cleveland, Ohio. The Convention is represented as a novelty. It was large, the members learned and influential—the discussions earnest and protracted, and conducted mostly in Latin and German. One who reports the proceedings of the Convention says, "Young America is evidently leaving Judaism." Progress and exchange is apparent amongst them. Education by colleges and common schools, and theological reform were subjects most warmly pressed on one side and as resolutely resisted on the other. Indications of advancement in the right direction were unmistakably evident.

The Attributes of God Harmonized.

We listened to an interesting discourse by A. J. Battle, of Tuscaloosa, Ala., at the Baptist Church in Tuskegee, last Sabbath, from Psalms 125: 2. In speaking of the harmony of the attributes of justice, truth and mercy in the work and sacrifice of Christ in order to the salvation of sinners, he said:

"In order to illustrate the principles we have just stated and the reconciliation of those conflicting attributes of God, and the result in the salvation of the soul, and the additional lustre cast upon the perfections of the Godhead, I will introduce a short allegory originated by Christ—Messrs. Evans, but modified to some extent by Dr. Cumming."

"An inclosure" is imagined in some part of the world, many miles in circumference, filled with the diseased, the dying and the dead. Love, like an angel of mercy, comes down from the upper sanctuary, and looks upon the gigantic inclosure, weeping at the painful spectacle of the dying in all their stages of disease, and the dead sleeping beneath the shadow of despair.—Approaching one of the gates, Love finds a sentinel stationed to guard it, and asks his name; he answers, "I am Truth. Love asks, 'Is it possible, I may enter here to heal the dying, and bid the dead arise?' Truth replies, 'I have written, cursed is every one that continueth not in all things written in the book of the law to do them; these have all broken the law, and I cannot cancel what has been decreed.' Love hastens to another gate, finds another sentinel and asks his name; and his answer is, 'I am holiness.' Love says, 'can not the dying be restored and the dead be made to live?' Holiness replies, 'I can permit none that are impure to escape from their congenial residence and hold communion with the holy.—Love nothing daunted, goes to a third gate and there finds a sentinel whose name is Justice. Love asks the question, 'can the dying be healed? Can the dead be quickened? May I enter to redeem the one and restore the other?' Justice replies, 'I have weighed them in the scales, and it is written upon them all, wanting, wanting! 'Then what is to be done? I would recover the dying, I would quicken the dead.' Justice, and Truth and Holiness reply, 'If an atonement can be made for their crimes, adequate to all the demands we have against them, we will surrender the keys; and not only may the dying be recovered, and the dead live, but we will assist to accomplish it.' Love returns to that residence from whence it came, and announces the solemn and faithful fact, either that all living creatures in this lower world, must sink into hell forever, or some glorious atonement must be made so efficacious, that all the attributes of God may be glorified and love enabled to reach and reclaim the perishing guilty. The question is asked amid the millions of heaven—'Who will go for us?' 'Who is prepared to bear the curse, to exhaust the penalty, to magnify the law and make it honorable?' 'All heaven is dumb; angels are dumb; archangels are dumb, the seraphim that glow and burn around the everlasting throne are dumb. At last "a still small voice" saying, "Here am I, send me; Lo, I come." It is the voice of the Son of God—equal in all divine perfections with the Father, the king eternal. The Saviour descends to earth—assumes our nature—for us endures the curse—for us obeys the law—for us takes its sting from death, and its victory from the grave; and as the mingled tones of agony and triumph—"It is finished!"—reverberates through the earth and reach the heavens, Justice resigns its keys, Holiness flings open its gates, Truth declares all threatnings met and satisfied, Mercy enters the inclosure with more than gilead's balm, the dying are restored, the dead are quickened, the tents of the dead become the tabernacles of the living, the wilderness rejoices, and zion's court resounds; glory to God in the highest, peace on earth, and good will to men.

From the New York Examiner.

The Baptist Churches.

NOTES ON THEIR PRINCIPLES AND PRACTICES.

NO. XVIII.

I intended, at an earlier period, to have offered some suggestions on the subject of the licensure and ordination of ministers. What I should perhaps have done before, I will endeavor to do now.

I have often heard our mode of licensing ministers spoken of with marked disrespect. It has been said, How can we have any improvement in the ministry, while the authority of licensing ministers is held by the church? What do common, uneducated brethren know about the fitness of a man to preach the gospel? I do not say that other men have heard such remarks, I only say I have heard them myself.

Now, with this whole course of remark, I have not the remotest sympathy. I believe that our mode is not only as good as any other, but far better than this that it is, more nearly than any other, conformed to the principles of the New Testament. Let our churches then never surrender this authority to single ministers, or to councils, or to any other organization whatever. I believe that Christ has placed it in their hands, and they have no right to delegate it. Let them use it in the manner required by the Master, and it can be placed in no safe hands.

In the Episcopal Church, the candidate is admitted to the ministry by the Bishop. In the Lutheran Church, I believe substantially in the same manner. In the Presbyterian Church, it is done by Presbyters. Have these means been successful in keeping the ministry pure in doctrine, and holy in practice? How is it in the established Church of England? How is it in the Lutheran churches in Germany, of whose tender mercies our own brother Oenken has had so large an experience? How is it with the old Presbyterian Church of Scotland? Of the former condition of this last, we may inform ourselves, by reading "Wit-ter'spoon's Characteristics." How much they have improved of late years, the secession of the Free Church might possibly inform us. But to bring this matter to a test, would we exchange our ministry, just as it is, for the ministry of either of these churches at the present day? Or take our own country, where freedom of opinion, and the watchfulness of other denominations has had a powerful influence over these churches in matters of admission to the ministry, and look at the result. The object of a church of Christ is to subdue the world to God. Which mode of admitting men to the ministry has here been most successful in this respect? For a long time after the settlement of the colonies, Baptist sentiments were confined almost exclusively to Rhode Island. Some of our Rhode Island ministers were whipped and imprisoned for holding a private religious meeting in Lynn, Massachusetts. The Revolution, however, abolished, for the most part, the power of the established orders, and our sentiments began to extend. At this period, we were few and feeble. The men have but recently died who remembered when our whole denomination embraced but two or three Associations. The land was filled with Congregational, Presbyterian and Episcopalian churches. We now, I presume outnumber them all, and we should have outnumbered them to a vastly greater extent, had we not swerved from our original practices and principles for the sake of imitating our neighbors. We need not certainly speak lightly of a ministry, or of a mode of introducing men to the ministry, which has led to such remarkable results.

