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THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY APRIL 3, 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 such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

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 they are delayed beyond that period, we shall charge \$2.50.

Agent.

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

Rev. D. B. BARNARD 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. STAMPS, CTK.

LA FAYETTE, ALA.

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

Eljah Shearer,	Ala. Association.
Jas. W. M. Collough,	Cahaba "
Jno. R. Sartor,	Unity "
Jordan Williams,	Coosa River "
Thomas M. Harbin,	Pine Barren "
Chas. W. Lay,	Liberty "
	Cherokee "

and surrounding Country.

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. CHARLOTTE, 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.
CHARLOTTE, S. C.

The Discussion on Methodist Episcopacy.

This book is now out, and will be received in Tuskegee in a few days. It has made a somewhat larger volume than we anticipated, being just four hundred pages. Still we shall afford it at one dollar per copy. We will send the work by mail at our own risk and charge to any person who will forward us one dollar. The publishers have forwarded us a copy of it, and we can assure our friends that it is executed in the highest style of the "art preservative." Paper, printing, binding, all, are superb.

We have added an Appendix of fifty two pages to our part of the edition, containing the following articles:—Columbian extracts from Mr. Wesley's "Calm Address to our American Colonies," written at the breaking out of the revolutionary war; Dr. Coke's letter to Bishop White, and the Bishop's account of the "interview" sought; The "Leasants' War in Germany;" The articles which appeared in some of the "Advocates" and the "S. W. Baptist," during the discussion; The communications of "B." and "Amicus Justitiae;" A thrilling letter written by the late Bishop Bassett before he was made a Bishop; Interesting Extract from the New York Christian Advocate and Journal.—It is proper that we apprise the reader that the Appendix does not appear in brother Hamill's part of the edition. We urged him at least to permit the articles which appeared in the N. O. and

Texas Christian Advocates, in which we had been so violently assailed, together with our replies, to be inserted either in the body of the work, or at least in an appendix, in the entire edition. As the above papers refused to publish any of our replies, we deemed this our only chance of personal explanation from the foul aspersions which had been cast upon us. But for reasons which he deemed satisfactory at least to his own mind, he declined permitting them to appear in his portion of the issue. Our portion only contains the entire discussion, as it appeared in the "Baptist."—The edition comprises four thousand copies—one thousand for Bro. Hamill, and three thousand for us.—The imprint of "Southern Baptist Publication Society" appears upon the binding and title page of our part of the edition. These statements are made, not only as an act of justice to myself, but to apprise all whom it may concern, as to the facts of the case, so that they may govern themselves accordingly. We shall not interfere with brother Hamill in the slightest degree. We sincerely wish he could sell a hundred thousand of them to his brethren; but we wish our friends to know, that if they wish the entire discussion, they can only secure it by purchasing the copies containing the imprimatur of the Southern Baptist Publication Society.

Southern Baptist Educational Convention.

The reader will observe by referring to another column, that a convention is proposed to be held in the city of Augusta, on Wednesday the 30th of April, to take into consideration the propriety of establishing a purely Theological College at some central point within the Southern States. We do not propose discussing the propriety or impropriety of the move, at this time. It is true we have our views pretty thoroughly matured on that subject, and are ready at a proper time to present them. Our object in referring to it now is, to apprise our readers, that quite a number of our State Conventions have appointed delegates to attend that meeting, and that it is proper for the members of our Convention soon to meet, to be considering whether the Baptists of Alabama shall be represented in that body. As to the propriety of being represented in that Convention, we feel at liberty to express our opinion freely. The question to be deliberated upon at that time is a grave and important one. It is one in which the entire denomination South is vitally concerned. We think, therefore, that so far as an expression of opinion upon that subject can be secured from the whole denomination South and West on that occasion, it ought to be had; and it is proper that Alabama should be represented then and there. If it is to be decided that such an institution is unnecessary at this time—that our State institutions are sufficient for all the present purposes of a theological education—and that to undertake the erection of a University properly so called, for the sole purpose of affording the highest advantages to such of the rising ministry as desire such advantages, is, on the whole inexpedient, considered as a practical question—why, it is desirable to so settle the question as to put the matter at rest, at least for a time. But if on the other hand it shall be decided that the denomination within the Southern States needs such an institution—that young men in our midst preparing for the ministry, and who desire to take a thorough course of instruction in a Theological school of the first grade, ought not to be subjected to the annoyances incident to their connection with Northern institutions—that the times in which we live demand "a school for the prophets" by which they shall be "thoroughly prepared for every good work"—that there is a grade of theological attainment, quite necessary and perhaps essential, to the work of the ministry which no present local or State institution can confer—and that the erection of such a College is altogether practical—why, it is equally important that that decision shall be so made as to concentrate the energies of the denomination upon the enterprise.—We trust, therefore, that our brethren who expect to attend our Convention at LaFayette, will take this matter into serious and prayerful consideration; and should it be thought advisable to send delegates to Augusta, they may go prepared to represent the views of the Baptists of Alabama.

