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THE S. W. BAPTIST.
For the South Western Baptist.

Messrs. Editors: In the prosecution of my labors as Agent Board Domestic and Indian Missions, I have been anxious to prepare myself by prayer and study, to discharge the duties of this most responsible station.

As giving, with other essentials, is an element essential to success in this great enterprise; and as it is a matter of conscience with me not to engage, nor urge others to engage in anything as a matter of religious duty, which is not taught in the Bible to be a duty, it was natural I should first examine the law and testimony upon this subject.

After a protracted and prayerful examination, I have come to these conclusions:

1st. That offerings (which is another name for gifts) of property, and money especially, were observed long before prayer was positively instituted or practiced, so far as I know, and formed an essential part of worship, running through a period from Abel to Jacob, and that these gifts always preceded and was succeeded by special blessings from God.

2d. That Jacob's vow of allegiance and to give a tenth of all his increase, was subsequently incorporated in the law and testimonies as tythes, besides large and frequent sums of property and money made for various objects, especially for the Tabernacle and Temple; and that Moses and the Prophets swung the destiny of a nation upon this hinge. To withhold these tythes was to rob God. To bring them into the storehouse was to have a blessing poured out.

3d. That John the Baptist and Jesus Christ, and those Apostles who wrote (and sealed their devotion with martyr-blood) made the ability of the giver and the wants of the receiver the law of duty—the measure of obligation on the subject of giving; so much so that according to their teachings, giving is essentially and inseparably connected with the true grace of God, as good fruit is with a good tree—no gifts, no grace. Our neighbor is the needy. To relieve is the whole law. This grace and love from God make us feel. So the Book teaches, and so the earlier Christians understood it, and so must we feel and act if we desire the approbation of the Master when he comes.

4th. That giving is presented in both Testaments as a means of grace, as much so as prayer; that many of the most positive and ample promises of reaping bountifully, of reaping life, of full barns, of multiplying seed sown, of light rising to us in obscurity, of answer to prayer, of abounding in grace of being the children of the highest, of being rewarded a hundred fold, (good measure) many, I say, of these promises, stand directly connected with the duty of giving. So the primitive Christians understood the will, and acted accordingly—without gold and pine—Isaiah, 58:7 to 12; 2d Cor., 9:6, 8; Phil., 4:19; Luke, 6:34, 38, or, give and abound.

And in one instance giving was made a condition of Discipleship, in others, mentioned as a cause.

And finally, this duty is mentioned in the 25th Mat., as the governing principle that is to turn the destinies of the world. This is strong, so is the chapter strong.

After the protracted investigation re-

sulted in these conclusions, I then turned my attention to the teachings of the church. I found the Catholics, both Greek and Roman, recognized giving money for religious purposes as a duty to be enforced by law. To this agrees the Canons of the Episcopal branch of the church, as well as the protestants. In all these, giving is a duty, and accordingly ample provisions are made for the support and propagation of their religion.

Lastly, I come now to examine the Baptists. I get their creeds and abstracts; all is silent. I turn to their standard works and literature; I ask these if giving is a duty. They answer me, it is. I then go to their Associations and Conventions, hear and read their missionary sermons. One speaks eloquently of the destitution of the heathen; another labels his sermon "The Divine plan of Evangelization," but dashes into abstractions, and so to the end of the chapter.

My dear brethren: I am perplexed in doubt. Can you relieve me? Are there any creeds or books written by Baptists? Are there any ministers in the South, and especially in Alabama, that can teach giving property and money for religious purposes, and particularly missionary purposes, and who comprehend fully the magnitude of that great thought of Christ and his Apostles, so long buried, of preaching the gospel to every creature? If so, please advise me, that I may invoke them to the rescue before the church becomes selfish, and the people of the world perish.

Yours, JAMES.
For the South Western Baptist.

"Old Landmark."

Messrs. Editors: Your readers will remember that there appeared an article in the columns of the Baptist of the 20th March, under the above head and over the signature of J. B. Hawthorn. This article pronounces the doctrine of the "Old Landmark" a "repugnant doctrine," a "strange doctrine," "without foundation in the word of God, unchristian-like, inconsistent, and impolitic," its origin being "the fruits of a bigotted spirit;" its tendency "threatens to destroy the lustre of the Baptist denomination," &c.

Many other repulsive declarations does it contain, without the least evidence. However, I suppose it to be an introduction to great things which will be written. But I do not remember ever to have seen, in so short an article, from the pen of a Baptist, so many assertions with which I disagree.

Bro. H. makes but one point that can be considered an argument; and it has been confuted, and turned into a maze of inconsistency and confusion more than a half dozen times, since the Bro. began his "arduous examination" of the subject. The position to which I allude is, that many Pseudo-baptist ministers have been called of God to preach, and many thousands of souls have been converted under their preaching. About this argument every body will be like Bro. H. We will "believe" that it is true; we cannot know it. But admitting that they have been called to preach, I maintain that they are called to first "arise and be baptized," "every one" of them. It is the duty of every Christian to be a member of the Church of Christ, and all who refuse are in open disorder—in opposition to the order and government of his house: hence have no scriptural right to enjoy any of the privileges of the church—that of preaching no more than that of the sacrament of the Lord's supper.