We want no change in our mode of licensing candidates. We do, however, need that the subject should receive more attention, and that in this, as in everything connected with the church of Christ, we should specially act in the fear of God. If a church will act in the matter, with conscientious desire to please the Master, we know of no better hands into which we could entrust the power of admission to the ministry. Some twenty-five years since, I knew a church refuse a license to two young men, to whom, I presume, it would have been readily granted by almost any Bishop, or Presbyter. Both were graduates of college; one was among the first scholars in his class, his delivery was so exceedingly dull, that he could by no possibility interest an audience. He was refused a license because the brethren could obtain no evidence that he was called to the work, inasmuch as he had no aptness to teach.—He, however, persevered, obtained a license from some church less scrupulous,

and if I mistake not, went through a Theological Seminary, and received what is called a thorough training, but I think he was never called to be the pastor of any church, and so far as I know, never entered upon the work of the ministry. The other was the case of a young man of brilliant powers of elocution, and very respectable scholarship, but of erratic and eccentric character. The same church refused to license him, because they deemed him wanting in the sobriety of character and consistency of example which are required in a minister of Jesus Christ. Subsequent events proved that they did not act without good reason. If all our churches would act in this manner, we should want to go no further to find a safe depository of the power of admitting men to the ministry. If, on the other hand, we are false to ourselves, and treat this subject as a matter of form, to be acted upon without thought or much consideration, it is not our principles, but ourselves that are in fault. Any system that man could devise would make mischief, if it were treated with the thoughtlessness which I fear is fast overspreading many of our churches.

Let us then look for a moment upon this subject, as our churches profess to understand it. We believe that there is such a thing as a call to the ministry; that is, that a man is moved to enter upon this work by the Holy Spirit. This call is manifested in two ways; first in his own heart, and secondly, in the hearts of his brethren. So far as he himself is concerned; it appears in the form of a solemn conviction of duty resting upon him, with such weight that he believes it impossible for him to please Christ in any other way than in preaching the gospel. He does not enter upon any other pursuit, until he has made every effort in his power to be admitted to this work. I beg these remarks to be remembered. They may be considered by many as obsolete and behind the age. It may be so, and yet the age may be wrong. There is a word of prophecy surer than this age, or than any age. I know it is common to hear men, even among Baptists, talk of the choice of a profession, and of balancing in their minds whether they should be lawyers, ministers, teachers, physicians. They will say, perhaps, they dislike the turmoil of politics, the hard and irregular labor of a physician, the monotony of teaching, they are fond of study, of writing, and of quiet mental improvement, and besides, they can enter the ministry, be married and settled so much more easily, and so much more easily than would be possible in any other profession, that they, on the whole, prefer it. Now I would always dissuade such a man from entering the ministry at all. If he could, with just as clear a conscience, be a lawyer as a minister, let him be a lawyer by all means. The church of Christ can do without him. He proposes to enter the ministry of reconciliation from merely selfish motives, and the Saviour has no occasion for his services. He makes a convenience of the ministry of the word, he uses it to promote his own objects, he is a hireling whose own the sheep are not. If he begin in this way, in this way he will, unless the grace of God prevent, continue. He will soon tire of the work and leave it for something else, or he will continue in it, to shed around him on every side the example of well-educated, cold, worldly-minded selfishness.

And here, at the risk of being considered a Puritan of the deepest dye, I must hazard another remark. This notion of considering the ministry in the same light as any other profession, to be preferred merely on the ground of personal advantage, is working very grave evils in the church of Christ. I rejoice, however, to declare that I believe these views to be much less prevalent among Baptists than among other denominations. A young man preparing for the ministry with these views, feels himself much in the condition of any other professional student. He takes frequently a pride in sinking everything that snacks of the cloth. He is anxious to appear a man of the world. He will talk over fashionable insipidity and personal gossip, with the most amusing volubility. He converses about his sermons, as a young lawyer would about his pleas or political harangues. He is more at home at the evening party than by the bed-side of the dying, and is oftener seen at the concert than the prayer-meeting. If any one should suggest that such a life was not consistent with the characters of a young evangelist, he would probably ask, with most amusing innocence, What is the harm of all this? He means to dis-

charge his professional duties, and this being done, why should he not indulge his tastes and love of society, just as well as any other professional man? The Apostle James seemed to think his question unanswerable, when asked, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries, either a vine, figs? so can no fountain both yield salt water and fresh." Many of our young evangelists, however, have found out the way in which this can be done. The same lips can discuss the insipidities of fashion during the week, and the solemn truths of repentance towards God and the eternal judgment, on the Sabbath. Brethren, these things ought not to be so.

