

South Western Baptist

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

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S. HENDERSON,
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THE SOUTH WESTERN BAPTIST.

Editorial Gleanings.

THE PUMPS OF DEATH.

Nothing that we can say of Jeremy Taylor, who died in 1667, could add to, or detract from his long and justly established fame. We publish below a fugitive piece from his clear pen on "the pumps of death." We wish he had written one also on the pumps of sickness.

But is there such a thing as the pumps of sickness? There is. In what does it consist? In the over anxious looks, and excited actions of relatives; the great number of visiting friends; the attentions of supernumeraries; the oft repeated and boring inquiries as to the health of the patient; the injudicious conduct of some ministers of the gospel; and many other things which the thoughtful reader can supply.

constitute the pumps of sickness. And all this pomp and parade of sickness, is decidedly injurious to the sufferer.

Pumps in the sick room, is as censurable as more so, as pumps in the room of death. But to the extract:

"Take away but the pumps of death, the discharges, and solemn bugbears, and the actings by candle-light, and the proper and fantastic ceremonies, the ministrals and the noise-makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watches, and then to die is easy, ready, and quiet from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday; or a maid-servant today; and at the same time in which you die, in that same night thousands of creatures die with you, some wise men and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die."

Ed. When there is so little feeling abroad for the cause of God, it is cheering to read such a communication as the following from a warm hearted brother:

For the South Western Baptist.

Passed Away.

Brethren! Christians!! Stop. I have something of a serious nature to whisper into your busy ear. Give it, therefore, your serious as well as prayerful consideration. Behold, January is gone! It has torn itself from our fond embrace, and like the morning cloud, "vanished away." Then stop. Think. "O man of God." Call to your mind a few of the many things which have occurred during the last thirty-one days. Our beautiful sunny South has very reluctantly entertained a stranger from the North zone. Whose fierce breeze howled through our forest groves with anger threatening; and with the mighty arm of a giant shook the neighboring oak, and laid low the exalting pine. His proud banners hung victoriously, like silver drapery, around the eaves of our humble mansions; while the earth beneath our feet seems to be converted into impenetrable hardness. But these things have "passed away"; and one month more is gone! We have noticed very particularly this fleeting month, and well may we say, "it came in like a roaring lion, but passed out as quiet as a lamb." Then, farewell, cold January, we bid you a cordial good bye.

Christian reader! one month, already, of this exhilarating year has gone. Yes, like a bird with outspread wings, while we with folding arms cried a "little sleep, a little slumber," it moved with telegraphic speed beyond our reach, and is gone. But some thoughtless mind may reply, is there not a plenty of Januaries yet to come, and shall we not feel his cutting winds, and have our cheeks flushed with radiant hues? and will not our forests again be capped with snowy wreaths, and long icicles swing from dripping eaves? No, friend, there's not a plenty, "for this year thy soul shall be required of thee"; then, "prepare to meet thy God." Brethren! time once passed never returns. Is this maxim true? If it is, who are we, that we should like an unconscionable infant, repose on the heart of delusion? Look at the broad lane that leads to ruin, see the countless multitudes, as they wend their way to the city of destruction. Can you not already see the wrath of God, as it rises in maddening clouds over their heedless heads, ready to burst in seas of fire and brimstone? O, Christian, where's art thou? "Behold, lift up thine eyes, and look out upon the fields, are they not ready to harvest?" Where is that command you received, when you passed from sin's midnight darkness, into the marvelous light of the children of God? "Go, teach all the nations of the earth." Are we thus employed? Are we making strenuous efforts to evangelize the world, and make this little globe a paradise of God? Why do we hear of so many ministers of Christ forsaking the field, and have ceased to stretch forth their hands to rescue their fellow man from everlasting ruin? Again, why do we see our laymen so slow to help? They, too, should be equally interested in the welfare of souls. We know that the times have been hard, and are yet; but why need this be? Christ says "I will not forsake you." Do we believe his word? If so, where is our confidence? We do not make it manifest neither to the world nor to ourselves. Now, "men and brethren," will you help us? The world is to be Christianized; let every one ask "what can I do?" Pray the Master to point to you a field; then, brother, "work." "Work while it is day," and regard not the contents of your "purses." Ah! I fear there are thousands of souls ruined, simply because those who seem to be Christians, withhold their money!! "God loves a cheerful giver." Do you not think he was a cheerful giver when he gave to his "only begotten Son?" How, then, can we have the conscience to refuse giving him not only our money, but our hearts also? Then, to cultivate the fields of Jehovah, and prepare it for the "great day of the Son of Man," we must have the fervent and effectual prayers of the righteous. We must have "laborers that needeth not to be ashamed, rightly dividing the word of truth." The next thing in demand is "money." I admit, that with some good brethren, the drawing of ten dollars is like drawing their "eye teeth," but this ought not to be so. We should never think so much of the gift as to forget the giver.

J. J. C.

LA PLACE, ALA., Jan. 31st, 1856.

Position of Baptists.

Continued from last week.

3. The Baptists have the history of the church on their side.

From the time that John the Baptist came preaching in the wilderness of Judea until long after the close of the apostolic age, believer's baptism is to be found on almost every page of church history. But not an instance of sprinkling or pouring, or of infant baptism can be found until near the end of the second century or later. The first traces of these practices are to be found amidst the bold hostility and loud denunciation of the early fathers. It was about the time specified when false christianity began to rise, and the various corruptions that have since deluged the world began to make their appearance. As those innovations began to appear the pious and judicious sounded their notes of alarm, but all in vain. The overwhelming tide of corruption bore down every thing that opposed it, and Popery eventually arose upon the ruins of the early church. Those who adhered to the principles of ancient christianity were persecuted even to death, for boldly maintaining their ground against the prevailing innovations. Notwithstanding they were crushed beneath the feet of their enemies; and were hunted like wild beasts to their hiding places, and were tortured

and slain without mercy; no period of time has intervened since the day of Pentecost, when there have not been those who have adhered to ancient christianity, and who have protested loudly against all the innovations that have been made. What class of religionists has protested against all those evils? Baptists or Pedobaptists? Which has resisted even to the suffering of torture and death in maintaining the truth and ordinances of Jesus Christ as they were delivered? Which class has ever been the oppressed, but never the oppressor? Which has been the earnest advocate of liberty of conscience, and of the private judgment, and the enemies of all dictation in matters of faith? which class has never had any connection with Popery or any of its distinguishing features? Which has adhered to the ordinances of Jesus Christ as they were delivered? Not Pedobaptists but Baptists. Those who have thus adhered to the truth and suffered and bled on account of it, though called by other names, their principles have been those of the Baptists. Those principles were the principles taught by Jesus Christ and the Apostles. Go back to those persecutions and martyrdoms and you will find that the principles now held by Pedobaptists were the principles of their oppressors and murderers. Will this be denied? Can it be denied?

We ask the reader not only to go back to the records of other times and other nations; but to go even to the history of our own country. What was it that banished Roger Williams and sent him an exile to the wilderness of Rhode Island? What was it that imprisoned the early Baptist Ministers of Virginia, Georgia, and other American States?

What is it that now shields the Baptists of this country from the oppression of the same sects that have once borne rule, but the genius of our Government which is established upon the very principles held by Baptists from time immemorial? We may thank God that Pedobaptism does not bear rule in America as it does in Germany, else Baptists here might expect to share the sufferings of Oneken and his brethren.

4. The Baptists have the results of their principles on their side.

The time has been when to be a Baptist was a reproach to a man, and he was counted as the offscouring of all things. But what a wonderful change has taken place! In former times Pedobaptists hunted them with racks and tortures, and they were regarded as fit only for the gallows or the stake. But now their communion is courted—their pulpits are sought after; and they have attained to the proud eminence of being regarded as brethren in Christ. Their churches are hailed as branches of the true church of Christ, and their principles are looked upon as worthy of decent respect by other denominations. Their principles go father and rise higher even than this. For many are forsaking the Pedobaptist ranks and flocking to the Baptist standard. Pedobaptism in fact occupies very critical ground just at this time. The high church party are receding back in the direction of old Rome; while others are moving in the opposite direction; and the number of those yearly swelling the Baptist ranks is largely increasing. The signs of the times portend that the great struggle to take place between Christ and Anti-Christ, between christianity and Popery, is to be on Baptist ground. It cannot possibly take place on Pedobaptist ground, because so many of the principles of Popery are tenaciously held by the Pedobaptist sects, that they can be regarded only in the light of natural allies to that apostate church, and hence in the mighty struggle their power against Popery will be neutralized by their own principles, and their weight be against, rather than in favor, of Pure christianity. But no such difficulty lies in the way of Baptists, always in principle and practice the open enemies of Popery in all its forms, they stand firmly on the side of scripture, and planting themselves firmly on God's eternal truth, victory is destined to be theirs.