Mr. WILKES: This brother not only labors hard and successfully for Howard College, but sends often new subscribers to the South Western Baptist. May he succeed in both enterprises.—We hope the brethren every where will assist him in endowing Howard College.

And here we take occasion to thank our young sister at Greenwood, Fla., for new names. May the South Western Baptist have many more such friends.

Book Notice.

THE INQUIRER DIRECTED TO THE WORK OF THE HOLY SPIRIT. By Rev. OCTAVIUS WINSLOW, D. D., LINDSAY AND BLAKISTON: PHILADELPHIA.

To deny the work of the Holy Spirit in the regeneration of the heart, the sanctification of the soul, is to virtually repudiate the Christian System. For if it is left to the choice of man, whether he receives or rejects Christ and salvation, the result will be a total rejection, and a certain damnation will follow. And to modify the doctrine of the Spirits work; giving the sinner a kind of partnership with Him, is to, in effect, exclude the third Person of the Trinity from any part in the regeneration, sanctification, and ultimate glorification of man.

Mr. Winslow is theologically, nay, scripturally sound upon this subject.—He insists upon and proves clearly from the word of God, the Divine personality of the Holy Spirit, and maintains the right of the Spirit to do his work upon this doctrine. If the Spirit is not a Person of the Trinity, he is not equal with the Father and the Son, and has no right to sovereignty in the work of salvation. And consequently he would be wrong in directing the inquirer to Him as a guide to the Cross.

But such views and consequences are rejected in this valuable work, and the inquiring sinner is referred, yearned to seek the Holy Spirit's guidance as the Revealer of Christ to the soul. The work of the Spirit he maintains to be, without modification, what Christ taught his Disciples: "He shall take of mine and should show it unto you."

The clearness of his views, the strength of his arguments to support them, all drawn from the Bible, give confidence to inquirer in seeking the Lord Jesus. The truth is, there is a peculiar unction in the whole work, sanctifying the truths taught, and calling the soul to the great central truth, "Jesus Christ, and him crucified." Of course we do not claim for it *plenary* inspiration, but an uncommon impregnation, throughout, of spirituality and devotion.

It is a rich contribution to our Theological literature; and we wish it more extensively circulated among the different denominations. We are anxious it should be read by all Baptists. Not that they are unsond on that question; but it would enlarge their views of the Spirit's work, help elevate their piety, and strengthen them in the faith of the gospel.

But here we are admonished to close these remarks. The work will speak for itself to those who purchase it. We hope to make arrangements with the Publishers soon for those who wish to purchase, and if so, it shall be announced. We conclude by giving the contents of the volume, which contains three hundred pages.

- I. The Godhead and personality of the Spirit.
- II. The Spirit a quickener.
- III. The indwelling of the Spirit.
- IV. The sanctification of the Spirit.
- V. The sealing of the Spirit.
- VI. The Witness of the Spirit.
- VII. The Spirit the author of prayer.
- VIII. The Spirit a comforter.
- IX. The inbeing and operations of the Spirit in Christ.

Religious Intelligence.

ALBANY, N. Y.—Seven baptized, one of whom was an old lady of sixty-five years.

SPRINGFIELD, N. Y.—Twelve were immersed.

SPRINGFIELD, ILL.—Sixty have professed, twenty of whom were baptized.

GLAYSVILLE, IND.—Sixty eight have been baptized since 1st January last; two were received from Campbellite church. Feb. 27, '56.

SALEM, N. Y.—Seventeen baptized.

BEAVER CHURCH, OHIO.—Received 12 by baptism.

MIDDLEBORO, OHIO.—Seven baptized.

STILLSVILLE, IND.—Twenty-five by baptism; four by letter; twelve by relation; two restored; total, forty three.

CARTHAGE CHURCH, MO. Twenty-nine joined by baptism.

KALAMAZOO, MICH.—Fifty were baptized and twenty others expressed a hope in Christ. And of these nearly all are in youth.

URBANA CHURCH, ILL.—Received an addition of twenty-five members.

INTERESTING FACTS.—Our venerable father A. GROVER, of Terre Haute, informs us he was eighty years old last November, yet he still is hammering on the anvil—his trade of blacksmithing. He informs us, that the united age of himself and wife is about one hundred and fifty-nine years; that they both were baptized in the year 1796, and that twenty-eight members of their family are members of Baptist Churches.

