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

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sue a more judicious course with a violent, unbelieving father? All whom he encountered, Karens and Burnans, had to hear him tell, "What a dear Savior I have found!" and have it demonstrated that he was a Savior to all who believed, by an appeal to the books he carried in his wallet.

The Greek.

I have found out the Jew, and I have now to discover the Greek. He is a person of quite a different exterior to the Jew. As to the phylactery, to him it is all rubbish; and as to the broad hemmed garment, he despises it. He does not care for the forms of religion; he has an intense aversion, in fact, to broad-brimmed hats, or to everything which looks like outward show. He likes cloquence; he admires a smart saying; he loves a quaint expression; he likes to read the last new book; he is a Greek, and to him the gospel is foolishness. The Greek is a gentleman found everywhere now-a-days; manufactured sometimes in colleges, constantly made in schools, produced everywhere. He is on the exchange; in the market; he keeps a shop; rides in a carriage; he is a noble, a gentleman; he is everywhere; even in court. He is thoroughly wise. Ask him anything and he knows it. Ask for a quotation from any of the old poets, or any one else, and he can give it you. If you are a Mohammedan, and plead the claims of your religion, he will hear you very patiently. But if you are a Christian, and talk to him of Jesus Christ, "Stop you cant," he says, "I don't want to hear anything about that." This Grecian gentleman believes all philosophy except the true one; he studies all wisdom except the wisdom of God; he likes all learning except spiritual learning; he loves everything except that which God approves; he likes everything which man makes, and nothing which comes from God, it is foolishness to him, confounded foolishness. You have only to discourse about one doctrine in the Bible, and he shuts his ears; he wishes no longer for your company; it is foolishness. I have met this gentleman a great many times. Once when I saw him, he told me he did not believe in any religion at all; and when I said I did, and had a hope that when I died I should go to heaven, he said he dared say it was very comfortable, but he did not believe in religion, and he was sure it was best to live as nature dictated. Another time he spoke well of all religions; and believed they were very good in their place, and all true; and he had no doubt that if a man were sincere in any kind of religion, he would be all right at last. I told him I did not think so, and that I believed there was but one religion revealed of God—the religion of God's elect, the religion which is the gift of Jesus. He then said I was a bigot, and wished me good morning. It was to him foolishness. He had nothing to do with me at all. He either liked no religion or every religion. Another time I held him by the coat button, and I discussed with him a little about faith. He said, "It is all very well, I believe that is true Protestant doctrine." But presently I said something about election, and he said, "I don't like that; many people have preached that and turned it to bad account." I then hinted something about free grace; but that he could not endure, it was to him foolishness. He was a polished Greek, and thought that if he were not chosen, he ought to be. He never liked that passage—"God hath chosen the foolish things of this world to confound the wise, and the things which are not, to bring to nought things that are. He thought it was very creditable to the Bible; and when the book was revised, he had no doubt it would be cut out. To such a man—for he is here this morning, very likely come to hear this red shaken of the wind,—I have to say this. Ah! thou wise man, full of worldly wisdom; thy wisdom will stand thee here, but what wilt thou do in the swelling of Jordan? Philosophy may do well for thee to lean upon whilst thou walkest through this world; but the river is deep, and thou wilt want something more than that. If thou hast not the arm of the Most High to hold thee up in the flood and cheer thee with promises, thou wilt sink; with all thy philosophy, thou shalt sink; with all thy learning, thou shalt sink; and be washed into that awful ocean of eternal torment, where thou shalt be forever. Ah! Greeks, it may be foolishness to you, but ye shall see the man your judge, and then shall ye rue the day that e'er ye said that God's gospel was foolishness.

SPURGEON.

Christ, the Master.

"The Master is come, and calleth for thee."

John 11:28.

No name was given. No name was needed to be given. Mary knew who was come, soon as it was whispered to her, "The Master is come." The title belongs only and supremely to Christ. He alone deserves it. He only can sustain it. Man or angel cannot; but he can. "Master"—of all creation wide—of all providence—of all blessings, temporal, spiritual, and eternal—of all mankind—of all angels and archangels—of all devils and all agents and agencies—and also of death. "Lazarus, come forth." And oh! what a Master for kindness of heart, love, and sympathy. "Jesus wept." And what a Master to reward his faithful servants. "I appoint unto you a kingdom, even as my father hath appointed unto me!"

"The Master is come." When came He? In the hour of their extremity. This He has ever done, ever does. He came to man in his low and lost estate, when cast out to the open field in his blood, with no eye to pity him nor hand to help, and said unto him, Live. So He comes to every child of woe who looks for Him. To Joseph in prison. To Daniel in the den. To the children in the furnace. To Abraham in the mount. And to those weeping sisters.

And how comes He? As man. In all the love, and pity, and sympathy of the human mind. "Jesus wept; yes groaned in spirit, and was troubled." But He comes as God also. Comes in all the majesty and power of Deity. "Lazarus, come forth." Others, many, had come to sympathize and weep with them. This was all they could do. Jesus did the same. But He came as "the Master," to wipe dry their tears. Came as the "Restorer;" as the "Healer of the breach." As the "Comforter;" one among a thousand. "Lazarus, come forth!" and he who had been dead came forth.

"The Master is come." To whom? To thee, mourner in Zion. To thee, weeping Martha and Mary. To thee, afflicted, tossed with tempest and not comforted. To thee, bereaved widow. To thee, parentless orphan. To thee, whoever thou art, who art in trouble. "He is come." "Come," and in these troubles and trials "callest for thee" to come to Him, in His word, in His house, on the mercy seat—to come to His embrace, His heart, His home.

"Callest for thee." Religion is a personal thing. Its blessings, its duties, its enjoyments its promises, and its rewards are all personal. He calleth for thee. "Callest for thee," to personal piety. "Turn ye, turn ye, for why will ye die?" And death is personal. And soon death will come and call for each of us. Are we ready for his call?—Western Episcopalian.

Barnum's Failure.

This event, remarks the Puritan Recorder, coming so soon after the publication of such a book as Barnum's Auto biography is not without its lesson of instruction. Far be it from us to rejoice in the calamity of any man. But it is our duty seriously to note the hand of Providence in such an event as this.—The Biography of Barnum, in its publication, involved a public triumph in the results of a most unprincipled course of life, which the author was not ashamed to describe for himself. It was a boast that he had gained his great success, by his pre-eminent tact and skill in deception and imposture. He stood on the lofty pile of treasure which he had amassed by the most unscrupulous means, and seemed to bid defiance to a righteous God. He felt himself strong in his wealth; and he would now add to his wealth the immense profits of a book, which should obtain popularity by disclosing the unrighteous means he had used to gather it. Take it all in all, this was a most daring challenge to the righteousness of God to reveal itself, and make good the declaration that wealth gotten by deceit soon cometh to nought. Wealth, gotten by such means, may for its brief day elevate one in the esteem of the worshippers of Mammon. But the wise man will look to its end. If any young man has been fascinated by the reading of that shameless piece of autobiography, into the impression that it matters not how he gets his money, if he only gets it, let him now ponder the impressive commentary which providence has added as an appendix to the Life of Barnum.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Pride and Humility.