5. The Baptists have the prophecies on their side.

The mighty future opens before the faithful Baptist the most encouraging prospect. He lifts the veil of futurity and beholds in God's wonderful counsel the triumph of christianity over all its foes. All the errors and corruptions of time are to vanish away forever, and the pure simplicity of the Gospel is to be restored. Every degree of oppression will yield to the overpowering force of

truth. The enemies of God the propagandists of tradition and error will hide their deformed heads before the face of him who is upon the side of truth and the defender of the oppressed. The kingdoms of this world will be merged into the universal kingdom of Christ, crowns and thrones will tumble into dust, persecutions will cease, and "One Lord, One faith, One baptism," be a truthful motto for all the saints of the earth. The whole earth is to be filled with the knowledge of the Lord as the waters cover the sea.

Happy will be the Baptists who shall live to witness the happy scene! We cannot expect it in our day; but in the hands of a covenant-keeping God, those mighty revolutions will take place. We invite every Baptist as he fears God to consider his exalted position, not in the spirit of pride and self-exaltation, but in the strength of truth. The humble devoted Baptist has no superiors among men, and his position is a noble one indeed! It brings upon him corresponding obligations. He is to be truly the salt of the earth and the light of the world. He is to be the bold defender of the faith and the uncompromising piety amongst men. Having the crown in view he is to bear the cross; and clad in the armor of righteousness he is to follow the captain of his salvation forth conquering and to conquer.

J. M. W.

COLUMBUS, Geo. Jan. 25, 1856.

Rev. James Axley.

We were acquainted with Mr. Axley, while we resided in Tennessee, from 1833 to 1835. The following anecdote is no doubt true; it occurred in Bount county, Tennessee. Mr. Axley was a very eccentric man; but very goodly, a great hater of vice, and one of its most sharp reprovers. He possessed great moral courage, decision of character, and had a strong native intellect without much cultivation. Those who have seen him, and heard him once will never forget him. We quote from "Becher's Religious Denominations in the United States."

"Some years ago, Rev. Mr. Axley, of eccentric but pious memory, had preached to one of his congregations in his circuit, and after the sermon, according to the custom of Methodist ministers, the preacher had class meetings. He had questioned each brother and sister, upon the subject of their experience, practice, and enjoyment in the divine life, giving to each a word of encouragement, comfort, and advice, as the case seemed to require, filling up the intervals by singing a suitable verse with life and spirit, until all the members had been questioned but a very prominent member of the church, who it seems, owned a distillery, and by some means the preacher found out the fact, when after the most serious conversations with others, the following conversation took place:

Preacher. Well, Bro. Jerry, how do you come on making whisky?

The brother somewhat startled. O, I don't know, tolerably well.

P. Well, brother, tell us how much money you give for a bushel of corn.

B. Twenty-five cents.

P. Twenty-five cents? very cheap, that, I should say, but another question, brother, how much whisky do you suppose one bushel of corn will make?

B. Can't say. I suppose about three gallons;—seeming very much confused.

P. So, three gallons! Why, that's a considerable turn out, I should judge. But, brother, what do you get for a gallon of whisky?

B. Looking rather wild. Seventy-five cents.

P. Seventy-five cents. Two hundred per cent! and that too, I reckon, by the barrel; you get more I suppose, by the jug full. But, brother, tell the brethren, isn't the slops very good to fatten hogs upon?

B. Yes, pretty good.

P. And won't the logs you fatten on nothing on the slops come high paying for the corn?

B. Well, very high it.

P. But to come to the question, brother! do you make a real good article? Will it bear a beat?

But by this time the brother was so perfectly confused by the old preacher's interrogations, he began to wish he had never seen the class, or the distillery either. The preacher could scarcely maintain their gravity during the dialogue, and we need not add, that the poor fellow was so tormented, every time he met a neighbor, by the salutation, "Well, brother, how do you come on making whisky?" and "Do you make a real good article?" "Will it bear a

beat?" that he actually broke up his distillery and became a consistent Methodist.

Big Sermons.

The following extract from a private letter contains such good advice from such a good man, that we have been induced to give it to the public.

The author knows whereof he affirms. He is no novice, but a veteran in the cause. No dunce unable to get up a "big sermon," therefore, censures them. No obscure man disappointed in his aspirations to be a "Great Preacher," and, therefore, mad with all who are called such.

Our men of the pulpit and those of the pew would do well to heed his warnings, for all alike are injured by the evils referred to.

"A young preacher's heart, is like tinder, needing only a spark to set it on fire, and make the poor, exposed creature imagine vain and baughty things against his Lord, and his anointed. When I have seen a black coat with elastic tread mount the rostrum, with the bold, self-sufficient air, as much as to say, 'I will preach a big sermon, and wreath my temples with fresh laurels,' I have been mortified and disgusted.

Big sermons have been the plague and poison of the church, and thousands are now in hell, because the pulpit was occupied by a vain, proud and self-conceited sciolist.

"Preaching ourselves has been our sin, shame and ruin as a class; and it is a danger to which men of talents and apparent usefulness, especially in large cities, are exposed.

If the Devil succeeds in setting us on the pinnacle of the temple, it will not be long before we have to wail over broken bones.

God's grace is full and free, but I know of no promise to a proud, popular sermonizer. God resisteth the proud.—You will say, "How can talent and eloquence help being popular?" Please read 1 Cor. 2d. chapter.

"What will this blabber say?" When you overhear the refined, fashionable and sentimental denigrate your sermons babbling, "all right," you are then not far from being what you ought to be.

I affect no superiority—I presume not to find fault or to advise—but before I quit let me add: "A good minister of Jesus Christ," is not necessarily a great man in the world's estimation. Alas! for the world of mankind, that there are so many, who, in the pulpit, would rather have their "effort" flattered by the carol, than that a soul should be saved. Is not that living as bad as the devil, if not worse than his Satanship was ever known to be. And now, suppose the popular applause were fully realized. What is it worth? Who are the flatterers? Folks of no spiritual discernment, fickle and fluctuating as the "aura popularis" is proverbially said to be. My experience is that gentry who assumes to praise can presume to condemn, and that the bitterest foes are those who had been the most clamorous in their hosannas. Ah! the motive and consideration are below the dignity, moral, and spiritual, and official, of a christian minister.

The motive is to please the Crucified One, in calling many to His feet. Flee popular adulation and pride as you would the face of a viper, and spend your time at the foot of the Cross, that you may know who you are.

Peace.

Peace is the jewel which Jesus has left with his bride, the church. "My peace I leave with you." This was the ring which he took from his dying finger, with which to adorn those that believe, and to assure them of his undying love his peace. And truly, from this time, adds Mrs.udson, in reference to Dr. J., "no other word would so well express his state of feeling, as that one of his own choosing—peace. He had no particular exercises afterwards but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring, that he had never, in all his life before, had such delightful views of the unfathomable love and infinite condescension of the Savior, as were now daily opening before him. 'O, the love of God he exclaimed, while his eye kindled, and the tears came each other down his cheeks, 'we cannot understand it now—but what a beautiful study for eternity!'"—N. Y. Chronicle.

John Leland.

MRSSS. EDITORS:—One of your correspondents has inquired whether you ever knew Elder Cornell. Allow me to ask, whether you ever knew JONAS LELAND? He was, in his day, one of the most remarkable men whom God has raised up among us. Sternly independent, an enthusiastic defender of the civil and religious rights of man, absolutely fearless in the discharge of what he believed to be duty, a powerful preacher, a shrewd observer, with wit enough to furnish twenty witty men now-a-days, he never appeared in the pulpit, in council, or in the Legislature, to which he was sometimes elected, without making an impression. The following anecdote will serve to illustrate a single phase of his character.

He was once invited to a Council, called under somewhat embarrassing circumstances. It appeared that a brother of wealth and standing had been guilty of some wrong doing, which seemed to require discipline. The brother in question, however, being a man of influence, rallied a party in his favor, and the church was divided in opinion. As the labor proceeded, the parties became embittered, and there was danger of disruption of the church. The ground that he assumed was the following: He declared himself ready to make any concession and offer any reparation, if he only could be convinced that he had done wrong; but as he could not see it, he could do neither. In this exigency a Council was called by the parties. There was every indication that the Council would be divided, as the church had been before them. Every one was moved by the apparent candor of the brother, his humble willingness to make any confession if he could be taught that he had done wrong, and his stentorian declaration that he could by no possibility see the wrong in question.