Though a man be called of God to preach, yet his authority descends to him through the church, and he is subordinately dependent upon the church for that authority. And though he receive commission from a hundred human Societies like Mr. Wesley's or John Calvin's, it does not constitute a scriptural authority. This is Baptist doctrine—it is scriptural, and, indeed, never was denied by any, until the "strange doctrine" of the Landmark was agitated. And then, all at once, alas, alas! we see Baptist D.D.'s who can find, as they think, a scriptural right to the ministry without membership in the visible church of Christ. Bro. H. represents us as saying that they "are not properly in the church." No. They are not members of the Church of Christ at all, properly nor improperly.

Bro. H. speaks of having examined the "foundation," &c., of the Old Landmark. This is the true foundation and the stand point from which this doctrine has been, and ever will be, so triumphantly advocated, namely: Pseudo-baptist

societies are not Gospel Churches, therefore they cannot send forth Gospel ministers. Hence, pseudo-baptist preachers should not be recognized as Gospel ministers by Gospel Churches, which recognition follows whenever we invite them to preach.

Nor is baptism a small matter, as Bro. H. seems to think, (however, have no fears that he will ever be a Campbellite, thank God for that.) though not essential to salvation, it is essential where God has placed it, and without it there cannot be a Gospel Church, nor ministry. Here Old Landmark Baptists plant themselves as a rock where our persecuted fathers stood, and here, on this rock, we will be found when the rapidly increasing Landmark leaven shall have "leavened the whole lump."

Bro. H. says that "souls have been covered under their preaching." Does this prove what he aims at? Well, myriads "have been converted" under the preaching of the functionaries of the Roman papacy, therefore the Priests and Bishops of Rome should be recognized "as God's ministers" by Baptists who ought "not arrogate to themselves so much of importance as to cause them to denounce God's ministers." GOD'S MINISTERS! Ah, indeed!

Enough for the present. Bro. H. states that he "wants to see the subject agitated." If so, let him prove the following: "The Old Landmark doctrine is without foundation in the word of God." Next: That it is "unchristian-like, inconsistent" with the principles of the Baptist Denomination. Let him remember while doing it, that "the Baptists have truth on their side."

Believing that "I am no bigot," but a "Baptist (ye, an Old Landmark Baptist), both in form and sentiment," I subscribe my name.

Most respectfully,
J. J. D. RENFRO.

CROSS PLAINS, ALA.
[We are glad to welcome Brother Renfro to our columns. And are pleased to set him down as one of our best friends to the W. Baptist. Brother R. was formerly a resident of the county.—Eds.]

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

The withering blight and curse of dram-drinking is indelibly stamped upon all who indulge therein. Let a professed become so unmindful of his high calling as to indulge; the next step is self-satisfaction. He says, "Deacon A drinks his dram." Deacon A says that "Parson B drinks his dram;" and Parson B says, "professors used to do so, and it is one of the good creatures of God, and to be used in moderation." Hence we go on pleading for it from one generation to another. But Parson C says "I do not plead for it, and there is an overwhelming majority of us who do not." Now, sir, if you do not, what means that silence and studied avoidance of the subject, which is to be met with in all your sermons? Now, sir, let me give you a text for your next sermon: "Nor standeth in the way of sinners." 1 Psalm.

Remember, we cannot stand in the way of sinners, except we are to a greater or less extent connected with the church. "We unto you, lawyers, for you have the key of knowledge, and will not enter yourselves, but hinder those who would."

Paul reasoned of righteousness, temperance and a judgment. The Scribes and Pharisees tythed anis, mint and cummin, but had forgotten the weighty matters of law and judgment. "No drunkard shall inherit the Kingdom of Heaven."

"If that servant begin to eat and drink with the drunken, the Lord of that servant shall cut him in sunder, and appoint him his portion with hypocrites." And shall we only supply the place of a broken finger-board? What would you say of that functionary who, being appointed by the court to measure and erect finger-boards on all the roads in the country, who should report his task done, when it was clear he had but posted one or two, and they on the plainest road in the country?

RUSSELL.
[If we are allowed to answer the question, we should say that had a poor judgment in appointing such a man, and that the majority greatly mistaken his calling.—Eds.]

For the South Western Baptist.
Inconsistency of Pseudo-baptists.

They will boast of the great blessings of sprinkling to unconscious babes, and of the duty of all adult believers to be sprinkled, if they did not chance to receive the holy ordinance while young; but as for the poor negro, if he receives anything like a sprinkling, it must generally come from a shower of rain.

Well, if it is possible for it to be done better in the one instance than the other, I reckon "Sambo" gets the best administration, for the water will hit him all over, and if there is a choice place upon which to receive the ordinance, how can he fail of being sprinkled in that place if he is sprinkled all over?

I wonder if the next new argument of Pseudo-baptists will not be to this effect, that "whereas, God, from all eternity, foreknowing that his children would not keep his ordinances as he delivered them, and especially that of sprinkling, did therefore decree to water the earth by sprinkling and pouring, so that rarely any case, however stubborn, should escape the holy ordinance." H. G.

For the South Western Baptist.
DEACON TOWN, to a young man who thought that he would be a religious man if he could see some great sight or hear some voice, or have an impressive dream on the subject, the deacon remarked: "Did you never read what the Israelites did when they saw that awful sight recorded in Exodus? and what the Saviour has said in the parable of the Rich man and Lazarus?"

"For my part," said the deacon, "I'd as soon expect to cure a man of avarice, or pride, or lust, by a dose of Paregoric as to think of making him a Christian by a sight, or a sound, or a dream. 'If you hear not Moses and the Prophets, neither will you be persuaded, though one rise from the dead.'"

The following article from the Western Watchman is well worth reading:

God's Plan of Revivals.

TRENTON, March, 1856.