We proud! of what? Of our ancestors? They were driven out of paradise. Of our patrimony? "Sad inheritance!" Of our wisdom? Hath not God made it foolishness? Of our wealth? It is not current beyond the grave. Of our earthly honors? They die in their birth-place. Of our worldly influence? "The prince of this world" has more. Of our virtues? They cannot atone for one sin. Of our mansions? They point to the cold grave. Of our relatives? "I have said to corruption, thou art my father; to the worm, thou art my mother and my sister." Of our power? Death laughs at it. Of our immortality? Without Christ it leads to everlasting destruction "from the presence of the Lord." But look at humility! It adorns humanity; it dignifies its possessor; it embosoms his intellect; it blesses his heart, and makes him a blessing to all with whom he associates. Is he intellectually gifted? His fellow men approach him with confidence, and sit around him with composure, while his lips feed many. Are his graces conspicuous? They shine upon others, that many may be benefited. Has he been entrusted with wealth? He feels that he is a steward, and that he must occupy till the Master come; and he relieves the necessities, clothes the naked, feeds the hungry, and causes the widow's heart to sing for joy. Is he poor among men? There is a treasure laid up for him in heaven, of which he has heard by that gospel which tells him that he that humbly himself shall be exalted. Has he few companions on earth? He has communion with the Father, and with his Son Jesus Christ. Is he a solitary wanderer to his Father's house? The angels are sent forth to minister unto him. Is he despised by the proud? His body is a temple of the Holy Ghost, and Christ reigns in his heart. Is he unknown in the world's palaces? He has a mansion in the skies. Does he serve for a piece of bread? He is Christ's free man, and his name is written in heaven! Happy disciple! Envious lot! Who would not lie low in the dust, and humble himself before the high God, if that be the appropriate condition and a necessary characteristic of the man of whom these things are predicted?—Leak's Moral Portraits.

A Living Sermon.

"Do you want to buy some good books, sir?" asked a colporteur of the captain of a vessel. "No," answered the captain, "I've no time to read; my cook is so good a man that he does all the reading and praying on the ship." "Then you think there is such a thing as piety?" said the colporteur. "Certainly I do," answered the captain, "no man can go on a voyage with my cook, and not be convinced of that fact."

"With your leave I should like to see him." "Certainly answered the captain, and kindly leading the way to the galley, he told the steward who the colporteur was, and what had brought him aboard; and while the men stood round his basket of books as he read over the titles the German cook pointing to the basket, exclaimed, "Cheesus Grise in dere, and Cheesus Grise up dere," and clasping his hands on his breast, "Cheesus Grise in here too." This simple burst of pious feeling touched the hearts of the sailors. The captain bought a package of books and gave one to each of his men, and turning to the colporteur, said, "That is our Christian." The poor cook was a living sermon to both captain and crew; and the captain, though professing no religion himself, always allowed his men fifteen minutes in the morning and fifteen minutes in the evening, for their private devotions. "No man has a more orderly crew than mine," he says; "they are always ready."

M. Arago pronounces the works of Aristotle to be characterized by a majestic obscurity which repels the ignorant. We readily confess that the world is much indebted, by way of imitation and otherwise, to Aristotle in every department of life; but we did not know to what extent the literary world was under obligation to the learned Stagite for its majestic obscurity.—The veriest novice in book-reading can testify that he has often been repelled as above. And we go further than M. Arago, and assert, that there is so much of that which he ascribes to the Philosopher in some of our modern authors, it repels the wise and industrious, as well as the ignorant and idle.

Take a good Periodical.

Yes, take it, pay for it, and read it.—Of newspapers there is an endless variety and character. Acres and acres of newspapers are printed every week in our country. There is great ability—a vast amount of talent employed in conducting the newspaper press. But by far the largest part of the talent is deliberately laid down at the feet of Satan.

We may safely assert that newspapers do more at the present day in the formation of public sentiment and public morals, than all other instrumentalities combined. Some of these are of a high moral, intellectual and patriotic character; too many are quite deficient in every thing that is good, and others are a compound of the odds and ends of everything designed to suit every body, so as to sell well, but really suiting none but those of the most vitiated and depraved tastes, and darkened consciences.

The position of an Editor is certainly a very important one. Every person filling this station should strive to be a conservator of public morals. If he fails in this respect, he is treacherous to his high position, and should be abandoned of his patrons.

Every family needs a newspaper, and such a paper as is not only free from blemishes, but possessing the ability to awaken and cherish a correct religious sentiment, and an elevated patriotism. Such papers should be encouraged.

The papers whose columns are disfigured by obscene anecdotes, stories sprinkled with vulgar and profane language, advertisements of immoral purposes—articles of personal abuse—such papers are not worthy of the patronage of any good man, and are utterly unfit for the family circle. If such papers have been imposed on you, you will harm nobody by discontinuing them at once.—Zion's Advocate. KARPA.

Husks.

Many readers of the charming parable of the prodigal son, have been perplexed by the mention of husks on which he fed in his extreme destitution. The following extract, from the invaluable volume of Dr. Hackett, Illustrations of Scripture, may relieve them:

"The word 'husks,' is an unfortunate translation of the Greek term for which it is employed. The word so rendered, signifies 'little horns,' with reference to the extended and slightly curved shape of the pods of the fruit of the Carob-tree that fruit being the article of food which the prodigal is represented as having eaten. The Carob-tree is found, not only in Egypt and Syria, but in Greece, and other parts of southern Europe.—It is a large tree, with a thick foliage, and wide spreading branches. I saw it growing on the Mount of Olives, and elsewhere around Jerusalem. The fruit is a leguminous product resembling the pod of our locust tree, but much larger; it has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odor, when first gathered, offensive to those whom use has not accustomed to it. The poorer class of people employ it as food in the countries where it is produced. I was told at Smyrna that it is in great request, in some of the Greek Islands; as a nutritious article for fattening swine. It constituted a part of the provender (unless it was a very similar product) with which our camels were fed in travelling through the desert. I saw great quantities of this fruit exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine; but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare."

Faith.—When Philip Henry, father of the commentator on the Bible, sought the hand of the only daughter of Mrs. Matthew in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger. "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I would like to go with him?" and they walked life's pilgrimage together.

A Religion of mere Taste.

There is a class of minds that contemplate religion chiefly as a matter of taste. Poetical and imaginative, they see everything through the golden haze of fancy. They talk much of the religious sentiment, and appeal to the feelings of moral beauty as the persuasive to virtue. We confess the charm of their writings, and often linger over their pages. But, after all, what do we find in their brilliant rhapsodies?—It is the spirit of poetry, which silvers the world with moonlight, beautiful but cold. Such reveries may fascinate the mind in its dreamy moods, but they cannot conquer the stormy passions, nor subdue the terrible depravity of a human soul. It is astonishing how little practical power a religion has, which depends on art, on painting, and music, and cathedrals. Sentiments of beauty have their place in the worship of God. They may attract to the porch of the temple, but when we enter, and become really interested, these light emotions give place to deeper feelings. Then we are not merely creatures of taste, but guilty and wretched beings, coming to God for mercy and salvation.—No preaching can be really powerful which does not touch these mighty chords of the human soul. No man ever preached with greater effect who did not feel that religion was something more than beautiful, and that life was more than a theater for acting, or for the display of sensibility. No man can preach with power who does not feel that existence is utterly solemn; that it is a probation for eternity; and that he and his hearers are passing together to the tribunal of God. Nothing keeps the faculties of man strung to such intense action, as the conviction that he must give a strict account to his Maker—a feeling such as is expressed in that sublime hymn of Wesley, which stirs the spirit like the sound of a trumpet:—

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."
N. Y. Evangelist.

The Rage for Fiction.

"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for anything else." Poor girl! much to be pitied—and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her times, no intellectual—noting but news paper novels! Empty heads they must be, that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousands, its sheets of shallow, insipid, and disgusting fiction; and for this, an amount of money is paid which a sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality, to decide the opinions, habits of thought, and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and parents and child will soon begin assimilating to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore, yea worse, are those parents who tolerate in their houses a class of papers which are good for nothing—made up of the writings of silly, ignorant scribblers, who would be "at the foot" in a town school, much more in a school of good morals. Such are the teachers of half the present generation.—Albany Spec.

You Haven't Blessed It.—Thirty years ago a little boy, the son of pious parents was invited to spend a few days at the house of a friendly family. When dinner came on the table, Philip, though very hungry after his journey, could not be persuaded to touch a morsel of food.—Again and again did they urge him to eat, and as often did he look wistfully at the contents of the table, but resolutely declined. At length the lady kindly inquired if there was any reason why he did not eat his dinner. Bursting into tears, and sobbing so that he could scarcely speak, he exclaimed, "You haven't blessed it." That family ever afterwards asked the blessing of God on their food, and that little boy is now a Baptist missionary in Jamaica.—South Presby.

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Pompeii and Herculaneum.