Father Leland arrived somewhat late at the Council, and in silence heard all that was offered by the church and the offender. When called upon for his opinion, he spoke to the following effect: "Brethren, you observed that I arrived, contrary to my custom, very late. I will tell you how it happened. I had got on my horse and was coming here, when I saw a hog in one of my fields. I tied my horse, and went to drive him out. I observed the hole in the fence by which he had entered, and I gently drove him towards it. I could not but take notice, that he seemed very earnest to get out. He ran to the fence, and rooted and grunted all along it until he came to the hole by which he entered; but when he came to it, he shot by it in an instant, and commenced his apparent endeavor to get out where there was no hole. I drove him along the fence again, with precisely the same result. He was apparently most anxious to get out where it was impossible, but he always darted past the hole like an arrow. At length I picked up a pocket full of stones, and concluded to try the effect of them upon him. The first one hit him, he made a bee line for the hole, and was out of the field in an instant."

John Leland sat down. There was silence in the Council for some minutes. At length the offender rose, in tears, and exclaimed: "Ah, brethren, I see the hog hole!" He made his humble confession, the Council adjourned, and the church was saved.

I have written this incident mainly with the hope, that one of the cherished sons of Massachusetts, whom she has honored with the highest offices within her gift, an intimate friend of John Leland, will favor you with his reminiscences of this excellent man. We should read them with as much interest as an *Excentric Message* or a *charge to a Grand Jury*.—N. Y. Examiner.

BEECHER'S OPINION OF YOUNG MINISTERS.

Here is H. W. Beecher's opinion (and our own) of the clergy. He says: "Our wonder is, not that ministers do not preach better, but that they preach at all. A diffident young man, with a subtle conscience, balanced like a scale in a mint, on so fine an edge that a note will turn it—how shall he ever know his own mind, and advice that is not only so multitudinous in items, but so conflicting and contradictory? Our impression is, that a young minister should put cotton into his ears, not into his conscience; then, in the exercise of common sense, preach in such a way as in his circumstances will do the work for which preaching was instituted.

TRIMONT TEMPLE.—This large edifice is about to be secured to the Baptists of Boston at \$10,000.

Why there are few Ministers.

It is an observation of Isaac Taylor "that a religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers." Beyond question there is truth in this language of that able and sagacious writer.

The young convert to Christianity naturally takes upon himself the type of piety borne by the church into which he is introduced. If that is highly spiritual, he remains spiritually-minded; if the reverse, he will almost surely sink to the same low level. Now, it is the measure of holy love in the soul, that determines, to some extent, the question of consecrating one's self to the ministry. If the deep principles and strong emotions of a truly devoted soul obtain, the individual will find it exceedingly difficult, if not impossible to resist the call of God to preach the gospel. A woe ringing in his ears, a fire shut up in his bones, will forbid his resting satisfied with any other pursuit than that of the ministry of reconciliation. A stream that is full and rapid in its current, is not readily diverted from the deepened channel. And so, if there were depth and force in the piety of our young men, neither the attractions of worldly pursuits on the one hand, nor the discouragements of the ministry on the other, could turn them from the path of duty. Moreover, when the piety of the churches is what it ought to be, there will be much and earnest prayer for the laborers in the Lord's harvest; and also a diligent watching and searching for the gifts that God may bestow; as well as liberal provision and encouragement for those who meet with difficulties in qualifying themselves for the work to which they are called. It is, therefore, true, that if there be vitality in the church, there will not long exist any serious deficiency in the number of good ministers of Jesus Christ.

Where Revivals Begin.

A revival of pure religion begins in the hearts of God's people. The graces of piety—the fruits of the Spirit which have there languished, must first revive, and put on their vigor and beauty, before religion can be expected to take root in the hearts of wicked men. Until this is done, there is very little to commend the subject to the attention, or the confidence of sinners. It is when religion thrives in the hearts, and reveals its beauty and power in the lives of Christian men, that the world becomes impressed with its importance, and gives heed to its claims. It is when a deep sense of the worth of the soul fills the Christian mind; and when the tender, glowing sympathy of Christian compassion go forth in kind entreaty and solemn warnings, and when earnest prayer to God arises like sweet incense from a consecrated altar; then it is, that the voice of inquiry is heard, What shall I do to be saved? and Christ appears to the soul as the chiefest among ten thousand, and the one altogether lovely.—Evangelist.

UNITY IN VARIETY.—Nature has not chosen to put the best wine into one jar. It is placed in many vessels. We must search through a city to find all the faculties that constitute a man. A French writer has said that it takes one thousand and seven hundred or one thousand and eight hundred men to make a complete man. The sea captures one class, the mountain one, Europe one, and America another, the whole constituting symmetry of the race, and the result in a second soul. [Emerson.]

A SIX.—One of the signs of peace in Europe is the return of vessels that have been employed in war purposes, to the ordinary uses of commerce. The Cunard line steamers resume their weekly trips next month: the line between Glasgow and New York is also to be renewed, and several American clipper ships employed in the East for a year past, will soon be discharged.

CONSUMPTION.—An exchange paper says: "A man in a certain village, with whom we are acquainted, who had handed on a sold line, inserted in the weekly paper the following notice: 'I purchased of a grocer in this village a quantity of sugar, from which I obtained one pound of sand; and if the sand is not clean, I will send to my address, a pound of good sugar. (Scripture measure.) I shall be satisfied, if not, I shall expose him.'"

On the following day, nine seal-pound packages of sugar were left at his residence, by as many different dealers, each one supposing himself to be the person intended.

SOUTHWESTERN BAPTIST

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY FEBRUARY 14, 1856.

Agent.

Mr. S. B. GRADNER is authorized agent for the South Western Baptist for Alabama, and authorized to receive and receipt for all outstanding dues.

Elder J. M. WATTS, of the house of Stewart, Gray & Co., Columbus, Ga., is authorized to act as agent for the South Western Baptist.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to pursue a medium course between the cheap and the expensive. We shall hereafter retain the name of *South Western Baptist*, and not *South Western Baptist*, as some of our subscribers have not promptly paid in advance, and we, then, if still delinquent, will shut the door from the list.

To purchase of this modification in our terms, we here by inform our readers, that payments made within three months will be recognized as being in advance. But if payment is delayed beyond that period, we shall charge \$2.50.

To Subscribers.

Complaints reach us from various parts from subscribers about getting their papers 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. Brethren, be kind; give us your sympathy not your complaints.

Rev. D. BERNARD has been appointed agent for the Bible Revision Association, to labor in Alabama.

Read in another column a description of Mitchell's New National Map.

THREE THANKS.—One to the Daily Sun, Columbus, Ga.; one to the Daily Mail, Montgomery, Ala.; one to the Savannah Daily Journal, for their daily issues in exchange for our weekly.

The worst possible place for an unconverted man is in the fellowship of the church. Therefore, be warned in time. Oh ungodly professors!

NEW ADVERTISEMENTS.—See Central Institute; Professors in Mercer University; Farmers and Mechanics School; card of N. W. Cooke; C. Fowler, Drugist; T. S. Howard's notice; agents wanted for Mitchell's New Map.

TEXAS BAPTIST has reached us in quite an expanded form, and much improved in personal appearance. The Baptist was strong when small; the same men being held of it, with its enlargement, its power will be felt in the Southwest. From what we know of the conductors of that paper; and the ministry and laity of Texas, their paper will be sustained. We hazard nothing by such a prediction.

Encouraged.

We are very much encouraged in our labors. Gold and incense as the year has been every way, our Subscription list has increased beyond our expectation. The letters received are, with few exceptions, gratifying and satisfactory. We have some of the best agents in the world; we would name them, but good men are always modest, and they might not like it.

This year, God willing, we intend to put the S. W. Baptist beyond want and beggary. But this we cannot do without the assistance of our brethren. If our good agents will continue, and others will join their ranks, the work will soon be done.

We do not wish, nor do we intend it, if it can be avoided, to stum your ears with duns and complaints about money. We hope all our patrons are honest, and will do right. But should we have to speak on this subject they may know that we are bad off for the "needful." And knowing that it is so much better for all concerned to not let their accounts run too long; we merely hint that if any of our subscribers are conscious of being in our debt, send it by the first mail, and relieve their minds. They will feel much better, no doubt.

Associational Notices.

Judson Association.

Its fifth annual session was held with Antioch church, Dale county, October 1855. W. B. Lacy, Moderator, John B. Taylor, Clerk.

Baptized 155, whole number 1453.—Nett increase 142.

We know of no Association improving more rapidly in every good work. It has a heart to feel for the cause of Christ, and a mind to work to promote it. The minute before us is evidence in proof of it. We thank that Body for the interest they have taken in the South Western Baptist, and the Home and Foreign Journal.

Unity Association, Alabama.

This is a new Association, organized at Shady Grove church, Dallas county, October, 1855. B. B. Smith, Moderator, J. N. Grathick, Clerk.

Baptized 134, whole number 904.—Nett gain 111. We rarely see a newly organized Body arrange matters for future usefulness in a more business like manner. Such a company of the disciples of Christ, is truly the salt of the earth.