Suppose such a man enters the ministry and assumes the care of souls. He is continually comparing himself with men of other professions. They strive to advance themselves, why should he not do the same? His object is not to convert souls, but to distinguish himself as a writer, or speaker, and thus to secure some more eligible professional situation, a church in a city, a splendid edifice, a congregation of the rich, the fashionable and well-conditioned. Or, he may desire the fame of a lecturer, or may seek for any other form of distinction and notoriety, to which success in the pulpit may conduct him. If the ministry of the gospel is like other professions, why should he not? But if the Holy Ghost has called him to follow in the footsteps of Christ, and has committed immortal souls to his charge, and if he will not be called to account for the proof which he has given of the ministry; in a word, if religion be a reality and no sham, if the crown of glory be bestowed only on those who fight the good fight, if only those who turn sinners to righteousness, shall shine as the stars forever—why, then, it is a very different matter.

ROGER WILLIAMS.

Misrepresentation of Calvinism.

It is often alleged that a belief in election and in the sovereignty of the Spirit's influence in conversion, fetters the preacher of the gospel, and makes him cautious in proclaiming to all the possibility of salvation by Christ, lest he should go beyond the divine purposes. To such a fallacy we may reply that the apostles experienced no practical difficulty, for Peter, while teaching that Christians were saved because they were "elected according to the foreknowledge of God," had no hesitation in saying to the multitude whose hands were red with the blood of the Saviour, who had cried in the streets of Jerusalem, "Crucify Him, Crucify Him," "Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Paul, too, while declaring "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," by grace ye are saved through faith, and that not of yourselves, it is the gift of God," had no scruple in urging all to repent by the promise, "Whosoever shall call on the name of the Lord shall be saved."

It is a historical fact, capable of demonstration, however strange it may appear to the rejectors of Calvinism, that the very preachers who have believed most firmly in the Divine Sovereignty in conversion, have also proclaimed most pungently the duty of immediate repentance. Bayne, in his *Christian Life*, treating upon this point, says:

Even at this day, and in publications by theological professors, you may find it declared that Calvinism circumscribes the freedom and fullness of the offer of redemption. Singular? If you gather all the human race into one congregation, be it the most rigid of intelligent Calvinists, I will put to my lips the trumpet of the gospel, and proclaim that whosoever will may come and drink of the water of life freely. If you bring me to a hoary sinner, who has defied God for a life-time, and who now shakes with the palsy of death, I will tell him that God yet waits to be gracious, and will not let him die. And will my pleading with this dying transgressor be the less earnest and hopeful, because I have not to trust to the feeble efficacy of my word, or the grasp of his expiring faculties, but may look and pray for the extension of a Divine arm to seize and rescue his soul? Because God has not unfolded to me the Book of Life, and showed me the names of those chosen before the foundation of the world, will I not deign to be his instrument, to save whom He pleases. You dispatch a thousand vessels from this harbor, yet you know certain of them will be the prey of the tempest. You slip your compass, how does it act? You fix the

lightning-rod on the mast, why, and in what precise manner does it call down the bolt from Heaven? Calvinism makes it a duty to proclaim the Gospel freely, but in accordance with the whole analogy of nature, it covers up in mystery God's creative work."

This is well said, and in connection with it, we may add Chalmers' fine burst of eloquence; when dealing with the same kind of cavilling:

The minister's commission is to preach the gospel to every creature under heaven, and that takes them in—or to say that whosoever cometh unto Christ, shall not be cast out, and that takes them in—or behold I stand at the door and knock, if any man will open I shall enter into friendship and peace with him, that also takes them in—or look unto me all ye ends of the earth and be saved; there is no outcast spoken of here, and that too takes them in—or every man who asketh receiveth; and surely if language have a meaning, that takes them in—or Christ came into the world to save sinners, and unless they deny themselves to be sinners, that takes them in. In a word, although they may cast themselves out, the primary overtures of the Gospel recognize no outcast. They are not forbidden by God—they are only forbidden by themselves. There is no straitening in him; The only straitening is in their own narrow and suspicious and ungenerous bosoms."

From the Advocate.

"Died—in Laodicea, the Prayer meeting aged one year. The health of the meeting was poor, most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage faint hearts. Discouragement, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a Christian was present when it died. Over ory Christians (?) were living with a morsel of it, and not one was there. Had it only been there, its life might have been saved, for where two are agreed as touching any thing they shall ask, it shall be done for them. Two-thirds of the forty might have been there had they been so disposed. But they were not, and so the prayer meeting died."

Mr. Emory—I saw the above obituary in an old paper and it produced within me painful emotions. I sympathized with those "few anxious friends," when they knew that the prayer meeting was indeed dead, and they felt that this "star of hope" had set in gloom. Oh, what a loss to Laodicea—and she felt it not!

It would no longer trouble the cold professor, or the impenitent. The light from the lone window of the prayer meeting room would no longer say, "Is it nothing to all ye that pass by?" Alas alas! when the prayer meeting is left to die. The guilt of its death rests somewhere: and oh, where?

And my mind was filled with apprehensions lest the prayer meeting in Sardis might share the fate—die the same death. For even a careless observer may perceive decided symptoms of the disease which killed the prayer meeting in Laodicea.

True, in health and in age it differs much from that, for it has been vigorous and more than quarter of a century ago it was the delight of many hearts. Not a few who loved and cherished it and cherished it have been called up higher, and now walk with Him in white, who holds the seven stars in his hand. Yet, of those who remain, very many seem to have forgotten their vows to sustain it. Oh, it is sad indeed—their want of interest in the prayer-meeting, some even making its very feebleness an excuse for neglecting it. They do not seem to love, as once they loved, the "prayer room," and it has been whispered that but for gentle ministrations, the prayer meeting in Sardis would have died with the "chills," even though more than twice forty Christians (?) live within a mile of it. However this may be certain it is that a "few names" have gone from the place consecrated to prayer and endeared by a thousand tender recollections, with weeping eyes and sad hearts, and with deep humility and earnestness of soul, have brought Him who walketh among the golden candlesticks, to have compassion on poor Sardis, and save the prayer-meeting.