METHODIST MINISTER BAPTIZED.—We learn from Zion's Advocate, that Rev. William Bevin, for twelve or thirteen years a minister in the Methodist church having changed his views in reference to baptism, and connected himself with the Baptist church, was installed as pastor of the Baptist church in Waldoboro, Me. Feb. 21st.

The King Proposition.

Our readers must really bear with us, for recurring to this subject again. An opportunity now offers itself to place our Publication Society in a position, in which it can, to some extent at least, answer the wants of the denomination, and certainly it would be a suicidal policy, from the consequences of which we could not hope to recover for years, if we did not improve it. We therefore appeal to our brethren to come up to the rescue. The rapid diffusion of religious and denominational books is imperatively demanded of us at this time. The press must be regarded as next to the pulpit in the advocacy of truth, and the promotion of the growth of piety in our churches. Long have we been slumbering over our duty in this respect. Other denominations are in the field, extending broad cast over the land their works, which are exerting a vast and wide spread influence. The Methodist Episcopal Church, South, wielding a capital of perhaps more than half a million of dollars, is prosecuting its publication enterprise with a zeal that never relaxes; while we, with a membership not a whit behind theirs in any sense of the term, have not more than about twenty or twenty-five thousand dollars reliable capital in our Publication Society. Our Northern brethren have resolved to raise one hundred thousand dollars the present year to increase the endowment of the American Baptist Publication Society, and up to this time, they have secured forty thousand of this amount. We observe that some of the contributors have pledged as much as eight, five, two and one thousand dollars each. We bid them God's speed in the noble enterprise. But is it possible that a project to raise but one-fourth of this amount, twenty-five thousand dollars, in the South can fail? Why is it that some of our wealthy brethren here cannot give as liberally to this cause as those of the North? Why is it that we do not at once place our Society on its feet, and bid it enter the field of the world, to bless our churches—to bless the rising generation, with the means of moral and mental vigor, of spiritual health and activity, causing them to branch forth into those Christian virtues which mark and adorn the highest type of Christian character? Let this be done, and done promptly, and in our candid judgment, we will do more to enlarge the borders of Zion, to strengthen her stakes, to elevate her piety, to enlarge her resources in every department of benevolent enterprise, and to multiply her means of usefulness—than the same amount of means would accomplish in any other department of religious activity. We appeal to you, brethren, one and all.—IS IT NOT TIME WE WERE UP AND DOING? Contribute your means to this glorious cause, and you invest them in a permanent stock, which shall continue to bless generations yet unborn with that spiritual knowledge which will make them wise unto salvation, when you are gone to receive your reward. Bro. KING'S PROPOSITION MUST NOT FAIL!

We trust the reader has observed brother K's last modification, by which all sums between one hundred and five hundred dollars may come in on the same terms—payable in two installments. Let every brother who is willing to give from one to five hundred dollars, send in his name at once, as there is no time to be lost.

What doest thou here, Elijah?

Elijah slept under the juniper tree, in the wilderness of Beesheba, an angel was despatched from heaven to awake him. He did it, and asked him the above startling question. Sleep was natural, why was not the prophet allowed to indulge it? That was not so much the thing to be reproved. It was the state of his mind, the place in which he was concealed was unsuited to a Reformer. For once the brave ambassador had quailed before the enemies of the Lord God of Israel, and he now craved the fate of all the prophets, death, obscurity or banishment. We sympathize deeply with Elijah in his pathetic reply; and so did his God, for he chided him kindly for his want of faith, and comforted him with the assurance that there were seven thousand left in Israel who had not yet bowed the knee to Baal, nor kissed his image.

But let us leave the Prophet who was instructed, admonished, reformed, and did his duty, and press the question upon you, Christian. What doest thou here, Christian.

1. In behalf of your own soul? What is its state? are you happy? growing in grace, and in the knowledge of the truth? your faith strong? your hope confirmed? your evidences bright for eternal life? does the word and Spirit of God dwell richly within you? does the work of sanctification advance rapidly in your heart? Remember, to be happy, holy and useful, you must answer all these questions affirmatively. What doest thou here, Christian.

2. In behalf of your family? Do you pray with them? instruct them in the Bible? watch over their morals? send them to the Sabbath school? are you

bringing them up in the "nurture and admonition of the Lord?" Remember, you are responsible for their training. When God gave them to you, he said, "Take this child and nurse it for me, and I will give thee thy wages." What doest thou here, Christian.

3. In behalf of the church to which you belong? Do you love its members, for whom Jesus died? its honor? its ordinances? its privileges? its pastor? its Redeemer? Remember, "let every one that nameth the Lord depart from iniquity," and "work while it is called to day." But what doest thou here, Christian.