DEAR BROTHER CROWELL: The church which I have the privilege to serve has recently been favored with a special refreshing from the presence of the Lord. About six weeks ago we found it necessary to multiply our meetings. Before they commenced there were indications of good, and these have continued until the present time. Eight have been received by baptism. Several others have expressed a hope in Jesus. Many in the congregation still appear unusually serious and attentive.

Revivals, so called, have always been a mystery to me, and not unfrequently have I regarded them as Pyrrhus did one of his victories over the Romans, when he said, "a few more such victories and I am ruined." But I apprehend that because revivals have been grossly perverted in some instances many people entertain an aversion to them which goes beyond just limits.

Revivals ought to be expected. There are set times to favor Zion. This is still, and long has been the general rule. Some churches grow in every respect without any such thing as a revival, and yet their increase may be in consequence of revivals elsewhere. As a general rule, however, the reaper follows the sower at some distance, the harvest does not immediately succeed the seed time. A true revival is not the work of the time in which it takes place. Its beginnings were in a time of death and declension, so called, and sometimes unjustly so called. Look at yonder cloud, pouring its rain upon the earth. That cloud was formed when the sky was clear, and the sun shone brightly. Influences were at work in its formation, when nothing was seen or heard which predicted a shower. Weeks before the sun was preparing that cloud—it is not the work of the hour in which it sends its refreshing drops on man and beast, and the thirsty soil—so with a true revival.

It commenced months, perhaps years before its results were felt. Far and wide, and at home, a multitude of influences were working. A sermon in the sanctuary, a tract thrown in at the door, a death in the neighborhood, a fervent prayer, a faithful exhortation, a lesson in the Sabbath School, all were contributing their share of influence, and God's ever present spirit was directing those scarcely perceptible contributions towards one result yet distant and unseen by men. The revival comes at last, in due time, and according to fixed laws; yet indeed it was coming, when perhaps Zion's daughters were hanging their harps on the willows, or the minister was trembling for the work of God. And whenever any church employs gospel means for the conversion of sinners, nothing but success ought to be expected. And this success will generally come in the shape of a revival.

God has his own time for a revival. We are not prepared to say God is arbitrary in selecting this time. We are not convinced that the Sovereign of the skies does anything arbitrarily. But he knows what time is best for thrusting in the sickle, and when such a time comes, he will graciously indicate it to his people in some manner. The sound of his going will be heard in the top of the mulberry trees. Happy the people who have eyes to discern the signs of such a time.

The revival will cease. The seed time will begin again, and look forward to another harvest. Why should we wonder at this. The enquiring mind will see reasons enough why this should be so.

We ought not always to think the church is in a "dead and cold state," when no revivals take place. The presumption is that such is the case, but it is not always true. I am sick of some of the letters read at our Association, written by the pastors mostly, in which churches are held up in a very disagreeable light. No minister knows what influences may be operating towards a great work of grace in his church, and the accusation of deadness and coldness always ringing in his people's ears is calculated to repress their spirits and weaken their faith. There may indeed be more pure faith, while the preparatory work is going on, than when the revival is in progress. It is an easy thing to believe, when we can also see, but the faith may not be so pure and valuable.

All pastors are not good reapers.—When the harvest time comes, God sometimes sends a reaper along, uses him to gather in the harvest, and sends him away when the work is done. The pastor might wound himself with the sickle.

The devil hates these revivals, and he will try to inspire the same hatred into Christian minds, and if he cannot succeed in this he will next try to officiate in the work. Let us beware of his devices. Let us pray for, and expect revivals. And when a season of so called drought comes upon us, let us not cease our labors and sit down in despondency. Our work in the Lord never can be in vain. In due season we shall reap if we faint not.

Yours, L. S.

Mother, I've got it!

A little Sunday scholar, in a town in North America, was one day sent by his mother to the shop, to buy her a little soap. When the shopwoman had weighed it, she was about tearing a leaf out of a large old Bible which lay on the counter, and to wrap the soap in it.

"What are you going to do?" said the little boy, with a look of astonishment and indignation: "do you know that that is a Bible?" "What of that?" answered the shopwoman: "it will do very well to wrap up this bit of soap." "Indeed, ma'am," replied the child, "you ought not to tear up a Bible for such a purpose." "Why, child," said the woman contemptuously, "I bought it on purpose to use as waste paper." "Bought the Bible on purpose to make waste paper of it? Oh, that I had got it, I would take good care not to make such a use of it." "Well, if you like to pay what it cost me, you shall have it." "Oh, thank you, thank you. I will run to mother, and ask her for the money," and, darting out of the shop, away he ran.

"Mother, mother," he called out, "do give me some money." "What for, dear?" "To buy a Bible. The lady in the shop wanted to tear one up, and I told her, indeed she ought not to do it: so she said I might buy it of her. Do, dear mother, give me some money, that I may save it from being torn up." "My dear child, I cannot pay for it. I have no money." The little fellow burst into tears, and returned to the shop broken-hearted. "Mother's too poor; she has got no money to give me; but I do beg of you, do not tear the Bible. Teacher says it is God's own Word." "Well, don't cry, child; if you can bring me its weight in waste paper, you shall still have it." Delighted with this thought, away he ran again to his mother, and told her what had passed. She gave him all the old papers she possessed; then he went round to all their neighbors, and having collected all they could give him, returned to the shop with the bundle of them under his arm. "Here I am, ma'am," said he, "and here is all the paper I can get." "Well, stop a bit, my boy, and I'll weigh it for you."