I trust, brother Foster, your excellent article on prayer-meetings, will help to strengthen the things which remain, for even in Sardis, some welcome the weekly visits of "Zions Advocate."

N. C. B.

Of what use," said Peter the Great to the Quakers, "can you be in any Kingdom, seeing you will not bear arms and fight."

THE S. W. BAPTIST.

TUSKEGEE, ALA. THURSDAY JANUARY 10, 1856.

The Past—the Present—the Future.

Reader! under more happy auspices than ever before, we approach you on this the first day of January, 1856, in a brand new dress, cap in hand, wishing you a HAPPY NEW YEAR!

It is a wise arrangement of providence, that human life is divided off into periods. The recurrence of these periods—days, weeks, months and years—serve to remind us of our probative stay in this world.

The Past!—What a panorama of lights and shades, of joys and sorrows, do the rolls of memory unfold before us! What alternate emotions of pleasure and pain swell our bosoms as we stand amid this picture gallery of a single year!

Reader, we have seen and so have you many a fine editorial debut in style, stuffed fuller of promises than thought, creating in the minds of his sanguine readers the hope and belief that he was the man for the place and the crisis; who, after sustaining himself well for a few issues, allowed that down-pulling demon of editors, ill-fatedness, to seize upon him from his lofty seat, and drag him into insignificance.

Ministerial Removals. Elder D. R. W. Melver, late of Wetumpka, has removed to De Soto Parish, Louisiana. His correspondents will address him in future, at Black Jack Post-Office, De Soto Parish La.

To Subscribers. Complaints reach us from various parts from subscribers about getting their paper irregularly. We say once for all, it is not our fault. A paper is mailed to every subscriber, weekly, which is all we can do; and if freshets and un-dutiful post masters, prevent their arrival we can't help it.

Communications. Too many arrived during Christmas holidays to appear in our first issue. They will soon receive attention.

Federal Notice. The funeral of Col. N. H. Clinton, late Senator of Macon County, will be preached next Sabbath at the Methodist Church in this place. The hour, 11 o'clock.

Roger Williams. Read with care an article on our first page, by Dr. Wayland, signed as above, on "the Bapt. Churches: notes on their principles and practices." It is encouraging to see our best scholars, and ablest scribes vindicating the time-honored, and scriptural, Baptist method of the licensure and ordination of ministers.

New Advertisement. Always read them. They pay the man who advertises; the printer, and the reader. It is the common sense of mankind, that business men who advertise, prosper. They should all do like J. Drakeford & Co., Dr. J. R. Hand, Fryer & Simmons, William H. Anthony, and the Trustees of the Central Institute.

Read also the advertisement of Ibell & Montgomery, handed in since the above was in type.

Do not lay the salvo to your conscience, that you will promise nothing to the Lord, so that the close of the year shall not convict you as having broken your engagements. If you promise nothing, it is pretty certain that you will do nothing. The crime is not in making a vow, but in breaking it after it is made.

The Future.—Although we cannot calculate with certainty as to what lies concealed behind the mystic veil, we may, from the general course of things, form some idea of what may be the more prominent events of as short a period as a single year.

Before closing this article, it may be proper for us to make some allusion to the present condition and future prospects of the South Western Baptist.

The Christian Review. This able Quarterly has lived for twenty years, and has experienced the usual fortunes which attend all religious publications. We, the Junior editor, frankly acknowledge that we never read a number of the work nor a whole article till we recently went into the office of Professor John Wilmer, of Talladega, picked up the October number for 1855, and read the first article, "The Transcendental Road to Rome."

Associational Notices. Its twentieth Anniversary was held with the Grant's Creek Church, Tuscaloosa County, Ala., on Saturday 22d Sept., 1855, Elder J. A. Hodges, Moderator, and Eld. A. M. Hanks, clerk.

Cosa River Association. Held its 22d session with the Cold Water Church, Benton County, Ala., Sept. 15th, 16th, 17th, 1855. Elder J. M. Scott, Moderator, and J. L. M. Curry clerk.

Central Baptist Association. Held its eleventh annual session with the Baptist Church at Rockford, Coosa County, Ala., including the 1st Sabbath in October, 1855. J. Bankston Moderator, and W. M. Lindsey, clerk.

pleasure, fall in vain upon his headless ear—the calm quiet of the Sabbath-day, with all its sacred and pleasing associations, no more invites him to the sanctuary of God, to hear the gospel of peace, whose calls he has long slighted—we say, you are not only to think of all this; but O distressing thought! You are also to remember, that that friend, so recently at your side, and perhaps at your table, is now enduring the awful retributions of eternity, as consequent upon divine goodness abused and divine mercy slighted!

Before closing this article, it may be proper for us to make some allusion to the present condition and future prospects of the South Western Baptist. It has been a little upwards of three years since we first became connected with its editorial department. We found it with a large list of non-paying subscribers—about one-half of the entire number.

These we were, from dire necessity, compelled to strike from our list within the first eighteen months. In doing this, several mistakes occurred, owing to the confused state of the books when they came into our possession. These mistakes have been uniformly corrected so soon as they were brought to our notice.

We are, therefore, greatly encouraged with our future prospects. A month since, the present proprietors purchased the whole establishment from Bro. Chilton, relying upon the hearty co-operation of our brethren generally. Shall that expectation be realized? If dear brethren, you will do as much for the paper during the coming year, as you did last, with the blessing of God, the South Western Baptist will be established upon a foundation, which no common storms of adversity can shake.