4. In behalf of the great Missionary enterprise? Do you love the souls of the poor perishing heathen? Do you pray for, and help to support the missionaries who have gone to preach to them the everlasting gospel? Do you love the Domestic Mission cause? the white and black race? the red Indian? Then give your money and prayers freely, for your Domestic and Indian Missions.

Christian, may the Angel of the covenant stir you up from your dullness and stupidity, to activity in the cause of God!

For the South Western Baptist.

Messrs. Editors: In your last paper I notice an article relative to the life membership of Bishop Pierce in the Methodist Episcopal Church in Montgomery. This is not inconsistent with the origin and nature of the Methodist societies which are made up of both believers and the unconverted. Mr. Wesley organized societies not churches to be ruled by an aristocracy of preachers anti-republican and of consequence unscriptural.

The Bishop's office over these societies has no example, neither sanction in the Scriptures. The life membership therefore in one, or all of them, is no more than a membership for life in a tract or any other society upon a money basis.

With this kept in view no harm can arise from the public sale of these through tickets to Bishops as your facetious correspondent I. V. terms them.

But if claim is laid to a Scriptural organization as the visible church of Christ, then the whole transaction becomes supremely improper and dangerous. Why there is more reason to fear that a membership bought with money may become general than there was probability that baby baptism, when first introduced, which is even more ridiculous and unscriptural would have been so generally practiced.

The Bible knows no membership bought with money, or sanctioned without faith; and no act of any professed church, even in name, should put it up for sale upon terms so humiliating. Most men would be willing to pay one thousand dollars for a Christian life insurance. The Roman Catholics have an office for similar transactions. They are quite accommodating, their policies of indulgence are for a longer or shorter time to suit purchasers.

This broken down plan is cheaper and on the whole equally consistent.

What do these life memberships of the Bishop in the Methodist Episcopal societies mean? Does the word on courage such proceedings, on the Sabbath in God's name, in the sanctuary set apart and dedicated solemnly to the worship of God?

Q. V. C.

Brother "Q. V. C." seems to have written the above before our last issue. He was not therefore apprized that the "life membership" of the Bishop "was all a jule." We hereby apprise him that the political correspondent from Newark, N. J., and our correspondent from the city of Montgomery, "I. V.," were duped by "our Episcopacy," and that it was only intended, as we stated last week, to "make the Bishop a jocular life member of the church." They didn't understand the subject! Eos.

For the South Western Baptist.

Big Sermons.

Now brother Hunter, do say, was not the sermon preached to day by brother A., a big sermon?

Yes, brother B. it was indeed a big sermon! It had in it Greek and Latin words that none of the hearers understood, not even brother B. himself. It had also quite a variety of quotations from learned authors not calculated to affect the heart, with now and then a flight among the stars calculated to work upon the imagination only. All this was continued for an hour or more with a superabundance of boisterous hallooing, stamping the feet and beating the pulpit. Yet I witnessed no tear stealing from the eye. No emotion seemed to heave the breast except that of wonder or disgust. And besides, so little was said about Jesus Christ and him crucified that I feared the cross would be left out of mind altogether. The sermon may be regarded as a good moral essay rather than a real Gospel discourse.

Give us good sermons, Gospel sermons; but do spare us from listening to big sermons. Such are the feelings of HINTER.

DEATH OF DR. BOND.—The Rev. T. E. Bond, Sr., the distinguished Methodist editor of New York, died in that city on the 14th inst.

The Baptist Church at Montgomery and the Rev. H. F. Buckner.

Messrs. Editors: At the instance of their excellent pastor, Rev. I. T. Tichenor, the Baptist Church at Montgomery have agreed to support Bro. Buckner and his wife in the Creek Nation for one year from the 1st of April. The present salary of Bro. B. is \$500 and for this act of generous liberality the pastor and flock are entitled to the thanks of the Domestic Mission Board. The news of this good deed was, to one at least, as "cool water to a thirsty soul." I have recently received interesting letters from two of our native preachers, Peter Folsom and Samuel Worcester. They will appear in the May number of the Journal and will be read with interest. Since sending away the copy for the Journal, I have received a long letter from Bro. Buckner, extracts from which are hereunto appended. First, one on temporal affairs, showing that Indians have bodies as well as souls, and that these bodies must be fed and clothed or they will starve, freeze and die. Oh! ye Christians, who dwell like princes on the hunting grounds of the "Red Man," read and reflect seriously on the subjoined extract from Bro. Buckner's letter:

"Everything is remarkably high, as goods have to be hauled from Booneville, Mo., or Des Moines, Ark., 300 miles. Coffee is three pounds to the dollar, nails 25 cts. per pound, and other things in proportion. You can see from this that \$800 here will not buy as much as \$400 in the States. This has been the coldest winter ever experienced in this country. Many poor Indians have been frozen, and many more have died from pleurisy. We have missed two church meetings on account of the cold. The snow has been 15 inches deep since the 22d of December, and the North-west winds have been uncommonly severe. Winter seems now to be breaking, the rain is melting the snow, and it is hoped that soon the rivers will be navigable."