The shopwoman put the Bible in one scale, and the paper in the other. The boy fixed his eyes intently on the scale, awaiting the result with breathless anxiety, when, to his inexpressible joy, the paper outweighed the Bible. "It's mine," he shouted with tears of joy, "that Bible's mine!" He took it up, and all the way back to his cottage kept calling out, "I've got it, mother; I've got it;

I've got the Bible!" He would not have been half as happy had he found the richest treasure hid in the field.

Now, my dear little reader, if you possess a Bible, I would ask you whether you prize it as highly as this little boy did? Can you sincerely say, "The law of Thy mouth is dearer to me than thousands of gold and silver?" Do you as truly believe as he did, that it is the word of God? Would you be as indignant if you saw any one tearing or injuring this holy book? And if some of you are not possessed of one, do you try as earnestly to get one? and do you feel as happy when you have obtained it? I leave it to your conscience to answer these questions.—[Translated from the French.]

Two Scenes.

But I behold another scene. A martyr is going to the stake; the halbert men are around him; the crowds are mocking, but he is marching steadily on. See, they bind him, with a chain around his middle, to the stake; they heap faggots all about him; the flame is lighted up; listen to his words: "Bless the Lord, O my soul, and all that is within me, bless his holy name." The flames are kindling round his legs; the fire is burning him even to the bone: see him lift up his hands and say, "I know that my Redeemer liveth, and though the fire devour this body, yet in my flesh shall I see the Lord." Behold him clutch the stake and kiss it, as if he loved it, and hear him say, "For every chain of iron that man girdeth me with God shall give me a chain of gold; for all these faggots, and this ignominy and shame, he shall increase the weight of my eternal glory." See all the under parts of his body are consumed; still he lives in the torture; at last he bows himself, and the upper part of his body falls over; and as he falls you hear him say, "Into thy hands I commend my spirit." What wondrous magic was on him, sirs? What made that man strong? What helped him to bear that cruelty? What made him stand unmoved in the flames? It was the thing of power, it was the cross of Jesus crucified. For "unto us who are saved it is the power of God."

But behold another scene far different. There is no crowd there; it is a silent room. There is a poor pallet, a lonely bed; a physician standing by. There is a young girl; her face is blanched by consumption; long hath the worm eaten her cheek, and though the flush sometimes came, it was the death flush of the deceitful consumption. There she lieth, weak, pale, wan, worn, dying, yet behold a smile upon her face, as if she had been an angel. She speaketh, and there is music in her voice. Joan of Arc of old was not half so mighty as that girl. She is wrestling with dragons on her death bed; but see her composure, and hear her dying sonnet:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour hide,
Till this storm of life be past,
Safe into the haven guide,
O receive my soul at last."

And with a smile she shuts her eye on earth, and opens it in heaven. What enables her to die like that? It is the thing of power; it is the cross; it is Jesus crucified.—[Spurgeon.]

Progress.

"Uncle Rastus," in the Christian Era, writing on the progress of the age, tells the following anecdote:

Much of this progress is like that ascribed to the eccentric Elias Smith by the late Elder Elisha Andrews. In early life they were both Baptist preachers and intimate friends, but Smith was a man of progress, while Andrews remained a Baptist to the day of his death.—From a Baptist, Smith became a Freewill, a Christian, a Universalist, still continuing a popular but eccentric preacher, but if we are rightly informed, died an infidel, after practicing medicine for several years.

After leaving the Baptist connection, it was many years before he and father Andrews met. When they met, Smith seemed quite pleased to see his old friend, brothered him a great deal, reminded him of former friendships, and insisted that his love should be reciprocated on the ground that they commenced preaching the gospel together. "We have spent many happy days together," said he, "and ought to be friends now, though, it is true I have progressed somewhat more than you have."

Elder Andrews was a 'dead shot,' and his gun never 'hung fire.' "You remind me," said he, "of two boys, who began to go to school together, but were for a

long time separated from each other, after the first season. When they met again, one said to the other, 'you and I began to go to school and to learn our A-B-C together.' 'Yes,' said the other, 'we began together, but you progressed more than I did, I got so that I could read B-A ba, and B-L-A bla, but you went on clear over to A-BOMINATION.'

The Christian Ministry.

My child, my children, the Ministry which you shall take from here surpasses the word, surpasses thought, in awfulness. It is the Ministry of Christ. It is the Ministry for souls. It is the Ministry of Him who died for sinners. It is a Ministry for them for whom He died. Beloved ones, it is the Ministry of the blood of Jesus. It is a Ministry for the blood of sinners. It is the very Ministry of our own blood. Is there another text for you than that of Paul, "And who is sufficient for these things?" Can there be another answer than that with which the Saviour answered him, "My grace is sufficient for thee; for My strength is made perfect in weakness." Beautiful gospel! So divine in its humanity! So human in its divinity! "Perfect in weakness." To earthly wisdom, what a paradox! "When I am weak, then I am strong." When I am weakest, then I am strongest. Most weakness, greatest strength. Where was that ever learned but at the cross: where weakness was omnipotent; and suffering was conquest; and death was triumph; and the grave became the token and the trophy of eternal glory? Bend low before that Cross, my children! Lay down at its dear foot, your lives, your souls, your selves. Be crucified with Christ. So, in your utmost weakness, shall His strength be perfected. So shall your feebleness, if you are faithful to the Church, be His omnipotence. So shall you be, "in all things, conquerors, and more than conquerors, through Him who loved us."—Bishop Doane.

A Remarkable Man.

AND A UNIVERSAL REMEDY FOR DISEASE.