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It will be seen also, that we have secured an entirely new font of type. Our advertising department will not occupy much more than half the usual space. This will greatly increase the quantity of our reading matter—a consideration, which while it will incur no little additional expense on our part, we trust will enhance the value of the paper to the reader.

And now, brethren, in conclusion, let us hope to receive your kindest sympathies and fervent prayers—and your hearty, zealous and continued co-operation in extending the circulation, and increasing the influence of your organ. We can only promise in return, that the ability which God has given us, as proprietors and editors, shall determine the future character and destiny of the South Western Baptist.

Elder A. T. Holmes. We congratulate the friends of the Central Institute in securing the services of such a teacher. He is an acquisition to our State as a preacher and a teacher. With such a President; seconded by such an energetic Board of Trustees, that Institution will flourish. Success to the enterprise.

Revivals. Our exchanges furnish a great deal of revival intelligence, only a tythe of which, for want of space, we publish in this issue.

Baptized during the year 357. Their net increase is 110. This people are alive to every good enterprise. If they had the means of some associations, with their spirit of liberality, the "wilderness and solitary places would be glad for them." Their reports are all edifying and instructive.

SALEM BAPTIST ASSOCIATION. Convened and held its seventeenth annual session with the Baptist Church at Orion, Pike County, Ala., October 6th, 7th, 8th and 9th, 1855. Baptized 37. Decrease during the year, 12.—This body was once large; but recently the Eufaula Association was formed from its members, and has greatly reduced it, numerically. But its energetic spirit remains. The reports are well written.

Revival Intelligence. The Western Recorder announces 14 baptized at Middletown Ky.; at Station Church 8; Crittendon 11; Bellview 8; a destitute neighborhood 10; Hill Grove 10; New Bethel 5; Wilmington 38; Short Creek 17; Bankjick 8; Willow Creek 15; Brandenburg 2, one a Methodist minister, Henry T. Lampton. Elder T. P. Floyd, Pastor of the Glasgow church Ky., says: "I have lately been permitted to witness revivals of religion in two of the churches in this (Bracken) county. At one time there were 17 baptized; at another I had the privilege of baptizing 8 persons." Zion church 11 baptized.

The True Union reports 3 baptized in Baltimore, Dec. 16th. The Religious Herald says, Elder A. C. Thomason writes from North Alabama to the Tennessee Baptist, that he had baptized, or aided in baptizing 62 candidates since the 2nd Lord's day in September.

Elder A. W. Mullins, gives the result, in the Western Recorder, of five protracted meetings in which 83 accessions were made to the churches.—Ten Mile Church had received an addition of 46 members by baptism. Eld. W. Cate states in the Baptist Watchman that during a recent tour through a portion of Western North Carolina, he learned that there had been three hundred accessions to the churches of French Board Association, within a few weeks, and that the good work was still going on.

New York Chronicle reports the baptism of seven persons in the Williamsburg church; eighteen in the Bloomsdale church, New York City. A good number had been baptized into the Cannon Street Church, recently.—In Sanford three have been baptized; eight in Buffalo, Washington Street Church.

Eld. Joseph V. Leake, writing to the Tennessee Baptist, reports the baptism of 54 persons into the fellowship of Herricane Church, Franklin Parish La. To the same paper John A. Miller writes from Arkansas, that sixteen members were added to the Rocky Bayou church four to the Evergreen Church; fifteen to the Antioch church.

Wm. A. Hock writes to the Baptist Watchman, that twenty persons were baptized and eighteen others received for baptism in Tazwell county, Tenn. in December 1855. In the same J. T. Grubb, states at Powder Spring Gap church twenty were baptized in the same month.

A writer in Zion's Advocate, of December 23d, says twenty-four converts were baptized into the fellowship of West Boylston Baptist church, Mass.—A great work of grace was in progress there.

From the Religious Herald we learn that twelve penitent believers were baptized in Charlottesville, Va. J. Sprague, writing to the Journal and Messenger, says: twenty were baptized into the fellowship of Lowell church, Washington county, Ohio. In the same paper T. P. Childs writes that thirty-one have been baptized in Middletown during a late revival.

CONVERSION OF A CHINESE.—Bro. A. B. Cabanis, in a recent letter to the Secretary of the Mission Board of the Goshen Association, states "that J. E. San an intelligent man, well versed in Chinese literature, fifty-five years old, was baptized by brother Yates."

Gospel, and the influence of preaching. Many details and facts and illustrations were given under each head, which were listened to with absorbed attention. While the last hymn was singing, the Baptistery was made ready, and the candidate made his appearance in a full suit of black, all in native costume. With calmness and composure the candidate ascended the steps on one side of the Baptistery, while the Pastor passed up the steps on the other side, and taking this brother, won from heathenism by the power of the Gospel, by the hand, led him down into the water, and buried him with Christ in Baptism, pronouncing the usual baptismal formula in the Chinese language. Many glowing hearts and moistened eyes attested the deep interest of the unusual scene."

Book Table. CARROLL ASHTON; OR THE REWARDS OF TRUTHFULNESS. BY ANON.—The above work was recently issued from the press of the American Baptist Publication Society, Philadelphia. A pretty story; well written; and well calculated to make a good benevolent, moral and religious impression. The very thing for Sabbath Schools, and for parents to present as gifts to their children. We kindly suggest to the excellent author or Publisher, to leave out in future editions, chapter XII as unnecessary, and unworthy of the rest of the thrilling narrative.

MY JOY AND CROWN, OR CERTIFIED INSTANCES OF CONVERSION.—This is also from the same Society. These "instances of conversion" during the pastoral labors of "A. S. P." are made, in this attractive little volume, as interesting to the reader, almost, as they are to the writer. They are written in a grave dignified and serious style. The Holy Spirit's work is acknowledged in this work.—An other rich contribution to our "Sabbath Schools," and to family Libraries. Success to all such books.