Well, is it possible for Christianity to flourish among the Indians amid such temporal deprivations and discouragements? It would seem so from the letter below. Some years ago, I occasionally heard a hymn sung by a few good plain Baptists in Virginia, in which were these lines: "Brethren, if your hearts be warm, ice and snow can do no harm." Really, I fancied that there was an illustration of this truth at Bro. Buckner's all-night meeting among the Indians. Brethren and sisters, narrate it for yourselves, and if the simple narrative should start a few maddened tears, they will do you no harm:

"February 24th. Last night we had meeting at the North Fork Church, and as it had been long since we were all together, we sat up until break of day. Nine came forward for prayer. Today we had a precious time. The house was full, and 24 came forward for prayer; and a young licentiate—a white man from Arkansas—was received by letter. To-night reminded me of "old times." The house was crowded, many had to stand out of doors for lack of room. Christians rejoiced. Such a sweet singing I never heard. The hearts of God's people were so rejoiced—but we neglected to invite mourners. In this I fear we did wrong; but it was difficult to restrain the members."

"As ever yours,
H. F. BUCKNER.

"P. S. Will other papers please copy?"

For the South Western Baptist.

The South Western Baptist.

This weekly paper has made its visits regularly to our parts since the first of January, and is a welcome visitor.—It should be improved in size. Should it not? Reader that is a question for you to decide. The Publishers will enlarge it, if you will increase the subscription list to double its present amount, they will make it one third larger. What say you brethren? This paper should be sent to every family in the South; particularly to every Baptist family. Let every subscriber say that I will get one friend to take it, and suit his action to the resolution, and in this way double the subscription list. I would be pleased to see the S. W. Baptist in a large dress. Brethren, I trust you will take more interest in the circulation of Baptist papers.

R. P. E.

ROCKSPRING, GA.

We thank brother R. P. E. for the interest he takes in our paper. The S. W. Baptist shall be enlarged whenever the brethren enlarge the list of subscribers. We challenge them to test us. Our young brother shall always find favor with us, and is welcome to speak a word through our columns to our readers.

Eos.

For the South Western Baptist.

Revival.

It was my privilege to baptize at Unity church on the 4th Sabbath in last month, five persons, all colored; two others have been received on profession of faith, and await baptism the next meeting. A most gracious revival has been in progress among the blacks of my congregation at Unity church, for more than twelve months past, during which I have baptized fifty besides those mentioned above.

A. M. HANKS.

OLNEY, ALA., March 21.

Alabama Baptist Bible Society.

Brethren Editors: I was much pleased with your article in the last number of your paper relative to the duty of Baptists South to support their own organization for Bible purposes. We separated from our own brethren of the American and Foreign Bible Society that we might all be united in the Bible operations of the Southern Baptist Convention. Many refused to cooperate longer with our Northern Bible Society from certain supposed abolition tendencies, and the belief that the whole mass of the people having the controlling influence in its affairs was tainted with the same fanaticism. Certainly those controlling the great Pseudo-American Bible Society is no less objectionable. Where is the consistency of giving our funds to them while our own Alabama Baptist Bible Society, and the Bible Board at Nashville, of the Southern Baptist Convention are in need of every dollar which we can give to supply our home destitution, and our missionaries in China and Africa! Not one dime do we get back of the hundreds paid into the treasuries of the Alabama State Bible Society and its auxiliaries. A number of hundred dollars have been given in the city of Montgomery by Baptists under the impression that all the denominations are united in the State Society which is auxiliary to the American Bible Society.

Though we have at least seven Colporteurs in the field in this State yet not one Bible have we ever been able to get appropriated to our Society even for gratuitous distribution. This is union with a vengeance. What Baptists give they have a right to ask back but they can't get it. Where does the money go which Baptists pay in? To pay a Northern agent to canvass the State for the American, Pseudo-Baptist, overgrown mammoth printing Bible Society, North, and support this concern, which has refused to appropriate one cent for translations of the Bible made by Baptist Missionaries unless they are confirmed to the King James' English version. The Bible Depository at Selma a crumpled for funds to supply our Colporteurs. The Foreign Board needs funds for Bible distribution in China, the Domestic Board for California and the Indian territory.

Let us unite, concentrate our funds and help ourselves.

For the South Western Baptist.

Shall Error be Reverenced because of Age.