A few days since I visited Pompeii, which was covered with ashes and cinders from Vesuvius in the year 79.—This must have been a very large city; about one-third of it must have been cleared out, and you can now walk through the streets where the former inhabitants used to dwell. The houses are in an excellent state of preservation, with the exception of the wood work, which was, of course, burned at the eruption. From the appearance of things the people must have been far advanced in the arts, as the mosaics, frescos and sculptures found in the city are far ahead of anything that is now done. In many of the house windows the glass is still in a perfect state of preservation. The streets are paved with large blocks of lava; many of them are considerably worn, large ruts being made in them, and some are very uneven.

Yesterday I visited Herculaneum, which was covered with lava from Vesuvius at the same eruption which buried Pompeii. It is supposed there must have been a high wind at the time of the eruption, so that while the lava flowed down on Herculaneum, the wind blew the cinders and ashes upon Pompeii. There has not been much of Herculaneum excavated, owing, probably, to the hardness of the lava, it being very difficult to penetrate. The village of Portici is built over Herculaneum, and in visiting the latter, you descend from the former, down about seventy feet, through the solid lava, into the city below, which is very much like going into the catacombs of Rome. Each person is furnished with a light but there is not much to be seen, the main point gained is the satisfaction in being able to say that you have visited the excavated city of Herculaneum.

Absence of Mind.

I heard a clergyman, says Sydney Smith, who went jogging along the road till he came to a turnpike. "What is to pay?" "Pay, sir! for what?" asked the turnpike man. "Why, for my horse, to be sure." "Your horse, sir! what horse? Here is no horse, sir." "No horse! Bless me!" said he suddenly, looking down between his legs. "I thought I was on horseback!" Lord Dudley was one of the most absent men I think I ever met in society. One day he met me in the street and invited me to meet myself. "Dine with me to-day; dine with me, and I will get Sydney Smith to meet you!" I admitted the temptation he held out to me, but said I was engaged to meet him elsewhere. Another time, on meeting me, he put his arm through mine, muttering, "I don't mind walking with him a little way; I'll walk with him as far as the end of the street!" As we proceeded together W— passed. "That is the villain," exclaimed he, "who helped me yesterday to asparagus, and gave me no toast." He very nearly overset my gravity once in the pulpit. He was sitting immediately under me, apparently very attentive, when suddenly he took up his stick, as if he had been in the House of Commons, and tapping on the ground with it, cried out in a low but very audible whisper, "Hear! hear! hear!"

TRUMPETERS.—There are three sorts: 1st. The impudent man, who blows his own trumpet. 2d. The clever man, who gets the trumpet generally blown for him; and 3d. The really clever man, who will see all the trumpets blown first before he will stoop to any trumpety expedients. It is for the latter that fame takes up the instrument, and, with a trumpet-note, sounds their names all over the world; but, as this class is necessarily a very small one, we cannot quarrel with the modesty of certain men, who, feeling there is but little chance of fame ever blowing the trumpet for them, become subscribers of that highly popular Musical Society of "Every man his own Trumpeter," and blow away lustily for themselves. Some of our greatest politicians, doctors, tragedians, and tight-rope dancers are already members of the above society, and the numbers are increasing daily.—Punch.

INTELLIGENCE OF A DEAF MUTE.—A pupil of the Abbe Sicars gave the following extraordinary answers: "What is Gratitude?" "Gratitude is the memory of the heart." "What is hope?" "Hope is the blossom of happiness." "What is the difference between hope and desire?" "Desire is the tree in leaf; hope is the tree in flower; and enjoyment is a tree in fruit." "What is eternity?" "A day without yesterday or to-morrow; a line that has no ends." "What is time?" "A line that has two ends; a path which begins in the cradle and ends in the tomb."

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY MARCH 27, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of each of our subscribers as they may not promptly pay in advance, ONE YEAR, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payment are delayed beyond that period, we shall charge \$2.50.

Agent.

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

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

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

Notice to the Delegates of the Alabama Baptist Convention.

The delegates to the Alabama Baptist Convention will be met at Tuskegee, on the 10th and 11th of April, by brethren prepared with conveyances to take them to the Convention.

By order of the Church.
B. STAMFIS, C.K.
LA FAYETTE, ALA.

AGENTS ENGAGED IN BIBLE AND BOOK COLPORTAGE, BY THE "ALA. BAP. BIBLE SOCIETY."

Elijah Shearer, Ala. Association.
Jas. W. M. Collough, Cahaba "
Jno. R. Sartor, Unity "
Jordan Williams, Coosa River "
Thomas H. Harbin, Liberty "
Chas. W. Lay, Cherokee "
A. B. Couch, City of Mobile.

All of whom are authorized to solicit aid for the work.

All of the above Colporteurs are authorized to act as Agents for the South Western Baptist.

Notice.

The Ninth Annual Meeting of the Southern Baptist Publication Society, will be held in connection with Southern Baptist Educational Convention, at Augusta, Geo., to begin on Wednesday April 30th. Various matters of importance will be presented on the occasion.

WM. THAYER, Rec. Sec.

CHARLESTON, March 19, 1856.

Edmund King's Proposition.

The proposition thus amended will stand as follows:

I will be one of forty or fifty if necessary that will give the Southern Baptist Publication Society five hundred dollars to be paid by the first of June eighteen hundred and fifty-six, on having twenty days notice that the amount is made up by reliable pledges. This pledge may be changed, if thought advisable to ensure success, by paying one half first of June 1856, the other half first of June 1857.

And I would like to have it understood that, provided the above proposition is accepted all agencies for the above purpose shall cease.

Pledges to be made to the Editors of the South Western Baptist by the first of June next, who shall judge of the reliability of the same.

Yours in Christ Jesus,
EDMUND KING.

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

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

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

The reader will please read the advertisement of the Southern Baptist Publication Society.

Be certain to read the condition which brother King makes to his proposition. Smaller subscriptions are allowed. Let all now go to work.

THAT SUPPER: We bespeak for the ladies of the Presbyterian church a good attendance, as their object is a good one. One dollar given for such a purpose is well expended. See the notice in to-days paper.

The ladies will of course read Mrs. Sausbills's Millinery advertisement. It reads well; and ladies seldom fail doing what they promise. Give her a call and see.

I HAVE THE READING OF IT EVERY WEEK.—It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply, "No, but neighbor B. takes it, and I have the reading of it every week." Such often add, "that they consider it the best paper they know of." They are benefitted every week by the toils, perplexities, and expenditures of those who receive nothing from them in return.—Reader, if you feel reproved, just send in your name and take the paper yourself.

Book Notice.

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK. BY REV. OCTAVIUS WINSLOW, D. D. Lindsay and Blakiston: Philadelphia.

It has cost us but little trouble to examine the above work. The all-absorbing theme is treated on, not only by a master mind, but by a pious and warm heart. Seldom do we find blended in a production such profound logical reasoning, and exalted piety and devotion. It is clear that the author "sees no man, save Jesus only" in his productions.

Its theology is sound. The doctrine of sovereign Grace is maintained throughout the work, not in a controversial way, but by scripture proof, line upon line. The author could not speak of the glory of the Redeemer, without displaying the glory of his grace in the salvation of men. But the doctrine of the vicarious atonement of Christ is the soul of the book; for all the glory that has ever been revealed and known of the Redeemer, has been developed to the world, through the sacrifice on Calvary. It is one of the few books in our world that can be read by an Arminian without offence. In this respect it resembles Flavel's, and Bunyan's works. They were Calvinists, to use distinctions, yet they are great favorites with Arminians. It is so with Mr. Winslow, with a spiritual soul and a powerful pen, he leads you to his and your Redeemer, to behold his glory, "as the fairest, and chiefest among ten thousand, and altogether lovely."

Again, the work possesses another rare excellence: it is adapted, we may say, to all classes of minds; for the profound theologian to a common cast of intellect. We mean this: the ideas are profound and the language plain.

Want of space will not let us extend our remarks farther. We unhesitatingly recommend it to our readers. We conclude by giving the contents of the book.