Among the many enterprises urged and assisted, the Southern Baptist Publication Society, and the South Western Baptist were not forgotten.

Latitudinarianism.—No. 5.

It is quite consistent for Mr. Latitudinarian—good natured fellow—after last week's apology for us, in the Munster affair, to continue his liberality of feeling:

STRAIN 5. "I love the Baptist Church, and would love it much better if they would commune with other Denominations. Besides, it would promote christian love among them."

To be candid with you, we don't like your position. Facts are against you. Episcopalians, Presbyterians and Methodists do not love each other a whit better than they love Baptists; and we can safely say, not so well. And for our own people, we can boldly affirm, that they love the different Sects as well as if we communed with them every Lord's day.

The hypocrite, sir, practiced at the Lord's table by the various Sects is enough to sink a world. They slander and misrepresent each other through the press and from the pulpit, and then meet around the Lord's table and solemnly partake of the emblems of the crucified Lord Jesus. What solemn, long-faced mockery! They remind one of Herod and Pilate, bitter enemies before, made friends at the condemnation and crucifixion of the Lord. And we suppose the friendship of the one is worth about as much as the other.—Such glaring inconsistencies Baptist Churches have never had the hardihood to suffer for a moment. They have ever felt the force of that pertinent question asked by the Prophet: "Can two walk together except they be agreed?" Sir, we ask no pardon of man for obeying God first.

STRAIN 6. "But your conduct in not communing with us, unchurches all denominations but yourselves."

You are greatly mistaken. We cannot *un-do* a thing that has *never been done*. They have never been church'd yet, and of course, we cannot unchurch them.—We are surprised to see men work themselves into such a state of fanaticism as to believe, for a moment, that Baptists will ever be guilty of the gross inconsistency of communing with Sects, who they do not believe, according to the Scriptures, are legal members of the Church of Christ. And we are frank to admit to you, sir, that we do not believe the different denominations to be Gospel churches. So we believe, and so we act; if we are wrong, it is our misfortune. But let it be distinctly understood, that we cannot be *bores* into it by whiners and canters, nor tantalized into it by Grub-street wits, nor scared into it by theological Anakims.

STRAIN 7. "Then you do not believe them to be Christians."

We have never said so rash a thing; nor can you logically infer it from our premises or conduct. We cheerfully admit that there are as pious, spiritual and godly people among the various Sects as there are among Baptists; but that is not the question in debate. The question is: *What are the Scriptural qualifications for the Lord's table?* Faith, repentance, and baptism, say all. To this Baptists agree. If Messiah has so arranged it, let it stand without emendation or subtraction. About faith and repentance as qualifications for the Lord's Supper there is no controversy. But baptism is the difficulty.—The Sebastopol of our Allied invaders. Baptists say the Lord's Supper is in the Church of Christ, and baptism is the door into that Church, and immersion is baptism, and every other mode is the invention of man. The sects say sprinkling or pouring is baptism; and immersion, as an *act of grace*, they will admit is baptism. Here is the battle-field. Paul says there is "one baptism." Now, if the Baptists are right, having that "one baptism," the rest are wrong; but if they are right, Baptists are wrong.—This makes it a question of church fellowship and not of *christian* fellowship.

We are fully aware that some affect not to have, or reitly have not, logical accumen enough to understand this distinction in the above terms. We are much concerned for the man's sanity, who cannot see it; or we covet not his prejudice if it hides a distinction so obvious from his eyes.

Let us see if we can give sight to the blind by an illustration: A man comes forward and relates his experience to a Baptist Church; from his testimony they believe he is converted, they have christian fellowship for him. They have a communion season before he is baptized, and they do not allow him to participate—why? Because they have no church fellowship for him—he is not baptized. And can you suppose for a moment that they will be guilty of pertrating the greatest of all absurdities, to commune with a man who is not asking for christian baptism, content with his sprinkling and pouring? Never. You may cant as many strains as you please, but when you see a live whale spouting water from the top of the Andes to the farthest Planet yet discovered in the Solar System, then, and not till then, may you expect to see the Baptist Church communing with other denominations.

STRAIN 8. "It is but right for you not to commune with your own members till they are baptized in your own way, but the rule should not apply to other denominations."

What right have we to alter it for others! Show us the authority to do so, if we were disposed to accommodate ourselves to the whims and caprices of men. Suppose we are right according to God's word? What then? Dare we, or dare you, alter God's word and plan? You cant as though the word of God was a human instrument, a very imperfect one at that. If it is lawful for Baptists to alter the laws of Christ, it is lawful for others, and when and where will the business of wresting and mutilating the Scriptures end? Sir, it is one of the crying sins of this age to tamper with the word of God as though it was a human instrument.

But here we must break off from this subject for another week.

An Agreeable Surprise.

A certain pastor we wot of, during the late Christmas holidays, concluded to visit some distant relatives and friends, as a matter of pleasant recreation, as well as to attend to some secular business. Before leaving, as he expected to be absent for some weeks, he rented a neat cottage residence for his little family for the year. On his return, he found that the female members of his charge had filled his new larder with every article of food necessary for house-keeping—sugar, coffee, molasses, meat, meal, flour, &c., &c.—and that his poultry yard was perfectly alive with the merriest company of every description of fowl; chickens, Shanghai and native, turkeys, ducks, &c.—besides a great variety of little household conveniences, such as woman's forethought and ingenuity, stimulated by ardent Christian regard, only could have supplied. Now, to say nothing of the exceeding opportuneness of this compliment, there was something in it so very delicate and unostentatious, that we could but sympathize with our good brother in the agreeable surprise which it must have awakened. Such a token of kindness deserves to be recorded; and we trust this worthy pastor will not take it amiss in us that we have done so, particularly as we have concealed all the names of the parties. We chronicle it for two reasons:

In the first place, it is the only instance of the kind which has ever occurred within our personal knowledge in this country. If similar acts of kindness have occurred in any of the churches in Alabama, all we have to say is, we never have heard of them. We once knew of a fine bureau laid down at the door of a village pastor, and he, credulous soul! thought for six months, that some kind brother had sent it to him as a compliment for his ministerial labors; when lo, it came out that the piece of furniture had been misdirected, and belonged to another man! The pastors among our Northern brethren are much more fortunate in this respect than those of the South. Acts of this kind are matters of frequent occurrence amongst them.

But in the next place, we mention it, to call the attention of other churches to the subject. Most of our town and city pastors live altogether on their salaries. They have to buy every article of family consumption at the highest market prices; and by the time the end of the year rolls round, they have not a dollar left to buy a book, or any matter of household convenience beyond the most essential articles of food and raiment. Now, a little forethought, stimulated by a little of that charity which esteems a pastor "very highly for his work's sake," could easily select opportune seasons in which to supply his lack, so that at the end of the year he would have a portion of his salary on hand to apply to some other beneficial uses, and not one member of his church would be a whit the poorer. Brethren—or rather we would say—*sisters*, think of these things! And who can doubt that He who had the names and deeds of those excellent women recorded in the New Testament, who "ministered to Him," will not forget those who shall, in like manner, minister to his servants, even though it should be "but a cup of cold water."

New Books.

Union with the church, the solemn duty, and blessed privilege of all who would be saved. By Rev. H. Harbaugh. Second edition. Philadelphia: Lindsay & Blackiston, 1855.

Mr. Harbaugh is a popular author.—We have not seen one of his works before. He is evidently a Pedobaptist of the first water, judging from this little volume of one hundred and twenty seven pages. We regard it as a very artful effort to prop up that fast falling Popish fabric, Infant Baptism. We are not surprised at its being popular among the devotees of that monstrous invention of "the man of sin, the son of perdition."

The work is well written, and handsomely printed, and for the sale of the

enterprising Publishers, we sincerely wish we could recommend it; but the chaff is so mixed up with the wheat, that in conscience we can not.

THE AMERICAN BAPTIST MEMORIAL FOR FEBRUARY, 1856.