This city is now the home of one of the most remarkable men of the age—a man who has traversed the civilized globe, and established in almost every country which he has visited, the sale of his medicines for the relief of human suffering, and which are a certain cure for disease in all its forms. We allude to PROFESSOR THOMAS HOLLOWAY, of London. It is now several years since this benefactor of the human race first proclaimed to the world, through the British press, that he had, after deep research, prepared a remedy that was sure to eradicate disease. Years of patient investigation into the laws of human physiology which control our bodies in health and when diseased, led to the invention and preparation of the world-renowned HOLLOWAY'S PILLS AND OINTMENT. Nearly, if not quite one half of the human race have taken his medicines! His name is as universally known over the globe as that of Alexander, Napoleon, or Washington, when in the height of their ambitious career. If they conquered nations in the field of battle Professor Holloway has with no weapon but that of science, conquered disease in all its forms. His meritorious career is bounded by no imaginary lines of latitude and longitude short of those marking the confines of civilization itself. No isolated country or nation was sufficiently extensive for the operation of his enterprising and gigantic intellect. Wherever disease has a residence there he penetrated with his medicines, and left an enviable and enduring reputation. After enlightening Europe, his fame spread over Asia and the civilized portions of Africa, and finally appeared in America. He has translated the cures he has performed and the virtues of his medicines into as many languages as the missionaries have the Bible. Governments, otherwise the most despotic, have been forced by the great value of his medicines, and their popularity with the people, to remove antiquated and time-honored restrictions upon the introduction of foreign medicines, and open their custom houses to a free introduction to the pills and ointment of this distinguished man. Empires and kingdoms removed the barriers of ages against the introduction and sale of proprietary or patent medicines, and freely permitted Holloway's medicines, to become the physician of the masses.—N. Y. Dispatch.

A fool's tongue is long enough to cut his throat; a tailor's long enough to cut half the throats of a whole neighborhood.

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY, APRIL 17, 1856.

OUR TERMS.—Yielding to the wishes of a large number of our friends, who have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of our subscribers as may not promptly pay in advance, on our list, and then, if still delinquent, we shall exclude 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 payments are delayed beyond that period, we shall charge \$2.50.

Correspondents of Rev. C. W. HARE will address him at Kalamazoo, Michigan, U.S.A.

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.

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. W. B. S.
CHARLESTON, S. C.

An Apology.

We are aware that many of our readers wish more secular matter in our paper. Our apology is: First, there is much good religious and moral matter in books and exchanges, that we regret having so little room for it; and the result is, the exclusion of secular items. And, too, our correspondents must have room. 2. We are of opinion that a paper calling itself religious, like an individual, should be what it professes.

The Carriage Shop of Mr. Edmund was burnt down last year, the work of an incendiary, it is believed, by which he sustained immense loss. But his energy and industry were left him, and he at great expense has built new buildings, and has commenced operation in them. We hope a generous public will patronize him. His work will compare in neatness, and in durability, with any work North or South. See his advertisement.

Sin and Redemption.

We had hoped that this heretical book would never come South; but while at the Convention in LaFayette, we learned that they were for sale in that place. We solemnly warn all, but particularly Baptists, against that Unitarian book. It was written by Dr. D. N. Sheldon, of Booth, Maine, and was published by Sheldon, Blakeman & Co., N. York. It is universally condemned by all Baptists at the North, and every Baptist paper in the United States, have condemned it. There is no doctrine more dangerous to the soul than the Unitarianism which that work inculcates. We therefore say to Baptists, purchase it not.

"TALLAPOOSA TIMES," is the name of a neatly printed and well edited, new secular paper, the third number of which is before us. We welcome the Times into the family of newspapers, and its editor, Judge Gresham, into the fraternity of editors. Published at Dadeville, Tallapoosa county.

Lulaia Association.

Two communications in to days paper relate to this body of Disciples. Allusion is had to brethren Vanhous and Bass. One is calling for funds promising to sustain a missionary in their bounds; the other, the missionary, publishing his appointments.

We have one request in the matter; so few of the brethren, comparatively, in that association take our paper. It is important that every member should read the communication and the appointments, to act in both cases. But this they cannot do, because the S. W. Baptist is not taken generally by them. They, or any other association that act like them, will be crippled in their operations until they take some paper, through which they can address each other.

They claim our paper as their organ but they will have to make free use of it, if it does them much good. We appeal to their pastors, and active brethren, to circulate our paper fully in their midst, you cannot prosper without us. This is not an immodest declaration; for a religious newspaper is one of God's great instrumentalities in doing good. A hint to the wise is sufficient.

Extracts from a Letter, with Remarks.

"In truth, there are Baptists, at least those who are called such, who consider your paper a speculation."

Our intelligent brother was correct in qualifying the word *Baptist* when applied to such men, to "those who call themselves so." What if all Baptists were such suspicious, uncharitable men? In a few generations the denomination would be numbered among the things that were. For some opinions and prejudices we have a sympathetic respect; but for such an opinion, it is entitled to the name, we have not language to express our contempt, and as the English language is too poor for that purpose, we will not make the attempt. Here is another extract:

"Ask one of these to subscribe, and you may not every time be insulted, but you are certain to be admonished to read your Bible."

If they read their Bible as much as they pretend, they would not have such a prejudice against a religious newspaper. "Read your Bible!" Why, such men probably take two or three political papers, read them more than their bibles. They never prate about secular papers being engaged in speculation. No! they are honest, clever fellows; but let a Baptist minister start a religious newspaper, and these Bible readers (?) will raise the pious whine of speculation. Now, we have no use for such people. We can live without them; we turn away from them, and appeal to pious, intelligent brethren to support and sustain the S. W. Baptist.