- I. The pre-existent glory of the Redeemer.
- II. The Redeemer, the Revelation of the Father's glory.
- III. The typical glory of the Redeemer.
- IV. The prophetic glory of the Redeemer.
- V. The glory of the Redeemer in his humiliation.
- VI. The glory of the Redeemer in his Resurrection.
- VII. The glory of the Redeemer in his Ascension and Exaltation.
- VIII. The glory of the Redeemer in his People.
- IX. The Holy Spirit glorifying the Redeemer.
- X. The glory of the Redeemer in his Second Coming.

We hope to make arrangements with the Publishers for some copies of the work, to furnish those who wish to procure it.

We add, Dr. Winslow is an English Baptist minister, than whom no man stands higher in his denomination in that country. We have two other works of his to notice, which will be done weekly.

LONDON QUARTERLY REVIEW, JANUARY 1856. LEONARD SCOTT, & Co., N. Y. CONTENTS:—1 Table talk; 2 Reformatory Schools; 3 Menander; 4 Henry Fielding; 5 Neology of the Cloister; 6 Landscape Gardening; 7 The Zoological Gardens; 8 The results and prospects of the war.

"Old Shoes and Clouted." Some men have a happy art of reviving old theories. They can exhumate an old exploded or forgotten theory which has been buried for centuries forty-nine feet in the dusty records of the "Fathers," and galvanize them into dogmas of the first importance. This is now being handsomely done by some modern theologians exhuming the theory of Christ's personal reign on earth for the period of a thousand years. Dr. Cumming appears to be the main restorer of this dead body. The Gibconites clouted up old shoes, eat musty bread, and deceived Joshua, the son of Nun. The celebrated art is not lost.

To change the figure: we had thought and had hoped, that this old hack would never be lovingly bronzed and fitted up to convey people again into the regions of fancy and speculation. But we are doomed to another mistake. It is, in this age of improvement, re-constructed and fitted up in splendor, pronounced to be better than it was in the days of the Fathers, the Puritans, vastly superior to the splendid age of Storrick and Buckhold. It should not, then, surprise one to see men, fond of novelty, beauty, and speculation, taking passage in this newly constructed old hack to the ever verdant fields and regions of fancy, when, as driver, they are conducted by the splendid genius and talents of a Cumming.

A man is not always bound to give a reason for his conduct, so we feel in the matter before us; we, therefore, only say, "Gentlemen, adieu, we cannot take passage with you. Do not become insulted at the simple adieu of an old foot-pad."

Difficulties dissolve before a cheerful spirit like snow-drifts before the sun.

A word for Domestic Missions.

A few months since we read the following in the Richmond Enquirer: "How, all France and Germany are infidels, socialists, agrarians, England is but little better."

Allow this charge to be true, and what follows? Why the continual vomiting of emigrants from such craters into this country will overwhelm us in moral ruin, to say the least of it. Self defence is as lawful in a religious point of view, as civil and personal defence. But how shall we defend ourselves, is the question? Not with sword, bayonet and cannon, nor with the milder weapons of stump orators, political parties, new laws and statutes; but with the pure gospel of the Prince of Peace. Human standards can never check this "flood of infidelity, socialism, agrarianism; God must lift up a standard against it." And that standard is the Bible, with all its efficient appliances.

Go to work, then, Christian, if you are not willing to be politically and theologically ruined by such infernal leaven. The gospel leaven must be applied or their leaven will preponderate, and leaven the whole lump. Circulate the word of God, a sound theological literature in books and tracts, and spread your religious newspapers from Maine to California. Sustain your Domestic Mission Board, well. More depends upon Domestic Missions than many are aware, we fear. We look to it with more confidence as an instrument of moral power, without intending disparagement to others, than to any other institution of this benevolent age. If America—the English race we may say—is not preserved from infidelity, political and religious, liberty will prove to be a splendid failure, and religion will pass through and share the same fate it did in the French Revolution, and flicker dimly in dark ages to come.

The object of the Board of Domestic Missions, at Marion, is to send and sustain a godly minister in every destitute portion of our country. Many agents are now visiting churches and communities that have the ministry, and means to aid in this glorious cause, asking assistance. Brethren, they come to you in the name of the Master, give them warm, gushing sympathy, fervent prayers, and "the gold and silver which are the Lord's."

Correction.

Our esteemed brother, the pastor of the Methodist Episcopal Church in this place, has requested us to say, that the "new term of life membership" in that church, to which we referred last week, by which Bishop Pierce was constituted a member for life by two different societies, "for and in consideration of the payment of one thousand dollars," was "all a joke." Not that the payment of the thousand dollars in each of the instances referred to, was a "joke" that was a bona fide transaction; but that the Bishop was, on the faith of that sum, made "a life member of the church." The joke was in reference, not to the money, but to the church membership. The reader will please observe, therefore, that the Bishop is only a "jocular" life member of the church! Well, we had supposed that wherever else men might indulge in "foolish jesting," with impunity, they would forbear in the sanctuary of God, particularly on as solemn occasions as those referred to in our last week's article. But not so. According to the usages of the Methodist Episcopal Church, the services of the house of God may be spoiled with jokes at one thousand dollars each! Whether the last state of the case is not worse than the first, is left to the serious reader. Still we give to "our episcopacy," as requested, all the benefit of the above correction.

A Hint.

A close observer can but admire a striking feature in telegraphic dispatches: condensation. A steamer arrives at New York, from Liverpool, and a few lines, not more than two dozen, are telegraphed over the Union, and those few lines will contain everything of importance by that arrival. All the news afterwards given in many closely printed columns is nothing more than an amplification of a short telegraphic dispatch.

It affords a good hint to writers. Why not condense like you were paying for every word in precious gold? Why not like the laconic telegraph give your ideas in a few words, and let the reader amplify them, if he likes. Why Chalmers by ringing the changes upon an idea, world without end.

This is an age of great activity, steam an lightning—move things now, none of your old foot-pads, and we must keep pace. No time, then, to read the productions of Rev. Dr. Longwind, Mr. Literary Prolux, nor Miss Long-Jovestory. "Fork over" your ideas, be them great or small, in a plain, clear, pointed, energetic style, and dash on to something else, useful and profitable, like the rail car and telegraph.

A father's virtue is the best inheritance a child can have.

Our good brother Cobb, of the Memphis Christian Advocate, keeps up an interesting weekly discourse to his numerous readers from his "Easy Chair." Now and then he, in a mild way, ekes out a small complaint, enough to make one believe that his chair is not always cushioned.

There is a genial, kind, good spirit in that Advocate which we love, and which we shall ever be careful to reciprocate. Besides it is a religious paper. Some of the tribe of Advocates, you have to debate the question, "whether they are fish or flesh?" Or to drop the figure, "whether they are Christian Advocates or Secular Advocates. Of course, we do not mean politics.

And here, by the way, some body is to blame. For, on our exchange list, numerous as this family of Advocates is, there are but three, the Memphis, New Orleans, and Galveston Christian Advocates. Now whether our predecessors ever tried to exchange with others "that pertain unto the same tribe" or not, we have not yet searched the "Book of the Chronicles" of the South Western Baptist to ascertain. But we are strongly inclined to believe that they exchanged with others, but by their merciless severity have driven them away; and it would seem a useless task for us to attempt to secure any more, "having added no charity to the concern."

C. H. Spurgeon.

This young Baptist minister is set for the rising or falling of many in Israel. We have watched his movements with solicitude; have read everything said for and against him. Our confidence increases.

We have lately read the first sermon he preached in Exeter Hall, London, before he was twenty one years old.—It was preached without even notes before him, and taken down in short hand, as delivered. For want of room, and not approving long articles, we cannot publish all the sermon at once. We will give the reader some extracts from it, on our first page, weekly for five numbers, and they can judge for themselves. We begin with one of the shortest of the five in this issue, "the Greek."

He commenced preaching to Sabbath Schools, and in the village before he was sixteen, and before he was twenty one was settled Pastor over Dr. Gill's old Church, Park Street, London.