JOHN KNOX.—It is said of John Knox, the great Scottish Reformer, who had many friends and many enemies, that it was his frequent custom, while in his own house, to sit at the head of a table, with his back to the window. One evening, however, he would not take his usual seat, and gave a positive command that no one of his family should occupy it. He took another chair in a different part of the room; and shortly afterward a gun was fired, the bullet of which passed through the favorite window, grazed the top of his vacant seat, and shattered the candle-stick that stood upon his table. This was not the only, though the most wonderful, escape he had from his malicious and determined foes.

A new Field for Missions. Elder Crowell of the Western Watchman discusses in the following sensible manner: "A family without a weekly religious paper, in this age, is really an object of pity. Such a family should be regarded as a fit subject for missionary labor, and any well informed Baptist Christian, should feel as much in duty bound to go on a mission to such a family, to establish the weekly visits of a Baptist paper, as to labor for the conversion of a Burman, or a Hindoo, or a native of Africa."

What say you brethren, to this new field for Missionary enterprise? Will you invade it? Let each subscriber of the S. W. Baptist become a missionary, and never stop till brother Crowell's plan is carried out; "to establish the weekly visits of a Baptist paper in every family in the land." You need not go to the Domestic Mission Board, at Mexico, for a commission; see, by these presents, commission you to take the field for our paper first, and any good Baptist paper next.

We beg to apprise our patrons, that the two weeks past in which no paper has been issued, have been occupied in arranging our new materials, and otherwise preparing our office for the labors of the new year. We trust that this will be a sufficient apology for this short respite.

Our Colleges. Our exchanges inform us that energetic efforts are now being made to increase the endowment fund of Waterville College, Maine, and Georgetown College, Ky. A good omen to see baptists alive to the cause of education in every land. They have a glorious future. That out-right laugh and contemptible giggle about our ignorance, indulged in by our enemies we have as effectually silenced as Nehemiah did the witty tauntings of Tobiah and associates.

A Baptist missionary in Burma writes that in the region of Toungoo, some thirty or forty zayats have been built, and three thousand are seeking baptism, that about one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are requesting the rite. This is encouraging news to the friends of Foreign Missions.

A very large and deeply interested audience assembled in the Baptist Church in Sacramento, last Sunday evening to listen to a discourse from Bro. Shuck, and witness the baptism of a native Chinese.

Bro. S. preached from Psalms 41: 8: "God reigneth over the heathen." 1. By the temporal bountifulness of his providence. 2. By the power of the

THE FAMILY CIRCLE.

A Remedy for Moths.

We were examining our wardrobe, after the summer, and found, to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths.

In the midst of our trouble, and the discussion as to the modes of protection against moths which had been handed down by tradition, Aunt Julia came in.

'Aunt Julia, how do you keep your winter clothing from the moths?' we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl, which looked as fresh as ever, after seven years' wear.

'I used to suffer from moths, as much as any one,' replied Aunt Julia, taking her knitting from her little basket, and sitting down, 'but I found a recipe in an old fashioned book, which has relieved me of much solicitude on the subject.'

'How often does he fish?' 'Once in four or five years, perhaps,' said Anna, looking slightly discomfited.

'Well, here is a bag of out-grown, shrunken socks and stockings, and these old dresses of Ada's, and those overcoats of the boys, that I heard you say were unfit for wear, even in the playground; and besides, I think you remarked that the whole difficulty originated in an old carpet, which has been harboring moths many years when it might have been out of harm's way upon some poor widow's floor.'

'Well, Aunt, I believe you are half right.' 'Try my rule, Anna; not after your property is ruined, but when you find you can spare it; even at the risk of sending some of your treasure to heaven before you have obtained all you could from its use.'

'What was it, Aunt? I thought you had a cedar closet?' 'Yes; when we moved into our new house; but by that time my closet was full of all my increased wealth, and all I used this recipe, I seldom passed a week without some moth holes, but now I have not seen one in nine years.'

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called the extravagant side. The rest of the chapter following the verse I have quoted, gives little encouragement to much forethought, either in food or raiment, and in another place says: 'He that hath two coats let him impart to him that hath none.' This rule leaves very little to pack away in cedar closets.

In my opinion, God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians. Fire and flood, drought, mildew, and moth, stand ready to rebuke that spirit of covetousness which the Lord abhorreth.

'Surely, Aunt Julia, you wouldn't have me give away the new furs you gave me yourself, last winter?' 'No, my child; but let us examine for a moment this moth eaten piece. Here are three coats of your husband's which he never could wear again.'

'Those are for fishing, Aunt.' 'How often does he fish?' 'Once in four or five years, perhaps,' said Anna, looking slightly discomfited.

'Well, here is a bag of out-grown, shrunken socks and stockings, and these old dresses of Ada's, and those overcoats of the boys, that I heard you say were unfit for wear, even in the playground; and besides, I think you remarked that the whole difficulty originated in an old carpet, which has been harboring moths many years when it might have been out of harm's way upon some poor widow's floor.'

'Well, Aunt, I believe you are half right.' 'Try my rule, Anna; not after your property is ruined, but when you find you can spare it; even at the risk of sending some of your treasure to heaven before you have obtained all you could from its use.'

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it with ducks so it with wick ed people. Every one for himself. A k d man will keep his mon cy, all he can get. His children, like little ducks, must get their living if they can. He buys no books against lying, no books against stealing, no books teaching to love one another. They live in the mud. Their children live in the mud. Their minds are all muddy. Every duck is for himself. If he gets his own crop full it is all he lives for; it is all he cares for.