Queries.

A good brother who subscribes his name "Seldom Right," proposes the following queries:

1. What must I believe to be said to be a Christian in point of faith?

Answer: "He that believeth, and is baptized, shall be saved."

2. Did the Disciples of Christ have any correct knowledge of an invisible Kingdom, before he rose from the tomb and appeared to them?

Answer: With due deference to the brother, there is no such thing in the Bible as an "invisible kingdom," and of course the disciples could know nothing about it.

3. If they passed through the "Regeneration" before he rose from the dead, why did they deny the doctrine of the cross?

Answer: "Because they were fools, and slow of heart to believe all that was written in the prophets concerning him."

Book Notices.

GLIMPSES OF THE TRUTH AS IT IS IN JESUS. By Rev. OCTAVIUS WINSLOW, D. D., Lindsay & Blakiston, Philadelphia.

The above is the title of a neatly printed volume of 275 pages. Like the rest of the works of that distinguished author, it is sound in theology, profound in thought, and eminently practical and spiritual. There are a few authors in this world, whose works we can venture to purchase without examination. Two we mention: Carson and Winslow.

Two works of our author have been noticed in previous numbers; and without hesitation we pronounce this equal to them—superior it cannot well be. This volume is the substance of discourses delivered in churches of different denominations, while on a visit to Scotland. They produced such good results where they were delivered, that their publication was called for.

We have made arrangements with the Publishers for Winslow's works, and as soon as they arrive, we will inform our readers.

TRUTH FRIENDSHIP—A Discourse Commemorative of the Life and Character of the Rev. John Overton Chonles, D. D. Delivered in the 2d Baptist Church, Newport, R. I., Feb. 24, 1856, by G. WILLIAM HAGUE, D. D., New York, Sheldon, Blakeman & Co.

This is an interesting discourse on the death of an eminent minister of the Baptist denomination, replete with instruction, and is commended by its merits to his friends and the public.

NORTH BRITISH REVIEW, for February—American Edition Vol. XIX, No. 11, at \$3 per annum. L. Scott & Co., N. York.

We subjoin a summary of the topics discussed: France and Scotland; Dr. George Wilson on Colour Blindness; Scottish Schools for the Middle Classes; Bunsen's Signs of the Times; Metray and Red Hill; Ben Johnson; Recent Sermons; Scotch, English and Irish Hotels; Italian Character and Italian Prospects. The present is a favorable time for new subscribers to begin.

FIRST BAPTIST CHURCH.—The first Baptist church organized in this country was at Providence, Rhode Island, by Roger Williams, in 1639. One was attempted the same year in Massachusetts, but was forcibly broken up, and its members joined by the General Court. The first minister ever settled in New Hampshire was the Rev. Hanserd Knollys of the Baptist church. This body has so increased that it now presents the following statistics: 14,628 churches, 9,817 ministers, and 1,251,059 members.

COMMUNICATIONS.

For the South Western Baptist.
Co., Ala., March 10, 1856.

MESSRS. EDITORS: Permit me through the columns of your paper, which I prize highly, to make a few inquiries which have troubled my mind very much:

1. If a man is called of God to preach the Gospel, how much of his time is required to perform that sacred duty?

2. If he have sons to educate, not in the schools of science and literature, but in the field, and in all other kinds of business that boys should do, to be trained to usefulness, how much of his time will that take? In short, when all these things are combined, how is he to perform his duty?

Dear brethren, I will now state why my mind has run in this channel. You know that Mr. — was appointed Domestic Missionary for — county, a period of last year. Several months of that time, he was from home nearly all the time; and seemed to be devoted to his calling. During that time, I had to oversee our little boys, in the farm, and they made a enough to make out on; if they had not done this they might have suffered. Indeed, we are suffering, not for meat and bread, but for money. For the Association has not near paid him up, yet; and we are in debt, and borrow money at twelve per cent, for the lack of that money. This is not all; he has sold his land to get out of debt.

He then entered another place in the woods, and is improving that as best he can. About the time he got through building his log cabin, he got a call to preach the next day, in answer to which he remarked, "that he was not posted up, and could peel a pine pole better than he could preach." Thus you see, he has gone to his old occupation of working with his own hands for a support; but is not satisfied, and desires above all things to preach the gospel to lost sinners, provided he could be sustained. Yours truly,

REMARKS.—The above speaks for itself; and no one can read it, without being moved by the deepest sympathy for the poor minister and his wife. We know the minister to be a faithful man of God, of good talents, and ardent zeal and piety. Such treatment as the above is driving our ministers—and no wonder—from active ministerial labor, to active physical labor, to keep their families from suffering. We know how to sympathize with a minister's wife, and hope that the above may be of service to the good cause in some way. Let it shame those who have not paid him for his services.

Should a good church or churches wish the services of a godly man, and are willing to sustain him, though we have no authority from that brother, yet we believe he will comply, if they will try they can secure his services. If they know him not, they can address the Editors of the S. W. Baptist.

The above letter was sent to Marion, and forwarded to this place. The sister did not design its publication, but gave us permission to make the best possible use of it. And as a full heart tells its own story best, we let her tell her own story. The Lord have mercy on cold, heartless, covetous professors.—Eos.

For the South Western Baptist.

MESSRS. EDITORS: My copy for the May number of the Journal having been sent off some days since, I send to the Baptist the following cheering news.

JOS. WALKER, Cor. Sec.