From some cause, the January number of this monthly never reached us.—Hence, our failure to notice the change in its editorial department. The Rev. J. L. Burrows, D. D. who breathed more than its original life into that periodical, and who sustained it so admirably for two years, is succeeded by the Rev. B. Manly, Jr., President of the Richmond Female College, as editor; and is to be assisted by his predecessor, Bro. Burrows, B. Manly, Sr. D. of Charleston, S. C., and Prof. T. F. Curtis, of Lewisburg University, Pa. We doubt not that all who are acquainted with Bro. Manly will accord to him both the ability and the industry to make the Memorial just what it ought to be—a lively, piquant, and withal condensed depository of the current facts and literature of American Baptists. We are pleased, decidedly pleased with the present number. The opening article—entitled "Baptist History—Persecution—Religious Liberty"—is from the well known pen of "H. H. T." Then follows "The Footprints of our forefathers," with a seasonable extract from the *Antiquary Repository* for January 1852, the first Baptist paper ever published in the South, entitled "A Divine Call to the Exercise of Reason," by Rev. Henry Holcombe, D. D. Next follows a most searching review and triumphant refutation of certain Unitarian positions assumed by Dr. Sheldon in a series of sermons which he calls "Sin and Redemption." The next article—"Comforting view of the atonement"—is taken from the "eloquent Saurin." The "Editor's garner of gleanings" is a rich collection of current events and statistical facts. In the "Monthly Record," appears the "Baptism Reported"—Churches Constituted—New Church Edifices Erected—Ordinations—Deaths of Baptist Ministers—Ministers Received from other Denominations—Ministerial Removals and Settlements"—which occur in each month. Really we do not see how our brethren can do without this monthly, especially as it comes so cheaply—only one dollar a year.—All of you send us your dollar to "Rev. B. Manly, Richmond, Va.," and if you do not get what the lawyers call "*quid pro quo*," why, we are incompetent to decide upon the relative value of brains and money. Those of our friends in Tuskegee and vicinity, who desire to order the Memorial, will please hand in their names within the next week, as we wish to extend to brother M. a warm, hearty, and substantial welcome to the "tripod" ["Tripod," reader, is nothing but a three legged stool, unchained at]

Southern Baptist Publication Society.

Particular attention is requested to the following communication from the venerable Edmund King of Montevallo, Alabama, by all the friends of this noble enterprise, and our exchanges friendly to the same. We know Bro. King, and can assure all who wish to know, that he will meet promptly any pledge he makes. Now is the time for the friends of the Society to act and meet at once this proposition.

The time is the first of April. We believe, if brother King had thought for a moment upon the shortness of the time his proposition would have to be made public through our exchanges, and otherwise, he would have given more time. Besides, there are several State Conventions that meet in April and May in the South. At these meetings the subject could be presented, and united and vigorous action had upon the matter. We think when he sees these suggestions he will extend the time till the first of June. He wishes the thing done, and done quickly, hence the shortness of the time which he proposed. When he sees these remarks, we shall hear from him, and will inform the public; meanwhile let all act upon the proposition as submitted.

We will gladly receive pledges at our office as requested in the proposition.

MONTVALLO, Feb. 3d, 1856.

Appeal.—No. 1.

The following strong appeal is from one of our toil-worn missionaries who is willing to wear out his life in the cause. We bespeak for it a prayerful perusal.

SHANGHAI, Sept. 1st, 1855.

Dear Brethren of the S. Bop. Convention.

Before this can reach the States, you will have entered upon a new Conventional year. The Southern Convention, embracing a vast extent of territory, with unbounded resources both in men and means, has now had the sole control of a foreign mission enterprise for nearly ten years.

As one deeply interested in this matter, I beg leave to call the serious attention of every member of the Convention to the present state of your operations in China. Considered in an aggressive point of view, how does it contrast with the year 1847. Is the excess of your contributions for the year, ending May 1855, over that of 1846?—And is the increase of your stations and laborers abroad, of such a character as to warrant the conclusion that your movement is onward? On the contrary does not the contrast show that if you have not made a retrograde movement, you are barely maintaining the ground you then occupied? Then, you had six male missionaries in China, now you have but five; then, your contributions were quite sufficient to defray the expenses of the incipient state of your operations, when churches and dwellings had to be erected and all the machinery of a mission set in motion, now they are barely sufficient to meet the running expenses of your work with only five men.

I had hoped, that the day was not distant when, with the blessing of God, a way would be thrown open for the Christian missionary to attack the strong holds of idolatry in the interior of this vast Empire. What would you do, if to day, the whole Empire were made accessible to Christian missionaries? You would gain nothing by evacuating a field already partially cultivated, to occupy an interior one? But, say some of you in such an event, the men and means would be forthcoming. Well, in answer to prayer, the five parts, Canton, Amoy, Foochow, Ningpo and Shanghai,

are open. Now, together with the large towns and villages in their immediate vicinity, or not far removed, containing an aggregate of not less than ten millions, have been accessible to the preacher of the Gospel for eight or ten years; and yet you have but one missionary at Canton, none at Amoy, none at Foochow and NONE at Ningpo. Away then with the idea that when the way is open the men and means will be forthcoming.

The way has been open, for years, for five times your present number of laborers in China.

Dear brethren and sisters, I submit the above facts for your serious consideration, and entreat you to ponder them well, and see if they do not call loudly upon each and every one, to exert himself to the extent of his ability, to arouse the churches upon the all important subject of sending the gospel to the perishing heathen. This is an age of progress—an age too, when God, in his providence, seems to be saying—

*Zion awake, thy strength renew,
Put on the robes of beautiful hue;
Church of our God, arise and sing,
Right with the hosts of truth and light;
Shout with the angels, shout afar,
Wide as the heathen nations are.*

And can the Baptist churches of all the Southern States content themselves with occupying but one station in this great land of darkness? If you were called to day to lie down in death, do you think you would feel satisfied with what you have done to accomplish the Saviors's last command? O, how fondly you retain the last words of a dear friend. Do you remember the last words of Jesus, that friend, that stickler closer than a brother—"Go ye into all the world and preach the gospel to every creature." The command is, go. Have you gone? No! Have you given of your substance, as the Lord has prospered you, to send those who are willing to go? No! Have you remembered to pray for the blessing of God upon those who have left all and gone down to the damp, tick darkness. Too many, I fear, have failed to meet their obligations in this matter in a manner that will give them comfort in a dying hour. That hour will come soon; what your hands find to do, do with your might.

Should these lines meet the eye of any brother who has had serious thoughts on the subject of personal consecration to the work of missions, let me urge you to consult no longer with flesh and blood, but report yourself to the Board as one ready to break the bread of life to the perishing.

M. T. YATES.

the 6th Jan. He was a young Presbyterian minister of much promise, and while pursuing a theological course at Danville, became conversant with the tenets of the Rev. A. W. W. a Baptist preacher, in a sermon on the "The Love of God," in which he was reported to be a fan of infidelity and talent.

Deacon Gold—Cud our friend.

"Well, you, I think, are of the kind that have got to a kind of regular habit in thoughts, I want to call your attention to some of the ideas you have had in connection with our last convention."

"I have had a great many thoughts, Uncle, about God, and such as I had before; but I can't tell about them as I wish to."

"Never mind the language and style, my dear," said the deacon, "and I should wind up with your going to the full to allow you to speak at all matters for that, for as a good man said, 'the drops that run over, show that the cup is full.' So let us hear."

"Well, Uncle, I went off to my home and kept thinking of that blind man I freed of; and then I thought of my flow I might have gone blind, and I began to think what a wonder it is that a great many children do break their legs, or arm or backs, and then I remembered the full of the old apple tree, and how often it would have been for me to have been crippled, with one arm, or one leg, or broken back, all disabled, as some men lay on their sides, and remember Eliza Thompson, how she got her leg broke, and the doctor had to cut it off—just by trying to jump up on a wagon, as I have done. Then I thought, and thought, and it seemed that I would be due thinking of how many ways God takes care of us. When we are sick He takes care of us, and when we are asleep and there is no person to watch us, God takes care of us; as God takes care of poor people who have hardly enough to eat to keep them from freezing; and then he provides something to eat when they are out of everything, as I heard Mr. Wilkins say when we went to camp the potatoes. Uncle, I thought of these things—and then I sat down and wrote that I did not love God more; and then, Uncle, I was so sorry to think how many things I do that are wrong—and then I thought of the story told about breaking the window—and do hope, Uncle, that I will never tell another story, for when I think of how good God is to us, I think we ought to love him and mind all that he tells us."

Revival Intelligence.

The True Union of Jan. 21st states interesting meetings are being held with some of the Baptist churches in Baltimore. Five persons were baptized in First church on the 3d Sabbath night in January.

The Western Recorder reports a series of interesting meetings in Hancock county, Ky., during the fall and winter, during which time there were baptized seventy-one, and among them quite a number of Methodists. Also sixteen at Two Lick Church, Mason county, Ky.

The Western Watchman reports an interesting meeting was held with the Capangus Church, Mo. Ten were added to the church by baptism.

The Tennessee Baptist reports that Sandy Creek Baptist church has received twenty-six by baptism.

The Journal and Messenger, Ohio, reports the Baptism of ten candidates at Salt Fork. This church has had forty-eight additions within the past year.

The New York Examiner of 31st ult. reports that at Gloversville since the first of September one hundred and nineteen have been added to the Baptist Church.

We learn from the New York Chronicle, that the third Baptist Church, Williamsburg, had an addition of five members on the 20th Jan. The revival still continues at West Somerset, N. Y. Fourteen were baptized on Tuesday, 15th inst., nine of whom were young men.