An Uncommon Thing.

Elder M. Hillsman, Pastor of the Baptist Church, Knoxville, Tennessee, and Editor of the Baptist Watchman, informs his readers, that his church and congregation came to his house one evening, took possession of it, spread a table, loaded it with the best eatables, invited himself and family to eat with them, and to be brief did pretty much as they pleased in his own house. In addition to intruding their own persons and a good supper upon himself and family, they brought with them various articles, "varying from a fine Sofa down to a pair of shoes for the baby," and left them, actually left them, things to the amount of two hundred and thirty dollars.

This he calls a donation visit; and for this strange freak of his people, praises them in a lengthy paragraph. What would an Alabama Pastor think if his church were to serve him thus?

"What is it?"

So exclaimed the Israelites the first time that Jehovah rained manna from heaven to feed the starving seed of Abraham. They picked it up, tasted it, and inquired, "what is it?" It was something new, precious, and opportune. It saved them from death, and lasted them through the wilderness to Canaan.

This was but a type of "that manna that came down from heaven, of which if a man eat he shall never die." Need we tell the child of God that that manna is? 'Tis the body and blood of the Lord Jesus, which were given for the life of men. The first time the child of God partook of it, he was starving, and it imparted new life and vigor to his soul, made him exclaim in glorious surprise, "what is it?" To which a response was made, "It is I, be not afraid." On this manna he feeds, grows, and travels through the wilderness of life to the New Jerusalem above.

WHY LETTERS ARE NOT ANSWERED.—It seems ill-natured not to answer a respectful letter even when not one's business—but as under the new postage law, it costs money to do so, it is not wonderful if a person, who receives a dozen a week requiring answers on matters which in no wise concern himself, and enclosing no stamp for prepaying them—should make it a rule to attend to no letter on other people's business, unless they enclose such a stamp.—The above hint will perhaps indicate a reason to many who are looking for letters in answer, and do not receive them.

A father's virtue is the best inheritance a child can have.

Revival Reports.

Now, we think, is a proper time to say a word about revival reports.

1. Let them be short. Avoid long prefaces, and give us your good news at once. Leave out all unimportant incidents. Some incidents may have a local interest, but not a general one, such should not be published. Take Luke, author of Acts of the Apostles, as your model in announcing the success of the Gospel. If you follow him, you will have to leave out the number of "professions" and of "hopeful conversions."

2. Be modest. Lose sight of self, and give God the glory. Inform us what the Lord did through his instruments. We have seen some revival accounts that glorified the writer more than Jesus; others about equal, a sort of co-partnership business in the conversion of souls. Now whether this was done by accident or design we cannot say, only state the fact.

We trust the Lord will greatly revive his work this year, and we wish to get the news of his converting power from all our churches; but let it be briefly given, that there may be room in our columns to receive it.

By the way, we are pleased with the brief manner in which brethren Couch and Hawthorn have recorded that gracious revival in Mobile. They were two busy at work in the cause of their Master to write prolix letters, had it been their habit. Earnest, working men are nearly always brief.

Tidings from the Churches.

SIXTH STREET CHURCH, N. Y.—Nine baptized, most of them heads of families.

BALTIMORE, Md.—Five baptized in the various Baptist Churches in Baltimore, second Sabbath in March.

BOOTHVILLE, Va.—Seven persons received for baptism.

CAMPBELLSBURG, Ky.—A writer to the Western Recorder, says, "Our accessions during the meeting were thirty two willing converts, now ready to follow the Savior into the liquid grave."

WEST LIBERTY, Ind.—Twenty-three baptized.

HARMONY CHURCH, N. C.—Ten baptized; and five were baptized at Old Locust Field, Haywood County; five also baptized at North Calabawba, Burke Co.

ALBANY, N. Y.—Seven baptized, and more expected at an early day.

CONNA, N. Y.—The work still progresses. Seven others baptized.

SYRACUSE, N. Y.—The work of the Lord in the second church still continues. Over sixty have been converted and baptized.

TRENTON, N. J.—Eight baptized.

GOODHOPE, Ohio.—Nine baptized; and others received for baptism.

PEORIA, Ill.—Ten received for baptism.

For the South Western Baptist.

Indian Missions.

Receipts from 8th January to 11th March, 1856.

TENNESSEE.
Received of Geo. W. Young, collections at Durhamville 14 20; Tarleton Durham 1; Dollie Henderson by R. W. Priest 6 20; Rev. Jas. H. DeVotie 253 50; Rev. S. Wallace agent 40 \$ 814 90

MISSISSIPPI.
Received of Union Asso. by T. H. Coleman, Treas., 5 50; Cassandra Ford 25; G. M. Phillips 5; Mississippi Asso. by J. B. Quinn, Treas. 16 10, 51 60

GEORGIA.
Received of Rev. Joseph Gresham 50; Hon. Jos. E. Brown 50; Hepzibah Asso. by Thos. J. Barney, Treas. Georgia Conv'n, 163 43; a stranger, Greensboro', 10; B. F. Tharp 50; J. H. Miller 10; friend, Cave Springs, 10; Rev. H. Allen Tupper 100, 448 43

KENTUCKY.
Received of Mrs. G. A. Ware 5; Mrs. E. Stevenson 1; Genl. Asso., Ky., by Jas. O'Brien, Treas., 6 50; A. Broadus, agent, 24 65; D. Colgin, agent, 34 04, 71 19

ALABAMA.
Received of W. E. Wyatt, by C. Phillips 20; Mrs. J. Bilingsly 5; Rev. E. G. Baptist 10; Mrs. M. G. Peebles 20; Mrs. Connella, Spring Hill, 5; Jas. M. Scott, by Rev. J. A. Collins, 10; Union Town Baptist Church, by Rev. J. Walker, 44, 114 00

VIRGINIA.
Received of Chas. McCutcheon, by Rev. J. B. Taylor, 5, 5 00

SOUTH CAROLINA.
Edisto Association 51 28, 51 28

MISSOURI.
Received of Rehoboth Church, by Dr. Jno. Gaunt 17; Rev. T. Thompson 3, 20 00

U. S. GOVERNMENT.
School fund 799 97, 799 97

\$1878 37

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

For the South Western Baptist.
Shall Error be Reverenced because of Age.

Error in religion, literature, science, or politics, is radical and has but one tendency which is downward, while truth has the contrary tendency, if, as was stated before, error in religion has the effect to strengthen the irreligious; though pleaded for upon the most sacred ground of precedent, how much greater does that error become when only pleaded for by the worst passions of our nature? Now while we are free to admit that the Christian is the only individual who has a divine right, emanating directly from God, through Jesus Christ, to enjoy the good creatures of earth, we should be careful to distinguish between actual and artificial wants; for in but few artificial wants we have that right, while in all natural wants that right is secured to us, through the cross of Christ. Galatians 2:20.

Therefore, shall we accord to error our respect and reverence because it is found in a holy place, into which it has profanely intruded? Shall we honor it as one of the "sons of God" because it has presumptuously dared to sit in their midst? No! In the name of Him who drove the traders and huxters from the temple of Jerusalem, would we invoke the aid of every child of God, to lend his aid and drag the intruder from the sacred precincts of his churches. And shall we who in humble dependence on Divine aid in applying legitimate and appropriate means to the correction of the ten hundred and one errors which exist among us in the practice of discipline, of ourselves and others, be charged by good brethren as saying things which are hard, and joining in with infidels and Pharisees, Scribes, &c., to strengthen our denomination in point of numbers, because of our strictures thus giving offence, and driving men of influence into other denominations? Surely not. Sincerity should be accorded to us. We do not wish you to consider us enemies because we tell you the truth.

I reverence age in every thing, provided I can separate it from error; but I have no more respect for an old error than a young one. Error is as old as his Satanic Majesty, but as time goes on, and circumstances offer, he spreads it abroad, like arrows, firebrands, and death.

RUSSELL.

For the South Western Baptist.