The little ducks are just like their parents. There is not one good bird among them all. They fight at nothing. One duck will often draw the whole family into a quarrel. Not a good teacher in the whole tribe.

'Whatever walks disturb the street, There should be peace at home; Where sisters dwell, and brothers meet, Quarrels should never come.'

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estness, each one for himself, and do all this in the spirit of humble and fervent prayer, both for themselves and the preacher, and if they would not then hear excellent preaching from that same preacher too, I will sit down humbly in the shame of my mistake.—Sunday at Home.

A Thanksgiving Incident. A company of young men in Warren, R. I., called upon Rev. Mr. Dean, late pastor of the First Baptist Church in that place, and, after a few ments' conversation, presented to him a large and most elegant silver goblet, as a token of esteem. The call was made, not on the joyous day of Thanksgiving, when each one of the visitors was with family friends, but on the evening of a subsequent day. The presentation was made by C. Sydney Smith, Esq., on behalf of the young men, and accompanied by an appropriate address, which was replied to by Mr. Dean in a feeling manner.

The incident reflects great honor upon the young men of the place, and shows that there are some pleasant things, as well as much toil and many crosses, in the life of a New England Pastor. May all towns abound with such young men and every Pastor be well cheered by such tokens of esteem.

The above is from an exchange. There is no such thing at the South as "donation visits" or "Thanksgiving Visits." At the North a Pastor congregation will visit him on a day understood by all of them, not to eat him out of house and home, but to carry him presents, valuable ones, and money. This is done in addition to his salary. This is a custom we would like to see come South of Mason's and Dixon's line. Would it be a God-send to our pastors, who are poor men? Should any of our readers not wish to do like New England people, to make the present as a congregation entire, seek a more private way, and make your Pastor a donation in addition to his salary. Eus.

Lucifer an Slander. Lucifer—Well, Slander, what news from the parish of N—? Have they made a move to dismiss? Slander—(Shakes his head.) L—Why, what's the matter? S—My Lord, I am beginning to be in bad order with many in that parish. L—How so? S—They are beginning to think, and to say, that the habit of tattling, tale bearing, and detraction, is the mark of a low, vulgar, and weak mind. I have in my last year, repeatedly heard it remarked, that it is only the man who is conscious of his inability to build up his own house, that spends his time in pulling down the house of his neighbors.

L—Hold, Slander! you must not let them find out that secret; it will be our undoing, if you do. S—My Lord, Lucifer, I fear too many of them have found it out; and hence, from self-interest, they are disposed to desist from tattling. I have always boasted that I could drive away any minister who could be settled over that parish. Philto! I have succeeded, but now I greatly fear.

L—Fear! I must not hear that word from you. No. Keep at work; if you cannot drive away the minister, you can at least hinder his influence. (Ohio Observer.)

WAYS TO COMMIT SUICIDE—1. Wearing thin shoes on damp nights in rainy weather. 2. Building on the air-tight principle. 3. Surfing on hot and very highly seasoned dinners. 4. Beginning in childhood to drink tea, and going on from one step to another, through coffee, chewing tobacco, smoking and drinking. 5. Marrying in haste, getting an uncongenial companion, and living the rest of your life in mental dissatisfaction. 6. Following an unhealthy occupation, because money can be made by it. 7. Tempting the appetite with niceties when the stomach says no. 8. Continuing to keep a continual worry about something or nothing. 9. Retiring at midnight and rising at noon. 10. Gormandising between meals. 11. Giving way to fits of anger. 12. Giving always to insult or injure some body.

The Importance of Education. We clip the following paragraphs from a series of articles now being published in the Examiner New York, from the pen of Dr. Wayland, an illustrious man.

We who pay special attention to the education of our children, if we have but little to give them, it is vastly better to spend that little in intellect at education, than to hoard it up, and leave it to them after our death. The father of Daniel Webster, though a poor man, gave to his son all the advantages of education in his power. The result is known to the world, and a century will elapse before it is forgotten. Suppose he had hoarded up the few hundred dollars which this education cost, and left it to him by will, neither the father nor the son might ever have been heard of beyond a limited neighborhood in New-Hampshire. We are bound to bring up our children for God, and therefore we are under obligation to confer upon them every advantage which will render the use of us in his service.

COLE & TAYLOR are now receiving in addition to their present stock, a large assortment of drugs as ever in the market. Their stock of Drugs are receiving has been carefully selected by one of our friends in New York, and as we purchase principally for cash, we feel confident in saying to our patrons and friends generally, that we can accommodate them with anything in our line on reasonable terms as any other house South. Among our list of Drugs may be found Calumina, Gum Camphor, Gum Opium, Phos. Jerece, Pulv. Jalap, Pulv. Ratanh, Cressa Tartar, Soda, Salicacra, &c.

A MISSIONARY WANTED. The Missionary board of the Alabama Association are in immediate want of a suitable laborer to ride as Missionary within the bounds of the Association for the year 1855. Apply to G. W. Moore, Secretary of Board, Mt. Willing, Lowndes county, Ala. Dec. 13, 1854.

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TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE. The eighth annual session of this institution will be commenced on the 1st of September next. It will be held for twenty weeks each. The Autumn Term, commencing at the opening of the session, will close on the 30th day of February. The Spring Term will commence on the 15th day of February, and close on the 27th day of June. There will be a vacation from the 15th of December to the 15th of January, inclusive.