"MOBILE, March 31st, 1856.

DEAR BROTHER WALKER:

Cor. Secy, &c. Marion, Ala. Herewith I send my report of labor for the quarter ending this day. The series of meetings of which I gave you some account in a former letter, closed last night, having been held every night for four weeks, and every day and night for three weeks. The result is, fifty have been baptized, and one previous to the commencement of the protracted meeting, making fifty-one by experience and baptism, and fourteen by letter, this quarter. I never have witnessed such a season of "refreshing from the Lord."

The people were untiring to the very last. Last night when we closed, the house was crowded, and one received for baptism. Bro. R. Holman has been with us for some days, and labored faithfully as a preacher of "the word." On the 26th inst., we organized a church, Bro. Holman being one of the Council. Previous to the new organization, I reported members received at the "Missionary Station," to the St. Francis Street Church, and all did not get letters to come, in the constitution of the new church, consequently the new organization numbers less than the number reported as received. I think that missionary labor in cities is loudly called for. There should be at this time (if they could be sustained,) one or two more in this city. Let the name of the Lord be praised.

Very truly yours,

A. B. COUCH.

There are some three or four more lying over for baptism.

Report of Indian Missionaries.

For the South Western Baptist.
OLD CHOCTAW AGENCY, ARK.
March 4th, 1856.

REV. JOSEPH WALKER:

Dear Brother—After having two days' meeting at Boyozil church, we make our report to you and the churches, in which we enjoyed much refreshing from the presence of the Lord. Meeting lasted two days, during which time we received three souls, two by experience, one a convert—those were baptized on the Sabbath. Christians were much revived and sinners deeply affected. Meeting went on in a perfect peace and one mind in the Lord.

We have turned over a new leaf in accordance with the Board of Domestic Missions, and we have designate according to instructions of the Board to each brother for a field of labor for the present year.

And also, we have designate a portion to our brother William Cass, who we have ordained to the Gospel ministry six months ago, and is doing all he can for our missions and is now without support. We would be glad our Board of Domestic Missions would do something for him.

We would like for the Board to appoint some of the good brother to come and see our real situation here, as we are really helpless in regard to supporting our own ministers—we are wholly dependent on you white brethren.

We have but two little schools in our church. We desire to do much, but for the want of means we can't effect anything. We needed churches very much (meeting houses,) but we can't do it at present. Since in our last report we have added eight souls to our church. We would like for you to send our draft every two quarters. Direct all our letters to us at Old Choctaw Agency, Arkansas.

We are your brother in Christ. Pray for us.

PETER FOLSOM,
SIMEON HANCOCK,
LEWIS CASS,
SHOO NUBBEE.
To Rev. JOSEPH WALKER.

REMARKS ON THE ABOVE.

The above is the first regular report under the new arrangement. Accounts from all quarters of the Indian country represent an almost entire suspension of active operations in missionary service during the winter, owing to its unusual severity. Of the above four brethren, Peter Folsom is supported by the Bigby Association; Lewis Cass by five brethren of the Alabama Association; Simeon Hancock I have given to the Alabama Association, and Shoo Nubbee to the Centre Ridge Church. I received pledges and cash sufficient at the Bigby and the Alabama Associations last summer, to sustain them in the order I have named them, for one year. I flatter myself, however, that the brethren will not be willing to give them up at the end of one year. I hope Bro. Sturgis or some other member of the Alabama Association will inform me whether the designation of Hancock and Shoo Nubbee will be acceptable. I shall, at the close of the Convention, inform all the native preachers of their patrons, because this will encourage them. The Board will also commission William Cass. Now, let me ask attention to the above letter. It is in the Indian style, but intelligent and Christ-like! I have copied it exactly by the original, to show that an Indian—a full blood—though not a grammarian—can write intelligible English. The hand-writing is Peter Folsom's, once a chief, now a Gospel Minister, and an ordinary man. Oh! "what has God wrought on these sons of the prairies!" We need two or three white ministers immediately for the Indian country. Who will go? I am quite sure that they could be sustained.

JOS. WALKER, Cor. Sec.

For the South Western Baptist.

BRETHREN EDITORS—With your permission, I wish to say a few things to the brethren and friends of the Eufaula Association.

Dear brethren and friends: It is known to the most of you, that at the last session of our Association, funds were raised to employ a missionary to labor within our bounds among the destitute. It is also known that about one hundred and fourteen dollars were raised as a book fund to supply our missionary with denominational books, that he might accomplish good in this way as well as by preaching Christ. The Executive Committee was located in Eufaula, composed of brethren R. Godwin, Paulin Thornton and Daniel, of Eufaula, and brethren Sylvester, Cariker and Worthington, of the country. A meeting of the committee was held shortly after the Association adjourned, (a majority of the committee being present,) and brother Bass was appointed to act as missionary.

Books have also been purchased, and are now on hand, of the Southern Baptist Publication Society at Charleston, to the amount of funds in hand. A depository of the books is made in Eufaula, at the Drug Store of Dr. Westmoreland, on the south side of Broad street. The

committee hope and earnestly request that all brethren and friends visiting Eufaula will call and examine these books. We have and will constantly keep most of our standard denominational works, and just such works as Baptists ought to have, and we hope they will now supply themselves with.

The committee have also written on foal Grave's publications, and expect soon to receive them. The world-wide returned "Great Iron Wheel," will soon be here, and Orchard's History of Foreign Baptists, and in fact all Grave's work. They have also written on for Bible and Testaments, which they expect soon to see.