The same paper says, "the Lord is reviving his work in Baldwinville, N. Y. Seven have already been baptized and others are waiting to go forward." A so that there are revivals in the first and second Baptist churches, Syracuse, New York.

The Christian Chronicle reports several interesting revivals in Pennsylvania. In Lower Dublin eleven have been baptized; in Huntington fifteen; in Greensboro thirteen; total thirty-six, of whom were heads of families of all ages, from the newly married couple to the aged father and mother.

The Western Recorder states Mr. Henry L. Lampton, (late of the Methodist church), was ordained to the work of the ministry with the Baptist church at Constantine, Ky., Jan. 5.

Elder M. V. Kitzmiller informs the Baptist Watchman that there were eighteen additions to Boon's Creek Baptist Church, Tennessee, Jan. 17.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS.—W. W. Gardner writes to the Western Recorder, that James W. Bullock was baptized into the fellowship of the Mayfield Baptist Church, Ky.

For the South Western Baptist.

To Hinder.

Brethren Editors:—I read a short piece from your correspondent *Hinder*, proposing to dispense with church conferences on Saturdays; and trust church business on Sundays; after preaching. As the old plan of holding Saturday conferences subjected some members of the church to inconvenience as Saturday is with them one of the most business days in the week.

Now it appears to me that no christian man should think it a hardship to devote one day in each month to the service of God, to commune with Him and his people upon the important interests of his kingdom, though it might be one of his most business days in the week or month. Is his common worldly business more important than the work and service which he owes to his heavenly Master? Will it be proper thus for the church to conform to the world? Or will it not be best to conform our worldly plans and avocations to the demand of God's cause? The same argument might with equal propriety be used in reference to secret and family devotion.

But I presume *Hinder* was not so earnest in his proposition but only intended it as a reproof to worldly minded members, who are too busy to find it convenient to attend the Saturday meetings of the church for conference.

CANDOUR.

THE THEATER A SCHOOL FOR REFORM.

"I do not recollect one of my young friends," says Mr. Lawrence, "who was the better for going to the theater, and most of them were ruined. The theater is no better now." This is pretty strong talk, and ought to have some weight coming from such a man as was Amos Lawrence. Elsewhere in the *Diary and Correspondence*, the observation is made that liquor and licentiousness generally go together, and that any young man who goes only a little wrong will ultimately and inevitably go a great deal wrong, and reap ruin as the certain crop of his sowing.

A POSTER.—Burk told Garrick at Hampton that all bitter things were hot. "Indeed," replied Garrick,

SOUTH-WESTERN BAPTIST

once on the following day. Though somewhat fatigued, and as my delay would be short, I could not let the evening pass without a glimpse of the town. It is a pleasant place, and well shaded, considerably scattered, and contains a population of fifteen or twenty thousand souls. No one has yet been located in this place. Mr. Townsend, Church Missionary, who preceded me a few months in this tour, has now selected a site for building, as well as in many other towns through which he passed. This Society seems determined on a vigorous effort for this country. For us it is "high time to awake out of sleep." According to promise appeared before the chief of his court, to make our appeal in behalf of the gospel. A good number was present, and evinced that decorum and interest worthy of a civilized audience. Occasionally there was a shade of solemnity on the countenance of the chief, indicative of thoughtful seriousness, and then such an affable, good will as speaks favorably for the entrance of the gospel. There is no difficulty here as to the acceptance of missionaries. The field is truly ripe. This is more clearly shown by the enthusiastic readiness with which the people received the word. As I could spend but one day, my work must be done in this short time. Wherever I went there was a crowd eager to hear. So I had nothing to do but wander over the town and preach as my strength would allow. One individual in particular I shall remember. It was a large crowd, and dead silence reigned. Heaven seemed to be a witness of the scene; and the spirit to carry the word directly to the heart. I was delighted, almost amazed at the sight. That listening crowd; the beautiful shades; that crowding silence; I shall long remember. At some other places almost the same effect. I remember one man in particular who listened and conversed as if the truth had taken root in his heart. As the sun was fast declining, my work was done, and as if to give a finishing touch to the interesting day, and a final to the good will of the people, a number of young girls neatly clad, met us on our return, preceded by a band of music with a song of salvation. So the day closed, and we await the morning for our departure.

Your affectionate brother,
WILLIAM H. CLARKE.
For the South Western Baptist.

East Alabama Female College.
To our readers:—In consequence of the extreme illness of his lady, Mr. LANTIER, the present Steward of the College, feels it to be his duty to resign the office, which he has filled to the entire satisfaction of all concerned. Before doing so, the services of a gentleman and lady, Mr. and Mrs. DRAKE, late of Auburn, have been secured, whom we believe to be in all respects well qualified for the position. For some time past they have been with us, and in a few days they will assume the charge of the Boarding Department. Mr. LANTIER and Lady will remain with us until the new officers are thoroughly acquainted with all our regulations. There is to be no sale of property, no exchange of servants, no changes in other respects than simply in the managers of the business. The same Government will have charge of the boards as heretofore. The same rules, the same kind of attention, the same care, &c., will be continued. These things will be as they have been, under the entire control of the President. All evil reports concerning the FEMALE at the college, have been circulated by enemies and perhaps by thoughtless children, we cordially invite our patrons to come and see for themselves, or institute any inquiry they may think proper by responsible persons, and we are willing to abide by their decision. To the visitors of our table, these reports are known to be unfounded.

Very respectfully,
H. H. BACON.
For the South Western Baptist.

Messrs. Editors:—I see in the Baptist of the twenty-fourth inst., a brilliant course of sermons announced for 1856. You suggest some additional topics. Though a private man let me correct your mistake in the last topic. Ham, the first nigger; and Jephtha, the first progressive American, I am pleased with. But owing to the stupidity of Balan's beast, I set him down as the first Doctor of Divinity.

JAMES M. RUSSEL.
Be yet not called master; for one is your Father in heaven.

We find the following going the rounds of our exchanges. We can see no good reason why the custom referred to should have been abandoned. It is the general belief that God gave man a beard for some useful purpose, and a minister ought to be "the highest style of man," in every respect, both physical, mental and spiritual.

MORRIS WORN BY CLERGYMEN.—The author of "Notes and Queries" remarks:—"When the Episcopal wig came into fashion, it would seem that the beard was no longer worn by clergymen. In looking over a collection of prints, I find Wickliff, William Tyndale, Dean Donne, George Herbert, Robert Herrick, Robert Berten, Bishop Jeremy Taylor, Archbishop Spotswood, Thomas Fuller, Usher, the Primate, and Robert South, all using the monastic: as did John Knox and Bunyan. The Jesuits in India

Seeds Dissected.
Dear Mr. Martin: Allow me, through your columns, to reply to the many who have inquired whether the book proposed to be published with the above title will be issued; and, if so, when? Providence permitting, it will be sent to press about the month of June next. Circumstances, unavoidable and unexpected have occurred to delay its publication.

Allow me, also to correct an erroneous notion in reference to it. It has been supposed that the principal object of the work will be to sustain "Old Landmark" views. This is not the case. The object is to endeavor to ascertain what are the distinguishing characteristics of a Gospel church, as portrayed in the word of God and in the writings of distinguished evangelical writers of different denominations, and how far these are found in the prevailing ecclesiastical organizations of our day.

J. S. BAKER, Albany, Ga.

Beautiful Sentiment.
A man without some sort of religion, is at best a poor or repulsive; the football of destiny, with no linking him to infinity and the wondrous eternities that are within him. But a woman without it is even worse—a flame without heat, a flower without perfume.

A man may, in some sort, find his frail hopes and honors with weak shifting ground tackle to his business of the world; but a woman without that anchor which they call faith, is a drift and a wreck. A man may casually continue a kind of responsibility or motive, but can find no basis on any other system of right action than that of spiritual faith. A man may crase his throats and his brain to thoughtlessness in such poor harborage as Fame and Reputation may stretch before him, a woman—where can she put her hope, while passing through storms, trials, and tribulations, if not in heaven?

And that sweet truthfulness—that abiding love—that enduring love, melting every sense of the self, fittening them with the pleasant radiance—when the world's cold storms break like an army with cannon, who can be strong it all but a holy soul tie to what is stronger than an army with cannon? Who, that has enjoyed the love of a God loving mother, but will echo the thought with energy, and hallow it with a tear?

The worldly being has no points where divine grace can reach him. Take away the object of his ambition, and he is soiled; add to it, and he becomes intoxicated. Send him sickness, and he only whines like a wounded slave. But the unsalting of the human heart, by cutting off its earthly objects of love, turns the foundation of that love direct to heaven. The bereaved soul looks its Heavenly Parent in the face all the more clearly because of its chastisement. Sacred, indeed, then, is that heart fire whose presence gives happiness on earth, and even whose extinguishment serves to open the vision to the eternal glory and reward of Heaven.—(1st Marv.)