If the want of a license to lead an idle and licentious life be the means of diminishing the numbers of our churches, and of populating any of those "branches of the church" or "the church" itself, I for one can join most heartily with every Christian and say, "let them go to their own company," and withhold them not for they are a decided disadvantage to us as Baptists; for we profess to be governed by the word of God, literally and spiritually, and by no human creed "And the world is not looking to a creed for the line of our conduct, but to the standard of God's word. Then what must be the decision of the congregation of that church that have not found daylight sufficient for the transaction of her business, and not only so, but indulge her members in such a course? We once witnessed the brother come to the church door with his family, but pleaded business calling him away; thus turned from the house of prayer and the next entrance was the *degreys*, thence to the billiard room. O my God! how the heart sickens at the languishing condition of thy cause. Another turns to his business of another kind, "I am poor and must work all day on Sabbath to get his merchandise ready to display on Monday. Nor is this all: enter that back room—what do you find? Liquor for my customers; there is his own little son, of perhaps ten or fifteen summers, witnessing the scenes of revelry and frolic; he sees but the outside and ere the father is apprised, he sees not only his brethren reeling from his bait, thus to be entrapped in the trade of a skinning nature, but his own house tastes the fruit of his own licentious course. James' or John is seen reeling to bed and the poor mother is heard to sob in silence, but alas! her sighs are too late.

When Pharaoh's daughter found the child Moses, she gave it to the nurse, and said: "Take this child, and nurse it for me, and I will give thee thy wages." So Jehovah says to every parent, to whom he gives a child. They get their wages, whether good or bad. If they nurse well, they get good wages, if bad, the worse. Alas! what awful wages those parents get who allow their children to visit every place of idle amusement and folly; and embark in kinds of business ruinous to their morals, and jeopardizing to their souls. But on the other hand, if they raise their children in the way of truth and righteousness they get the good wages of God's blessings upon their efforts, the conversion of their sons and daughters, and a conscience void of offence.

RUSSELL.

THE FAMILY CIRCLE

Sublimely Touching
A. E. Bradbury, Esq., Editor of the Musical Gazette and a Review of New York, recently lost a little daughter, about five years of age. In announcing her death he uses the following touching language:

Kittie is gone. Where? To heaven. An angel came and took her away. She was a lovely child—gentle as a lamb; the pet of the whole family; the youngest of them all. But she could not stay with us any longer. She had an angel sister in heaven who was waiting for her. The angel sister was with us only a few months, but she has been in heaven many years, and must have loved Kittie, for every body loved her. The loveliest flowers are soonest plucked. A little voice sweeter and more musical than the rest was heard, I knew Kittie was near. If my study-door was opened so gently and shyly that no sound could be heard, I knew it was Kittie. If after an hour's quiet play, a little shadow passed me, and the door opened and shut as no one else could open and shut it, "so as not to disturb papa," I knew Kittie was going. When in the midst of my composing, I heard a gentle voice saying: "Papa, may I stay with you a little while? I will be very still." I did not need to look off my work, to assure me that it was my little lamb. You said with me too long, Kittie dear, to leave me so suddenly; and you are too still now.

You became my little assistant—my home angel—my youngest and sweetest singing-bird, and I miss the little voice that I have so often heard in the adjoining room, catching up and echoing little snatches of melody as they were being composed. I miss the little hand that was first to be placed upon my forehead, to "drive away the pain." I miss the sound of those little feet upon the stairs. I miss the little knock at my bedroom door in the morning, and the triple good-night kiss in the evening. I miss the sweet smile of the sunniest faces. I miss—oh! how I miss the foremost in the little group who came out to meet me at the gate for the first kiss. I do not stoop so low now, Kittie, to give that first kiss. I miss you at the table, and at family worship. I miss your voice in "I want to be an angel," for nobody could sing it like you. I miss you in my rides and walks. I miss you in the garden. I miss you everywhere; but I will try and not miss you in heaven. "Papa, if we be good, will an angel truly come and take us to Heaven when we die?" When the question was asked, how little did I think the angel was so near! But he did "truly" come, and the sweet flower is transplanted to a more genial clime. "I do wish papa would come home?" Wait a little while, Kittie, and papa will come. The journey is not long. He will soon be "home."

A Negress in a Storm.