For Session, Reading, Writing, Primary Arithmetic, Modern Geography, and the Natural History of Birds and Quadrupeds. RATES OF TUITION PER TERM. The foregoing, with English Grammar, Civil History and Practical Arithmetic, including the regular tuition, for the preparatory, or in the ordinary course, will be made for absence; not in cases of expulsion, suspension, or dismissal. While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, and adapted to the wants of those young men, who wish to acquire a somewhat liberal education, but who do not contemplate going to the highest advantages to those who are preparing to enter any of the professions, or to pursue a course of scientific study, but who are desirous to be prepared for a liberal and useful life. The course of study is regulated according to the wants of the students, and is so arranged, that as a thing of the growth, and action; the prime object is to develop the energies, and to give them a practical application. The course of study is so arranged, that as a thing of the growth, and action; the prime object is to develop the energies, and to give them a practical application.

WILLIAM DOUGHERTY, JR., ATTORNEY AT LAW AND SOLICITOR IN CHANCERY, TUSKEGEE, ALA. WILL practice in the various Courts of Macon County, Georgia, Pike, Barbour, Russell, and Tallapoosa counties, in the Superior Court of Alabama, and the United States District Court at Montgomery. Particular attention will be given to executing real and double office orders.

ELMORE, YANCEY & NICKOLLS, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, TUSKEGEE, ALA. Office at Oglethorpe's old stand, under the Temperance Hall, between the Hotel and the Jail. JOHN A. EMOR, W. L. YANCEY, TUSKEGEE, ALA. Sept. 6, 1854.

MORGAN, MARTIN & CHELTON, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, SELMA, ALA. JOHN S. MORGAN, THOMAS G. CHELTON, SELMA, ALA. March 1, 1854.

THOMAS S. HOWARD, ATTORNEY AT LAW AND SOLICITOR IN CHANCERY, TUSKEGEE, ALA. Will give prompt attention to business committed to his care. Office between Brewer's Hotel and the Temperance Hall.

HENDERSON & MCGEE, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, TUSKEGEE, ALA. WILL practice in the various Courts of Macon County, Georgia, Pike, Barbour, Russell, and Tallapoosa counties, in the Superior Court of Alabama, and the United States District Court at Montgomery. Particular attention will be given to executing real and double office orders.

WARE-HOUSE & COMMISSION MERCHANTS, COLUMBIA, GA. Particular attention to storage and selling of cotton. Aug. 28, 1854.

HALL, MOSES & ROBERTS, DEALERS IN HARDWARE AND IRON. HALL, MOSES & ROBERTS, DEALERS IN HARDWARE AND IRON. HALL, MOSES & ROBERTS, DEALERS IN HARDWARE AND IRON.

DRS. HODNET & NICKOLLS, HAVING associated themselves in the practice of Medicine and Surgery, in the city of Tuskegee, and vicinity, they have removed to the corner of Main street, opposite the building on the corner of Main street, opposite the building on the corner of Main street, opposite the building on the corner of Main street.

GREENWOOD & GRIMES, WAREHOUSE AND COMMISSION MERCHANTS. WOULD receive for consignment, and sell for cash, all kinds of Cotton, and other goods, and will give prompt attention to business committed to their care.

HOUSE AND SIGN PAINTING, GILDING, GLAZING AND PIPE-FRANCING. THE undersigned having formed a connection in the above business, solicits a part of the public patronage. Having the most extensive and complete stock of colors, and the most reasonable terms. They especially solicit country orders, to which they will give the best attention.

STEWART, GRAY & CO., WAREHOUSE, Commission & Grocery Merchants. Columbus, Georgia. WOULD respectfully inform their patrons and planters generally, that they will continue to receive for consignment, and sell for cash, all kinds of Cotton, and other goods, and will give prompt attention to business committed to their care.

ELAM, STAMPS & ROBERTS, TALLADEGA HOTEL. BRICK Fire-proof Livery Stable, Horse, Buggies, Carriages and Hacks, at the shortest notice, in connection with the Talladega Hotel. Wm. F. Roberts, one mile East from the Court House, in the city of Tuskegee, Ala., is prepared with a large and complete stock of Carriages, Buggies, and Hacks, and is prepared to repair and renovate them at the shortest notice.

FOWLER & GARY, DEALERS IN Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c., &c. TUSKEGEE, ALABAMA. July 5, 1855.

ANDREW CAMERON, JAMES B. MENDON, ANDREW CAMERON & CO., WHOLESALE AND RETAIL GROCERS, (Commerce Street.) Montgomery, Ala. First Grocery Store above Gilmor, Taylor & Co. 752.

DISSOLUTION. THE firm of J. P. LORAN & CO. having sold their Drug Store to Messrs. LORAN & CO. the partnership heretofore existing between them is hereby dissolved. All debts due to the firm, or by the firm, are to be closed up immediately, and shall be paid to the order of the firm, or by cash or note.

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BUSINESS CARDS.

GEORGE W. GUNN, Attorney at Law and Solicitor in Equity. WILL practice in the Courts of Macon, Chambers, Russell, and Tallapoosa counties, in the Superior Court of Alabama, and in the United States District Court at Montgomery. Particular attention will be given to executing real and double office orders.

MARQUIS & BATTLE, ATTORNEYS AT LAW, WILL practice in the various Courts of Macon County, Georgia, Pike, Barbour, Russell, and Tallapoosa counties, in the Superior Court of Alabama, and the United States District Court at Montgomery. Particular attention will be given to executing real and double office orders.

WILLIAM DOUGHERTY, JR., ATTORNEY AT LAW AND SOLICITOR IN CHANCERY, TUSKEGEE, ALA. WILL practice in the various Courts of Macon County, Georgia, Pike, Barbour, Russell, and Tallapoosa counties, in the Superior Court of Alabama, and the United States District Court at Montgomery. Particular attention will be given to executing real and double office orders.

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