SECULAR INTELLIGENCE.
TELEGRAPHIC.
One week later from Europe.
ARRIVAL OF THE PERSIA.
COTTON ADVANCED.
Peace Prospects Improved.
Suspension of Hostilities in the Crimea.
Three Months Armistice Rumored.

From the Columbus Daily Sun.
August, Feb. 9.—10. 20 P. M.
The British steamship Persia has arrived at New York with news from Europe one week later than the Arabia's date. She left Liverpool on the 26th ult.

There is still further advance of 1-16d in Cotton, and the sales of the week run up to the high figure of 70,000 bales.

Consols were quoted at 90 1/2—showing a further advance.

The political prospects were regarded as more favorable for peace. It was rumored that an armistice for three months had been agreed on. Hostilities were suspended in the Crimea.

Mitchell's New National Map.
Mr. S. Augustus Mitchell, the great map publisher of Philadelphia, has recently issued his masterpiece, in the form of a large copper-plate map of the United States, (including all the new divisions, Kansas, Nebraska, New Mexico, Utah, Oregon, Washington, California &c., &c., with the new settlements and various points of interest.) Mexico, Central America, Sandwich Islands, West India Islands, (Cuba, Jamaica, Hayti, &c.) the British Provinces of North America (Canada East, Canada West, New Brunswick, Nova Scotia) the whole surrounded by an elegant border designed expressly for this map by an eminent artist, and engraved on steel in the highest style of the art.

It is a splendid picture, the most beautiful thing in the map line ever published, and every way doing credit to the veteran map publisher of world wide reputation, who after thirty years told in the business of his choice, has now sent forth this glowing picture of our great and glorious country, in connection with neighboring States, to show what business tact and perseverance may accomplish.

It is a beautiful ornament for an office school room, counting house, parlor, or hall, and a copy of it should be in every school, college, and family in the land.

No doubt hundreds of thousands of this superb map, (for its cheapness brings it within the reach of almost every eye) will be circulated and for many years to come it will be as a

bie labors in collecting and spreading before the public geographical information.

While this map embraces so vast an extent of territory, exhibiting no less than seventy seven distinct political divisions, it is very minute in its details. Railroads, canals, rivers, mountains, routes by land and water, are accurately traced. New settlements, villages, towns, cities, forts, missionary stations, stopping places for the emigrants on the overland routes to Oregon, California, &c., are marked with great care. Boundaries, geographical features, and various points of interest are given, that makes it invaluable to the student and man of business.

This map is elegantly colored in counties to adapt it to the wants of all, especially the people of our Southern States. There is an arrangement by which any county sought may be readily located on the map, without the map being encumbered with the name of the county, thus giving room for many other towns besides the county sites.

On the same sheet, and finished in the same rich and elegant style, are two maps of the world on a Mercator's the other on the globular projection. From them we learn the relative position and comparative size of the various grand and subdivisions of the globe. The map on Mercator's projection is constructed with the American Continent in the centre, giving a definite idea of the course of sailing from any part of the United States to Europe or Asia. It also shows the advantages of the proposed Pacific Rail Road, in opening a direct and speedy line of communication between Europe and Asia, by way of the United States. In such an event, our country will become the commercial center of the world.

There are on this sheet tables of distances, heights of mountains, lengths of the principal rivers.

Mr. Mitchell has spared no labor nor expense to make this the prettiest, the best, the most reliable map of our great Republic. It is a wonderful map of a wonderful country.

Mr. Mitchell has engaged Dr. Earle, a gentleman eminently calculated for the enterprise, to visit the Southern and Western sections of the Union, and appoint competent persons to canvass the different counties, and give all an opportunity of procuring a copy of this map with which to embellish "sweet home."

Dr. Earle is now in Augusta, Ga., where communications may reach him for the ensuing two or three weeks, after which he proposes to remove to some other important point. He prefers to employ Southern men to canvass Southern sections.

Rev. W. S. Barker, A. M., Greenboro, Ala., has in press to be issued shortly Progressive Exercises in English Composition, or The Young Composer's Guide.

Also a revised edition of his New System of English Grammar.—Am. Pub. Circular.

BUSINESS DEPARTMENT.
RECEIPT LIST.
Persons making payment for subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in due time, are requested to inform us.

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J O Greenwood	8	40	2 00
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MARRIED.
On the 17th January, CAPT. E. Y. HILL, of LaGrange, Ga., to Miss M. L. BAPTIST, daughter of the Rev. Edward Baptist of Marengo Co. Ala., late of the

talented Druggist!
MR. JAMES C. NEW, from New York, has just arrived, and is now in the city, and is willing to give the most perfect satisfaction in all his business.

Physicians Prescriptions.
and family recipe carefully put up at all hours of the day or night.

To the Ladies.
He who says give him a call, as he has selected with a view to their taste and whims, everything that they could desire.

He is happy to inform the public that he has procured the services of a

By the Rev. P. R. Bland, on the 14th January, Mr. A. H. HARTCH, of Shreveport, Louisiana, to Miss SALLIE C. COLLIER, of Haywood county, Tenn.

OBITUARY.
Died, at Marion on Saturday morning, Feb. 26th, (from the Croup,) WILLIAM, second son of President S. S. Sherman, in the 7th year of his age.

The deceased had endeavored himself to all hearts by his trusting obedience and affectionate manners. He was always very quiet, gentle and conscientious, manifesting qualities which seemed more fit for the spirit land than for the rough contests through which this life compels us to pass, and this very manifestation renders it hard to give him up. We cherish most those treasures that are very rare.

The mission of little Willie was well performed, and he rests well. We shall think of him as we saw him last, until we meet him again in heaven.

"The funeral services were attended at the Johnson" by a large circle of sympathizing friends, and then we laid his dust away forever.

Election Notices.
We are authorized to announce SEABORN WILLIAMS as a candidate for the office of Judge of the Probate Court, to be elected on the 1st of November, 1856.

We are authorized to announce JAMES LANTIER as a candidate for Probate Judge of Marion county, to be elected on the 1st of November, 1856.

We are authorized to announce SPENCE M. GRAYSON, Esq., as a candidate for Probate Judge of Marion county, to be elected on the 1st of November, 1856.

GENERAL INQUIRY.
This Institution has been successful in procuring a copy of the map of the United States, and is now in the city, and is willing to give the most perfect satisfaction in all his business.

CLUBBING.
A discount of twenty per cent. from the above price will be given to those who subscribe for three or more copies of the four Reviews and the South Western Baptist.

POSTAGE.
In all the principal cities and towns, these works will be delivered free of charge, by the Southern Baptist Convention, to the Agents of the Convention.

THE FARMER'S GUIDE.
By Henry Stephens, F. R. S., of Edinburgh, and the late J. P. Norton, Professor of Natural Agriculture in the University of Edinburgh. This work is now in the hands of the printer, and will be published in a few days.

NOTICE.
I have this day sold my entire interest in the house of J. P. Norton, to Mr. J. P. Norton, and have no further claim on the same.

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DISSOLUTION.
The partnership existing between the undersigned, for the purpose of publishing the South Western Baptist, is hereby dissolved, and the business of the firm will be settled by the undersigned.

BRITISH PERIODICALS.
AND THE FARMER'S GUIDE.
LONDON: Published by the following British Periodicals:—

1. The Quarterly Review (Quarterly) 2. The Edinburgh Review (Quarterly) 3. The Westminster Review (Quarterly) 4. The Blackwood's Edinburgh Review (Quarterly)

The Farmer's Guide, a new and complete work, containing all the information necessary for the farmer, and is now in the hands of the printer, and will be published in a few days.

EARLY COPIES.
The copy of the FARMER'S GUIDE, from the British Baptist Convention, will be sent to the Agents of the Convention, to be distributed to the Agents of the Convention.

CLUBBING.
A discount of twenty per cent. from the above price will be given to those who subscribe for three or more copies of the four Reviews and the South Western Baptist.

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VALUABLE BOOKS OF RECENT PUBLICATION.
The following are some of the most valuable books of recent publication, and are now in the hands of the printer, and will be published in a few days.

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THE FAMILY CIRCLE.

Neighbors Quarrels.

Most people think there are cares enough in this world, and yet many are very industrious to increase them. One of the readiest ways of doing this is to quarrel with a neighbor. A bad bargain may vex a man for a week; and a bad debt may trouble him for a month; but a quarrel with his neighbors will keep him in hot water all the year round.

Aaron Hands delights in fowls, and his cocks and hens are always scratching up the flowers of his neighbor, William Wilkes, whose mischievous cat every now and then runs off with a chicken. The consequence is, that William Wilkes is one-half the day occupied in driving away the fowls and threatening to screw their long ugly necks off; while Aaron Hands, in his peevish outbreaks, invariably vows to skin his neighbor's cat, as sure as he can lay hold of him.