SOME years ago, a minister was preaching in Plymouth, when a written paper was given to him to this effect: "The Thanksgiving of this congregation are desired to Almighty God, by the Captain, passengers, and crew of the—, West Indian, for their merciful escape from ship wreck during the late awful tempest." The next day the minister went on board the vessel, with some friends from the shore; and, talking with the passenger, a lady thus expressed herself: "O, sir, what a blessing must true religion be? Never did I see it more than in my poor negro, Ellen, during the dreadful storm. When, sir, we were tossed to the heavens, and sunk again to the depths, and expecting every wave would break over the vessel and entomb us all, my mind was in a horrible state—I was afraid to die—I could not think to appear before God, but in dread dismay. Ellen would come to me, and say, with all possible composure, 'Never mind missie; look to Jesus Christ. He gave—He rule de sea—He prepare to die.' And when, sir, we neared the shore, we were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a distracted state.—I feared to die—I knew nothing of religion,—poor Ellen, with the same composure as before, came to me and said, 'don't be fear, Missa; look to Jesus Christ, He de look no shipwreck on dat Rock. He save de utmost. Don't be fear, Missa; look to Jesus Christ.' I determined, sir, I hope in divine strength, that if we ever reach the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful danger."—*Sailor's Magazine January.*

An honest man is believed without an oath, for his reputation swears for him.

Keep Your Temper
"I can never keep anything," cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep if you would try."
"I should like to keep even one thing," answered Emma.
"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, now, if you had employed your time in searching for the missing articles, you might have found them before this time; but you had not even looked for them. You have only got into a passion—a bad way of spending time, and you have accused somebody, and very unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have mislaid any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess; getting into a passion never brings any thing to light except a distorted face, and by losing your temper you become guilty of two sins—you get into a passion, and accuse somebody of being the cause. So, my dear, I repeat, keep your temper." Emma subdued her ill humor, searched for the articles she had lost, and found them in her work bag.

"Why, mamma, here they are: I might have been sewing all this time, if I had kept my temper."

"Lord Save me"
A minister asked the maid of an inn in the Netherlands, if she prayed to God. She replied, she had scarce time to eat, how should she have to pray? He promised to give her a little money, if on his return, she could assure him she had mean while said three words of prayer night and morning. Only three words, and a reward, led her to make him the promise. He then gave her the following words to repeat:—"Lord, save me!" For a fortnight she said the words unmeaningly; but one night she wondered what they meant, and why he bade her repeat them. God put it into her heart to look at a Bible, and see if it would tell her. She liked some verses where she opened so well, that next morning she looked again, and so on. When the good man went back, he asked the landlord for her, as a stranger served him. "O, sir! she got too good for my place, and lives with the minister!" He went to see her; and so soon as she saw him at the door, she cried, "Is it you, blessed man? I shall thank God through all eternity that I ever saw you. I want not the money; I have reward enough for saying those words!" She then described how salvation by Jesus Christ was taught her by the Bible, in answer to this prayer.

A SURE WAY OF RUINING THE SOUL.
—Frequent the theatre; it will pave your way to misery, by giving you false notions of human life. It will inflame your passion by holding up to your gaze men called virtuous, who, although they may do some good, are guilty of many dreadful vices. You will soon learn that it is virtuous to take a way your own life rather than suffer disgrace in this world. It will place a dark cloud between you and your Saviour, by hardening your heart against everything that may rouse you to seek your salvation in fear and trembling. You will find human misery represented in the ideal, and will forget that it exists, and is every day seen in real. You will see so much of the romantic of life that you will forget the realities of it. Your passage to the realms of never-ending despair will be silent and unobserved. You will be asleep in reference to the interest of your neverdying soul, and when you awake up, it will be to lift up your eyes in hell, being in torment.—*Christian Advocate.*

THE DEATH OF ABRAHAM.—When the days of Abraham, the godly patriarch, drew towards their close, he lay down old and weary of life, on his bed, and called to him his children, and his children's children, and they stood in a circle around him. Then the patriarch said with a cheerful countenance,—"Children, the God in whom I believe now calls me!" And he blessed them. But his children wept, and said:—"Ah, would that the hour might pass thee by once more!"

But he answered:—"Not so my beloved, if I have walked all the days of my life before him in uprightness and love how should I hesitate to go to him now that I sleepeth."

And when he had said this he expired. And the form of the dead man was as the form of one that sleepeth.

A Mother Taught by her Daughter.
Mrs. S., was "Principal" of a large female boarding-school, and sometimes found it difficult to control the young ladies under her care. On one occasion, being much perplexed and grieved by some occurrence, she retired to the quiet of her own chamber, and there, reclining her head upon a table, gave way to her pent-up feelings in sighs and tears.

Her little daughter, who was about six years old, perceiving her distress, inquired the cause of it. Her mother told her that some of the scholars had behaved so unkindly and wickedly towards her that it almost broke her heart, and that she did not know what to do. Little F.—took her mother's hand and looking right into her eyes, said, "Mother, you know that pretty hymn you taught me;" and then with a sweet smile she repeated,

"If e'er you meet with trials,
Or troubles on your way;
Then cast your cares on Jesus
And don't forget to pray."