Messrs. Editors: "Mirrorland" is a curious place and singular things occur with these strange people called Mirrorlanders. Here is an extract from the "Ocean Torch," a spirited little paper published on Gold Island:

"Notice.—A good chance to make a little money.—Being under the necessity of removing from my charge, I offer at a reduced price the subscription made to me as pastor of the Mt. Mammon Church in A. D. 1854, for the sum of \$44 33 34, (a few credits to be deducted.) These subscriptions are in small sums on different persons. The deacons of the church inform me that having to look to the things of their own they have used but little effort to collect the same. It is supposed, however, something like two-thirds will be paid, as the dear brethren say that as soon as they pay their just debts, then they will give the mites pledged to me.

The wants of a growing family and debts contracted for provisions compel to this sacrifice. If these claims are not sold at private sale, they will be offered at public outcry at the next conference.

JOHN LAMB.
Feb., 1856."

"We publish to-day an advertisement from the Rev. Jno. Lamb, offering for sale a subscription made by the Mt. Mammon Church. As the editor of a newspaper, it does not become us to meddle with the causes which compel the reverend gentleman to dissolve his connection with a church which he has served so long and with so much ability and fidelity. We must, however, express our regret at the loss of such a man, and recommend him to the favorable consideration of a generous public.

Editor of O. T."
Publish this once for JAMES.

The above is a severe rebuke to negligent, worldly minded deacons and members. "Mt. Mammon" church is to be found almost every where. Pharaoh was a common name for the Egyptian Kings at one period of the world's history, as Mt. Mammon may be applied to all such churches as force their pastors, like the neck "John Lamb," to offer their subscriptions at private sale, or at "public outcry." There are many John Lambs now-a-days.

Eds.

Giving liberally is a check to extravagance. It teaches us economy. It prevents us from frittering away much of our income foolishly, and is a Savings Bank for our superabundance.

For the South Western Baptist.

DEACON TOWN.—Don't see all that is to be seen; don't hear all that is to be heard, for the same reasons that you wouldn't like to taste all that might be tasted nor smell all that's to be smelled. Its exceedingly convenient sometimes to be near-sighted and hard of hearing, and even dull of understanding.

A man that hoards riches and enjoys them not, is like the ass that carries gold and eats thistles.

For the South Western Baptist.
Another Book from Carson.

Edward H. Fletcher has published another work from the pen of Dr. Carson, entitled, "Examination of the principles of Biblical Interpretation of Emesti, Ammon, Stuart and other Philologists."

This valuable work contains an able "Treatise on the Figures of speech used in the Bible. Also an essay on the duty of all men to read the scriptures." It is an argument of great power against the Roman Catholic practice of sometimes withholding, and always discouraging the reading of the word of God by their members. It is not too much to say that a Library is incomplete without it.

All who wish to be informed on the principles of biblical interpretation should procure a copy immediately. It is no commendation for me to say it is from an able pen. Dr. Carson is very appropriately called, "the Jonathan Edwards of the 19th Century."

Reader purchase a copy, it will only cost you a \$1.25. And its benefit to your head and heart, who can estimate it? Instead of laying no Gold and Silver, and adding land to land, negro to negro, purchase good books that will enlighten your mind and build up the Kingdom of God in your heart, instrumentally. I wish to see a sound, healthy, vigorous, truthful Theological literature circulated throughout the whole length and breadth of our land.

R. P. E.

For the South Western Baptist.

March 12th, 1856.
Brethren Editors: In my notice of the movements in Mobile I failed to state that the African Church gave \$27 for the African Mission. This is an interesting body under the pastorate of that energetic laborer, Bro. K. Hawthorn, who told me he intended to get them in connection with two others, to support a missionary. He did not expect to succeed in this arrangement, however, next year.

While on the subject, I have before me a letter from Bro. Poindester, which I ought to have had long ago stating the annual pay of missionaries at \$500, missionary with his wife \$750. Are there not in Alabama ten churches which will send out and support each a missionary? And are there not ten associations which will do the same? Will not the pastors of the churches get them so to direct their funds by the next Associational Anniversaries. This can be done as one branch of duty, and more even for Domestic Missions as another. The support of these distant laborers will only be opening more extended channels for the already pent up waters of benevolence to flow out in, and thus prevent stagnation, which would send out the malaria of covetousness on the one hand, and pride, extravagance and corruption on the other. Bro. Walker knows, I presume, that the home of water is in the distant ocean; not at its gushing fountain. But, brethren, "sow by the side of all waters," and your harvest shall be glorious. Amen and amen.

J. D. WILLIAMS.

For the South Western Baptist.

March 18, 1856.

Messrs. Editors: A pious sister near Marion, whose name I have not the liberty to give, promised last fall after giving me \$10 for the mission, to plant this spring a missionary crop to be cultivated by her house servants, and appropriated to the cause. How many wealthy sisters, yea and brethren too, will do likewise? How easy it would be, and how profitable to soul enjoyment, for many thus to curtail a few pleasures, and employ a portion of time, so as to let God have a crop, the proceeds to go to the cause of missions at home and abroad; the colored mission to have its full share with the rest. Brethren, directly you read this, go and lay off, in good ground a large crop for these good objects, and cultivate it well, and don't keep back any of the price when sold, no matter how unpleasant to "old Adam." J. D. WILLIAMS.

P. S. Bro. McCraw paid me \$10 10, a gift to him from his colored members, which he applies to the African Mission; Bro. F. M. Law \$5, a Christmas gift; Bro. C. M. Cochran \$10 towards supporting a missionary in Central Africa by the Alabama Association.

For the South Western Baptist.

DEACON TOWN.—Hope "Jim" has learned to play the violin. My ears and nerves have paid a large amount towards it.

A STUDENT.—Bude, the Librarian of Fontaine Bleu, was so devoted a student, that, being informed one day by a servant that his house was on fire, raised not his head from his book. "Go tell my wife," said he, "you know I never attend to any of the household affairs." He was so great a favorite with the King and people of France, that he was offered valuable situations. He preferred his beloved books, and complained, that "the liberality of the King and the confidence of the people, will have the effect at last of making me utterly ignorant."

Not Denominational Enough.

A writer in the Zion's Advocate (Maine) makes the following well timed remarks:

I may be mistaken, but it seems to me that our denomination, practically, is owing much, very much to the fact that we are not so denominational as our fathers were. They were Biblical separatists. They believed that if the distinctive principles of truth which characterized them as Baptists, were worth anything they were worth much; if they were worth believing, they were worth publishing to every creature. They preached and the people believed.

Whether it be so now, let him that heareth understand. But this one thing is true, the distinctive features of our churches, as Baptist churches, those which have given us our existence, name and position, are not held forth so prominently as our fathers proclaimed them, and as they are now proclaimed in those States where the Baptists hold their own and gain more than enough to make up for our diminution. This is one of those facts that logic cannot hide. For some reason or other, other denominations like us much better when we are silent on those points, repulsive to them. They seem to be very willing to let silence reign in the churches on those points which have raised us to a position and given us name and influence to help, bless, and save the world, and our numbers will continue to diminish. Silence in the gospel warfare is concession, with which he who was baptized in Jordan cannot well proceed.

Baptists everywhere contending earnestly for the faith once delivered to the saints, its letter and spirit, have nothing to fear from outside influence. But it is sometimes the case that we consult our own convenience rather than duty. The influence of members some- times is given to build up other denominations, rather than sustain their own. Because it is a little farther to attend their own meetings, they support other denominations by their presence and funds, to the neglect of their own. Our funds are drawn off into "union" benevolent operations, the Sabbath schools, etc., while our own are too much left to take care of themselves. It seems to me that a more tenacious attachment to our denominational features would soon place us forward to where we were ten years ago. I am aware that progress is the watch word of the day; but we wish to make no further progress in the diminution of our numbers. It would even be better to use the old plan of operation until we have a new one that works as well. Results, after a fair trial, must decide the utility of all things. If we cannot cut as many cords of wood with the "sharp axe" let us use the "dull one" and put to the more strength.

Time and Eternity.