Neighbors! neighbors! why can you not be at peace? Not all the fowls you can rear, and the thieves you can grow, will make amends for a life of anger, hatred, malice or uncharitableness. Come to some kind-hearted understanding one with another, and dwell in peace.

Upton, the refiner, has a smoky chimney, that sets him and all the neighborhood by the ears. The people around abuse him without mercy, complaining that they are poisoned, and declaring that they will indict him at the sessions. Upton fiercely sets them at defiance, on the ground that his premises were built before theirs; and that his chimney did not come to them, but they came to his chimney.

Neighbors! neighbors! practice a little more forbearance. Had half-a-dozen of you waited on the refiner in a kindly spirit, he would, years ago, have so altered his chimney that it would not have annoyed you.

Mrs. Tibbets is thoughtless; if it were not so, she would never have had her large carpet beaten when her neighbor, who had a wash, was having her wet clothes hung out to dry. Mrs. Williams is hasty and passionate, or she would never have taken it for granted that the carpet was beaten on purpose to spite her and give her trouble. As it is, Mrs. Tibbets and Mrs. Williams hate one another with a perfect hatred.

Neighbors! neighbors! bear with one another, we are none of us angels, and should not, therefore, expect those about us to be free of faults.

Use hard soap to wash your clothes, and soft to wash your floors. Soft soap is so slippery that it wastes a good deal in washing clothes.

It is easy to have a supply of horse-radish all winter. Have a quantity grated while the root is in perfection, put it in bottles, fill it with vinegar, and keep it corked up tight.

Twelve Questions for a Wet Sunday.

1. If it were any other day, would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?

4. Would I go to Church if I could make or save a dollar by it, or gain a customer?

5. If my own Church be distant, is there none that is near where I may be sure of finding a vacant seat to-day?

6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?

7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?

8. Am I not nearer to the Church than many who are never kept away by bad weather?

9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our Churches on the Lord's day?

10. Is it not a dishonor to my Maker, if for reasons that influence me in worldly matters, I keep from the stated worship of the sanctuary?

11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to Church?

12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to Church?—Presbyterian.

themselves, to put away a thing when done with it. But do not forget that you were once a child. The griefs of the little ones are too often neglected; they are great for them. Bear patiently with them, and never in any way rouse their anger, if it can be avoided. Teach a child to be useful whenever opportunity may offer.

Advice to Housewives.

Britannia should be first rubbed gently with a woolen cloth and sweet oil; then washed in warm suds, and rubbed with soft leather and whiting. Thus treated, it will retain its beauty to the last.

New iron should be very gradually heated at first; after it has become heated to the heat it is not likely to crack. It is a good plan to put new earthen ware into cold water and let it heat gradually until it boils—then crack again. Brown earthen ware, particularly, may be toughened in this way.

Clean a brass kettle before using it for cooking, with salt and vinegar. The often-carpeted are shaken the longer they will wear; the dirt that collects under them grinds out the threads.

If you wish to preserve fine teeth, always clean them thoroughly after you have eaten your last meal at night.

Woolens should be washed in very hot suds, and not rinsed. Lukewarm water shrinks them.

Do not wrap knives and forks in woolens. Wrap them in a good strong paper. Steel is injured by lying in woolens.

Suet keeps good all the year round if chopped and packed down in a stone jar, and covered with molasses.

Barley straw is the best for beds; dry husks slit into shreds better than straw.

When molasses is used in cooking, it is a prodigious improvement to boil and skim it before you use it. It takes out the unpleasant raw taste, and makes it almost as good as sugar. Where molasses is used much for cooking, it is well to prepare one or two gallons in this way at a time.

Never allow ashes to be taken up in wood or put into wood. Always have your matches and lamp ready for use in case of sudden alarm. Have important papers all together, where you can lay your hand on them at once, in case of fire.

Use hard soap to wash your clothes, and soft to wash your floors. Soft soap is so slippery that it wastes a good deal in washing clothes.

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Time Enough.

"Time enough in a dying hour!" Why it would seem from this plea, as though religion were the foe of happiness in this life; and that its only value consisted in a passport to the world of blessedness, given only in death. Or, in other words, that religion is necessary to die by, not to live by. If this were so, it would extinguish those lovely gems of practical piety which have shed a softening radiance over the otherwise rugged ways of life. Look into the Bible, and you will there find it described as a life—as indeed the life, the only life and the happiest life, without which, he is "dead while he liveth!" You will also find rules laid down and examples given to govern it. To quicken it into being was the great object of the love of Christ in redemption: For this purpose "Christ also died and revived and rose again, that we should live unto him." It is not merely the pardon of sin, but it is pre-eminently the life of faith and love, by which the purified affections are brought to rest in God as their center; and to rejoice in him as their portion. It were fatal to this life, and to its lovely practical development and growing brightness, to postpone religion to a dying hour. In this case, the end of the gospel to raise up living witnesses of its power would be defeated; and the rules for forming a holy life would be without an example to verify their efficacy.

How to Promote Peace in a Family

1. REMEMBER that our will is likely to be crossed every day, so prepare for it.
2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If, from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of every thing, of the weather, and encourage hope.
11. To speak kindly to the servants, to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle with the young ones, and treat them with respect.
17. Never to judge one another, but to attribute a good motive when you can.
—Churchman's Monthly Penny Magazine.

Sweet of the Brow

We talk about happiness. In short, what do we not talk about? Do we know what we mean, when we talk about happiness? Is freedom from toil a part of it? Then away with it, if that is what you mean; for no such thing as that is attainable on this earth; and if it were, it would defeat man's highest attainments in every thing. This is not the place for us to be crowned; this is the place to fight the battle for eternity. Tears are often sweeter than smiles—much more than the loud laugh. Self-denial that blesses others, is boundless luxury by the side of any self-indulgence. Is the heart made pure, or generous, or intrepid, or tender, by keeping trials and sorrows far from it? Is the grand intelligence in which we shall shine forevermore, nourished and expanded in this world, as we saunter undisturbed, through all earthly enjoyments? Surely no: surely No. Let not the sweat dry upon thy brow; let not thy brains forget their mighty toil; let not thy heart settle down, either into security or indifference. What happiness is attainable here below, must come with these great necessities, commanded of God, and that infinite mercy. What comes not so—comes misnamed, and only to make our lot more helpless.—Press Critic.

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—Churchman's Monthly Penny Magazine.

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We talk about happiness. In short, what do we not talk about? Do we know what we mean, when we talk about happiness? Is freedom from toil a part of it? Then away with it, if that is what you mean; for no such thing as that is attainable on this earth; and if it were, it would defeat man's highest attainments in every thing. This is not the place for us to be crowned; this is the place to fight the battle for eternity. Tears are often sweeter than smiles—much more than the loud laugh. Self-denial that blesses others, is boundless luxury by the side of any self-indulgence. Is the heart made pure, or generous, or intrepid, or tender, by keeping trials and sorrows far from it? Is the grand intelligence in which we shall shine forevermore, nourished and expanded in this world, as we saunter undisturbed, through all earthly enjoyments? Surely no: surely No. Let not the sweat dry upon thy brow; let not thy brains forget their mighty toil; let not thy heart settle down, either into security or indifference. What happiness is attainable here below, must come with these great necessities, commanded of God, and that infinite mercy. What comes not so—comes misnamed, and only to make our lot more helpless.—Press Critic.

Time Enough.

"Time enough in a dying hour!" Why it would seem from this plea, as though religion were the foe of happiness in this life; and that its only value consisted in a passport to the world of blessedness, given only in death. Or, in other words, that religion is necessary to die by, not to live by. If this were so, it would extinguish those lovely gems of practical piety which have shed a softening radiance over the otherwise rugged ways of life. Look into the Bible, and you will there find it described as a life—as indeed the life, the only life and the happiest life, without which, he is "dead while he liveth!" You will also find rules laid down and examples given to govern it. To quicken it into being was the great object of the love of Christ in redemption: For this purpose "Christ also died and revived and rose again, that we should live unto him." It is not merely the pardon of sin, but it is pre-eminently the life of faith and love, by which the purified affections are brought to rest in God as their center; and to rejoice in him as their portion. It were fatal to this life, and to its lovely practical development and growing brightness, to postpone religion to a dying hour. In this case, the end of the gospel to raise up living witnesses of its power would be defeated; and the rules for forming a holy life would be without an example to verify their efficacy.

How to Promote Peace in a Family

1. REMEMBER that our will is likely to be crossed every day, so prepare for it.
2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If, from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of every thing, of the weather, and encourage hope.
11. To speak kindly to the servants, to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle with the young ones, and treat them with respect.
17. Never to judge one another, but to attribute a good motive when you can.
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