It was enough. Her mother bowed down and prayed, and cast her care on "Him who careth for us." When she had concluded, little F.—said, "That is right, mother. That is the way; Jesus will help you bear all your troubles." Her mother pressed her to her bosom and giving her a kiss of love, returned to the school-room comforted and strengthened. This little girl, it is believed, became a Christian when she was about five years old, and was taken into full communion in the church before she was ten years old. And so all the little children who read this, or hear it read, ought to give their hearts to the Saviour and be his children. They would then be precious comforts to their parents.

J. D. M.

American Messenger.

The Way to be Happy.

It was a very cold day in Lapland—the air was crisp and piercing, and the ground tinkled like iron—when two travelers, wrapped in fur from head to foot, were driving along in their sledge. Although hardly any part of their faces was exposed to the air, their eyebrows were white with frost. It was too cold to talk, and each, plunging his head as far down into his furs as he could, sat nose and knees together, in the corner of the sledge. As they passed along, they saw a poor man, who had sunk down benumbed and frozen in the snow. "We must stop and help him," said one of the travelers. "Stop and help him!" said his friend; "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to get to our journey's end as quick as possible." "I cannot leave him to perish," rejoined the other, and at that he stopped the sledge. "Come," said he; "come and help to rouse him." "Not I," said the other: "I have too much regard for my own life to expose myself to the air more than I am obliged. I shall sit here and keep myself as warm as I can till you come back."

THE DRUNKARD'S WILL.—I leave to society a ruined character, wretched example, and memory that will soon rot.

I leave to my parents during the rest of their lives, as much sorrow as humanity, in a feeble and decrepit state, can sustain.

I leave to my brothers and sisters as much mortification and injury as I could well bring on them.

I leave to my wife a broken heart, a life of wretchedness, a shame to weep over my premature death.

I give and bequeath to each of my children, poverty, ignorance, a low character, and the remembrance that their father was a monster.

SEEK THE CHILD'S EARLY CONVERSION.—The writer of an interesting narrative of a pious child, says, "Here is at last evidence enough, for the thousandth time given, to show the unnatural guilt of those mistaken parents, guardians, and friends of children, who think there is not much hope of leading sinful souls to Christ, until their hearts have become hardened in the service of Satan, and they have spent a certain number of years of rebellion against their rightful Sovereign; who make no direct and persevering efforts for their salvation till their feet have long pressed the broad way, and they run a multitude of risk of being lost."

The longer I live the more am I ready to adopt the language of a great man, "When I set out in life I regarded the macerations of conversation among people of character, as proofs of a lying disposition; but when I make due allowance for inattention, forgetfulness, and misapprehension, I ascribe much that is incorrect to human infirmity rather than human wickedness."

JUST THE THING FOR YOUR CHILDREN!
"TENDER GRASS FOR LITTLE LAMBS."
"The Children's Monthly Book."

A SOUTHERN publication, beautifully illustrated, and edited by Uncle John and Aunt Abigail, with special care and attention to the needs of the young. Published by Grace, Marks & Co., Tenn., at only 25¢ per annum.

THE STATE OF GEORGIA offers for sale the following land, to wit: A tract of land, containing 200 acres, situated in the county of Chatham, Georgia, and is now in the hands of the State of Georgia, and is offered for sale at public auction, on the 1st day of January, 1855, at the Court House in the city of Savannah, Georgia.

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TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The Tuskegee Classical and Scientific Institute will be commenced on the 1st of January next. It will be divided into two terms of twenty weeks each. The Autumn term commences on the 1st of January, and the Spring term on the 1st of May. The Institute is located on the banks of the Savannah River, and is surrounded by a beautiful landscape. The buildings are of the highest quality, and the faculty is composed of the most distinguished scholars. The Institute is open to all who are desirous of acquiring a liberal education, and who are capable of doing so.

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MYSTERIES OF DISEASE laid open to the People.
The R. R. R. is a new and original work, and is the most complete and accurate work of the kind ever published. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published.

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It is to be used in all cases where there is a pain. The most common cases are, headache, toothache, neuralgia, rheumatism, and all other pains. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published.

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I have used your medicine, and it has cured me of my headache. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published.

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We have used your medicine, and it has cured me of my headache. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published. It is a work of the highest quality, and is the most complete and accurate work of the kind ever published.

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We have a large stock of Cordials, and are prepared to order any Cordial that you may desire. We have a large stock of Cordials, and are prepared to order any Cordial that you may desire. We have a large stock of Cordials, and are prepared to order any Cordial that you may desire.

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There has long existed a public demand for a safe and perfectly reliable medicine, which would be a true friend to the human race. It is a medicine that is safe, and is perfectly reliable. It is a medicine that is safe, and is perfectly reliable.

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