A lady once looked into a book and saw a word which made her much afraid. She could not sleep that night. She loved life. She loved this world. She did not wish to leave it. The word she saw in the book was "ETERNITY." It was a solemn word. I do not wonder that it fills the mind of sinners with fear. Yet the pious do not hate the word. They think of it often. They love to think of it. But what is eternity? It is like a sea which has no shore; a race that is never all run; a river that has no spring and no mouth, yet always flows. It is forever and ever. None but God fully knows what it is. We know it is not time told by hours, days, months, years and ages. We speak of an eternity past, and of an eternity to come. Yet there are not two. But we so speak, because we are at a loss for words. We go back, back, back, until our minds tire; but we come not to any point where eternity began. We go on, on, on, until we can go no further, and yet there is no end.

A teacher in a blind school once gave this sum to one of the boys. He was to work it out in his mind. "A pile of sand is ten feet high, ten feet wide, and seventy feet long. Each square solid inch contains ten thousand grains. A bird comes every thousand years and takes away one grain at a time. How long would it take to carry away all the sand?" This little blind boy soon gave the answer, which was that it would take 120,000,000,000,000 years. What a long row of figures! You cannot form an idea of such a sum. Now put all the sand on the seashore into one heap, and let a bird take away one grain every thousand years till all is gone, and yet that would not be the end of eternity. Eternity has no end. Some of the ancients tried to give some idea of eternity by drawing a circle. A circle has no end. In that it is like eternity. But in no other respect. We can measure all circles. But we cannot measure eternity. None but God knows what it is. Men's bodies may die but shall live again. But their souls live on, and on, and on, forever. No do angels ever cease to live. All angels and all men shall live as long as God lives.

The average weight of cotton prints is six yards to the pound. It thus appears that the raw cotton necessary to produce a yard of calico, or domestic, costs between one and a half and two cents.

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THE CHEVALIER BUNSEN AND THE BAPTISTS.—The English Baptists paper, the Freeman says: The Chevalier Bunsen has just issued a new work. It will produce a profound impression. In it he avows his full adherence to Congregational principles, as the only form which can develop the Christian life. We may like to see this profound scholar and large-hearted man avow himself a Baptist. His principles demand it already. We quote one sentence in which he speaks of us:—"These Baptists are by their ecclesiastical constitution, as every body knows, pure Independents, and are distinguished as a sect only by their practising the rite of baptism, according to the fashion of the earliest Christians, by immersion. This rite they administer only to such persons as, being arrived at the age of manhood, come forward of their own motives and profess faith in Christ as the Redeemer of mankind. They also had their birth in the midst of persecution and established themselves as free Christian Associations of the faithful, not only in England and Scotland, but also in the United States of America, where they now number many thousands of congregations, and above five millions of Christian souls, black and white." We anticipate the most favorable results from this work to our persecuted brethren in Germany. It will fall like a thunderbolt into the circle of which Hengstenberg is the leader.

Rev. Dr. Lowell's Short Sermons.—Some years ago, a countryman, wandering hopelessly through the streets of Boston, was accosted by a stranger who asked him what he wanted. "I want," said he, "to find the man who preaches short sermons." The stranger had no hesitation in pointing out the road that led to the West Church (Rev. Dr. Lowell's); but anxious to ascertain what peculiar hold that pastor had taken of this man's mind, he suggested that the sermons at the West Church were very short indeed, and that perhaps the great city might offer to one who seldom entered it, others more worthy of consideration. "Not they," replied the warm-hearted rustic; "I never heard him preach but once, and that was before the convention the other day; but I remembered every word of his sermon, as if I had preached it myself, and my wife and I had been there to talk for a week after. I tell you, stranger, that after he had preached his short sermon there is not much more to be said on the same subject."

We call the attention of all little minded people, who are guilty of such things, to the following article from the Auburn Gazette.

"Advice Gratis.—There are but few things more annoying or disagreeable than to be near those in the Sanctuary of the Lord, who instead of manifesting even a decent respect for the faithful Minister and the congregation, spend the hour, devoted to divine service, in whispering and giggling to the great disturbance of all those near them and not unfrequently to the whole congregation. Adult persons so offending ought to be prosecuted to the full extent of the law. 'Young America' who are guilty of such impiety, such premature impudence ought to be dealt with on a very different principle. The true and sovereign remedy may be found in an old book, generally known as the Bible. The specific is a rod, put on the back quick, fast, often and hard. Hickory logic will make an impression on the back and if administered by the proper physician in a proper spirit, will make a most wholesome and salutary impression on the mind. This remedy is becoming most awfully malignant, and will certainly prove fatal unless recourse is had to this most desperate and painful remedy."

AN AWFUL PASSAGE.—"I am far from thinking lightly of the spiritual power, with which Christ has armed His Church. It is a high and mysterious power, which has no parallel on earth. The sentence of excommunication in particular, is truly terrible; it is the voice of God, speaking through its legitimate organ, which he who despises, ranks with heathen men, joins the synagogue of Satan, and takes his lot with an unbelieving world, doomed to perdition. Excommunication is a sword which, strong in its apparent weakness, and the sharper and more efficacious for being divested of all sensible and exterior envelopments; lights immediately on the spirit, and inflicts a wound which no balm can cure, no ointment can mollify, but which must continue to ulcerate and burn, until it is healed by the blood of atonement, applied by penitence and prayer."—Robert Hall.

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SECULAR INTELLIGENCE.

TELEGRAPHIC.

One week later from Europe.

ARRIVAL OF THE PERSIA. New York, March 20th. The steamer Persia has arrived with Liverpool dates to March the 8th. They are one week later than those brought by the Arabia.

Peace Conference. The fifth meeting of the Conference was held on Tuesday, the 6th March. Negotiations are reported to progress steadily.

Napoleon has made a speech in which he said he hoped for peace, but must be ready for war. Peace Conference is supposed to be progressing favorably.

Markets. Cotton is firm. Week's sales, 64,000 bales. Fair Orleans 6 3-4. Middling 5 15-16 a 6. Fair Uplands 6 1-4. Middling 5 7-8. Stock of cotton at Liverpool 371,000 bales including 257,000 American.

Of the weeks sales speculators took \$5,500—exporters 5,500. The Broker's Circular says, better grades of cotton are stiffer; lower grades easier; market closed steady. Flour has declined three shillings. Manchester trade is firm.

"Afflictions may buzz and hum about the believer, like bees that have lost their sting; but they cannot hurt him." "Prosperous providences are for the most part a dangerous state to the soul. The moon never suffers an eclipse but the sun does."

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SPECIAL NOTICES.

COME TO SUPPER.

A supper will be given by the ladies of the Presbyterian church, at the Methodist Female College, on Wednesday evening 7 o'clock, April 9th. The net proceeds of the supper to be made some internal repairs in the Presbyterian house of worship, for the comfort and convenience of the congregation. Tickets \$1.00.

In Press. And will be issued by the last of the present month, (March) by A. B. Dickinson on "Theological Perspectives," by the same author, and a new work, and the Rev. E. J. Hamill. The work will be elegantly printed upon good paper, and will be bound in muslin, and embrace about 200 pages 12mo, and be sold at one dollar per copy.

That part of the edition, belonging to the senior editor of the Baptist, will bear the signature of the Southern Baptist Convention, and will embrace an analysis of each party, and forty pages, containing the most important articles in regard to the "Discussions," which appeared in some of the "Advocate," and the Baptist, and the same very important documents referred to in the body of the work. This addition to the body of the book, will constitute a volume of some three hundred and seventy-five of four hundred pages.

March 15th, 1856. Appointments for Rev. F. Callaway. Rev. Callaway will be at County Line, Russell county, on Saturday before the 24th of March, on Tuesday following at Clarke's Neck, on Tuesday night, on the 24th of March, on Wednesday night at A. C. Bennett's. The 5th of March, on Thursday night at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o'clock at Shiloh, Russell county, on Saturday at 11 o'clock at Shiloh, Russell county, on Sunday at 11 o'clock at Shiloh, Russell county, on Monday at 11 o'clock at Shiloh, Russell county, on Tuesday at 11 o'clock at Shiloh, Russell county, on Wednesday at 11 o'clock at Shiloh, Russell county, on Thursday at 11 o'clock at Shiloh, Russell county, on Friday at 11 o

THE FAMILY CIRCLE

For the South Western Baptist.

The following beautiful lines (so expressive of true love and devotion) were found by us written upon the marble slab covering the quiet grave of Miss Mary Ann Thompson. May the writer so live upon earth that they may be suited in heaven.

W. M. R.
Pavilion in splendor,
With seraphs on high,
Sweet Mary has left us
To grieve and to die.
In thy fair spirit dwelling,
Embossed in love
Wilt thou, think of us, Mary—
And watch from above?
A bright star is shining,
From out the deep blue,
Which so lovely and tender
Reminds us of you.
We remember thee, Mary,
Thy heart was too good,
To wither and perish—
In death's solitude.
Come back, gentle spirit,
From thy bright home,
And guide us still upward—
To the hallowed dome.

Questions for Self-Examination.
Presented in a lecture, delivered by
Rev. C. G. Finney, on an occasion
of Fasting and Prayer, in the Brick
Church, Rochester, N. Y., January
January 23d.

1. Am I selfish in business—serving only myself?
2. Am I selfish in religion—merely bargaining with God?
3. Am I sincere in all I do?
4. Am I consistent in my profession?
5. Am I aiming to please God?
6. Is His will the law of my heart?
7. Does my faith overcome the world?
8. Have I conscious communion with God?

9. Am I at peace with myself and with all men?
10. Do I honestly pray for my enemies?
11. Have I the spirit of Christ?
12. Do I do to others as I would have them to do to me?
13. Have I been careful of the reputation of others?

14. Have I made restitution for wrong?
15. Have I sustained or destroyed my influence?
16. Have I been mindful of the feelings of others?
17. Have I injured God's feelings?
18. Have I been Christ-like to the poor?
19. Am I for or I intend to be a good example?

20. Am I willing to search my heart to the bottom and act out my convictions?
21. Am I truly consecrated to God?
22. Do those who know me get the impression that I really care for souls?

23. Do I prevail in prayer?
24. Do I control my temper and my tongue?
25. Does the world engage me sooner than God?

26. Do the impenitent expect to be appealed to when they meet me, and do the wicked on that account fear me?
27. Am I controlled by prejudice?
28. Do I honor religion?
29. Am I more attentive to my own or other's faults—more disposed to censure or to confess?

30. Have I kept my covenant?
31. Am I honest in all my excuses?
32. Have all men confidence in my piety?

33. Do I control my temper and my tongue?
34. Am I circumspect in my own family?
35. Am I humbled by the past?

36. Do I control my temper and my tongue?
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DEATH OF A LITTLE BOY.—We request little boys and girls to read the following obituary of JAMES HERBERT FULLER.

Died in Brunswick, Jan. 29th. JAMES HERBERT FULLER, son of James P. and Hannah Fuller, aged 7 years and 9 months.

It is not assumed that James was faultless; in many respects he was like other boys of his age; but, unlike many, he was truthful, affectionate, and conscientious; and for a child, remarkably sober-minded. He habitually secured without effort, the good will of those around him, especially of children with whom he associated. Lying, he abhorred, and his mother never had occasion to correct him for falsehood, or to question his truthfulness. The profane he shunned, refusing the companionship of boys whose language was vile. He was a child of prayer, being accustomed to pray in his own language, in addition to the use of forms, taught him by his mother.

He had been unwell for a week previous to his death, but no danger was apprehended until within a few hours of his departure, when his disease assumed the form of croup. When informed by his physician, of the nature of his complaint, he became at once impressed with the belief that he should die, and for some minutes, seemed to be deeply pained by the thought. The conflict however, was soon over, after which he was perfectly calm, enduring suffering, and submitting to his fate without a murmur. He frequently prayed—"Lord save me and take me to heaven." adding—"I want to be an angel."

When asked by his mother—"Do you think you shall die?" he calmly answered, "Yes," and to the question—"Shall you go to heaven?" he returned confidently the same answer. She added—"What shall I say to your father?" (His father is at sea.) Tell him, he replied, "that I have gone to the better land." A little before his death he repeated the lines—

"I never shall be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear,"

after which he became unconscious, and soon passed away.

"I thank thee Oh! Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Victory
One day Robert's uncle gave him an English half-penny. "Now," says he, "I'll have a stick of candy, for I have been wanting some for a long while."

His mother asked if that was the best use he could make of his half-penny.

"Why I want candy very badly," and he got on his cap, and ran off in great haste. His mother was sitting at the window, and saw him running along; then he stopped. She thought he had dropped his half-penny; but he started off again, and soon reached the door of the confectioner's shop. Then he stood for a while with his hand on the latch, and his eyes on the candy. His mother was wondering what he was waiting for. But she was more surprised to see him come off the step, and run home again, without going in.

In a minute he rushed into the parlor, with a bright glow upon his cheek, and a bright gleam in his eye, and exclaimed, "Mother! The heathen have beat! The heathen have beat!"

"What do you mean, Robert?" "Why, mother, as I went along, I kept hearing the heathen say, 'Give us your half-penny, to help us good missionaries. We want Bibles and tracts. Won't you?' And I kept saying, 'Oh, I want candy; I do want the candy.' At last the heathen beat, and I am going to put my half-penny into the missionary box. It shall go to the heathen."

The Philosophy.
I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried.

"My brother! O, my brother."

A sage passed that way, and said: "For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love while living; but whose inestimable worth I now feel."

"What wouldst thou do if he were restored to thee?"

The mourner replied, "that he would never offend him by any unkind word, but he would take every occasion to show his friendship if he could but come back to his fond embrace."

"Then waste no time in useless grief," said the sage, "but if thou hast friends, go and cherish the living, remembering that they will die one day also."

Time well employed, gives that health and vigor to the soul which health and retirement affords the body.

STRAY LEAVES.

A person who undertakes to raise himself by scandalizing others, might as well sit down on a wheelbarrow and try to wheel himself.

Presenting Christ crucified to an audience is very different from presenting him as a very extraordinary philanthropist.

Scolding wives, like bad clocks, are seldom in order. And the same is true of scolding husbands, and all scolders.

CONCESSION.—A little explained, a little endured, a little tolerated as a fable, and lo! the jagged atoms fit like smooth mosaic.

Circumstances alter cases. Red paint which is a great improvement to the looks of old houses, is but an injury to the cheeks of young ladies.

Whatsoever is dear to us in our Isaac—happy are we if we offer it to God. They shall never rest with Abraham who cannot sacrifice with Abraham.—Hall

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TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

THE eighth annual session of this institution will be commenced on the first Tuesday in September next. It will continue for two months, and will be held in the building now occupied by the Tuskegee Normal School, commencing at the opening of the session, will close on the 10th day of February. The Spring term will commence on the 10th day of March, and close on the 10th day of June. There will be a vacation from the 10th day of June to the 10th day of September.

RATES OF TUITION PER TERM.
For Tuition, Boarding, Writing, Primary Arithmetic, Modern Geography, and the Natural History of Birds and Quadrupeds, \$15.00.
The foregoing, with English Grammar, Civil History, \$20.00.
The Latin and Greek Languages, with any of the English branches in the Preparatory, or in the ordinary College course, \$25.00.
Tuition fees payable in advance. No deduction or refunding will be made for absence; nor in cases of expulsion, suspension, or discharge.

COURSE OF STUDY.
While this institution does not claim, or even aspire to be a college, the course of study is nevertheless adapted to the condition of the students, and to the wants of those young men, who wish to acquire a sound liberal education, but who do not contemplate taking the regular College course.

It is at the same time, designed to afford the largest advantages to those who are preparing to enter any of the colleges of the country, and to those who are not yet prepared to enter any of the colleges of the country, and to those who are not yet prepared to enter any of the colleges of the country.

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M. P. L. & CO. would also give notice that their business has been transferred to the firm of HARRIS & MEYER, and that they are no longer connected with the business.

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