The committee held a meeting on yesterday the 28th inst. and passed a resolution instructing brother Bass to visit all the churches, so soon as possible, for the purpose of imparting to them religious instruction, and giving them an opportunity of examining and purchasing books.

The committee are very anxious that brethren will purchase these books. They are offered at Charleston retail prices, and the books bought over and above those on hand, must be paid for by money obtained for those now offered. Unless, then, brethren, you purchase these, you cannot pay for others, and our book concern will accomplish but little good.

In conclusion, I would, on behalf of the committee (for I write by request of the committee,) recommend brother Bass to all brethren and friends wherever he may go as a brother worthy of the responsible position he now occupies, and of the confidence and sympathy in his labors of love.

On behalf of the Executive committee,
Yours affectionately,
A. VAN HOOSE.

EUFULA, March 2, 1856.

For the South Western Baptist.

Deacon Todd.

THE THREE GREATEST LABOR SAVING CONTRIVANCES OF THE AGE.—The deacon was accustomed to classify professed Christians into three grand divisions, with reference to their efforts to do good, viz: Anti-Missionary, Omisssary, and Missionary.

The objections to the conduct of the Omisssary branch were, if possible, more emphatic than to the downright Anties; for, with the latter a very seldom came into contact. The following is offered as a specimen of the manner in which he sometimes, in his playful way, "d'd" these worthies, "as well as derided," the former of whom by a mistake of pronunciation he occasionally called "lame (lay) members." But to the story. "Mr. Dozenberry," said the old gentleman, "don't you wish that you were 'slow of speech'?" "Indeed, sir, I cannot say that I do; but that is a strange question; why do you ask it?" "Oh, nothing in particular; I was only thinking what a labor-saving contrivance it is." "Slowness of speech a labor-saving contrivance? Well, I confess that that goes beyond my powers of solving dark sayings." "I do insist, however," said he, "that it is one of the greatest labor-saving contrivances of the age." There are two others worthy to be classed in the same list of contrivances to save labor, money, and in fact everything; but I am not able to decide which of the three is the greatest.

"Pray tell me," said I, "at least the names of the others, though I know beforehand that the 'Steam Engine' is one, but for the life of me I cannot understand how the steam engine can be placed in the same category with 'slowness of speech.' Let me see," said I musingly, "what is the other, I may yet be able to see through this curious jumble of labor-saving contrivances."

"Well, just to ease you of your agony, I tell you that another of them is, 'In Debt.'"

"Worse and worse! What next? The Steam Engine, Slowness of Speech, In Debt! the three greatest labor-saving inventions of the age. Only think of the abstract idea of 'slowness of speech' driving a steam shop or a mill with a thousand spindles. Grand! grand!! grand!!! Why, that beats Ericsson's 'hot air,' all out of sight. Did any one ever hear of the like?"

"I did not say labor-performing machines, nor did I say that the steam engine was one, so you have raised a laugh before the time, and you'll soon see that you've laughed at the wrong person."

"Labor-saving, or labor-performing, as you please, the steam engine is obliged to be one."

"But I assure you that the steam engine is not one, and not to tantalize you any further, I'll just tell you that the third is 'Bronchitis.'"

"Well, did you ever!" said aunt Jerusha, "and what are they? let me hear them all."

"Slow of Speech," "In Debt," "Bronchitis," said the old man, in the most measured and deliberate tones, "and these I pronounce the three greatest labor-saving and money-saving contrivances of the age."

The emphasis on the word saving

opened my eyes in an instant, and I acknowledged that I had laughed too soon and as the deacon said, "at the wrong person."

For the South Western Baptist.

ANOTHER GOOD REASON why Baptist should support their own Bible society. The Alabama Bible Society located in Montgomery with a Capital of \$20000 and supplied by all the Pseudo-baptist denominations in the State; last year had one Colporteur in the field.

The Alabama Baptist Bible Society with no Capital, and supported by Baptist alone, has in its Employ seven men engaged in distributing the Bibles among the destitute of our State. KENT.

Tidings from the Churches.

Holston Church, Tenn.—A protracted meeting was held with this church in February, which resulted in 40 additions.

Clifton, N. Y.—Nineteen were baptized on a recent sabbath.

Port Ann, N. Y.—Six have been baptized and as many more are waiting for an opportunity to receive the ordinance.

Dansville, N. Y.—Eighteen have recently been baptized.

Flemington, N. Y.—Thirty-seven baptized, and others are expecting soon to put on Christ in like manner.

Danvers Church, Ohio.—Fifteen baptized.

Rock Lick, Ind.—Nine baptized; fifty at Valley Creek; 12 at Mt. Horeb.

Ironton, Ohio.—Sixteen received for baptism.

Little Buck Creek Church, Ind.—Fifteen by experience.

Marietta, Ohio.—The work still continues. Eighteen more added to the Church. Whole number up to this date, ninety.

Springfield, Ohio.—Last sabbath, 23d March, says J. Brown, to the Journal & Messenger, "the church gave the right hand of fellowship to eighty-three persons."

Harvard's Creek Church, Ind.—Forty-six baptized.

Springfield, Ill.—Forty-eight baptized, and others are expected soon to apply for baptism.

Trout Creek, N. Y.—Twenty-six baptized; also twenty-five at Greenport, N. York.

WATERBURY, CONN.—We learn that a gradual work of grace is in progress in this city. The pastor of the Baptist Church, Rev. J. A. Bailey, has baptized thirty-two since December last, some twenty of whom are heads of families. Three Roman Catholics are among the number of converts, one of whom, a lad of 17, bids fair to make an influential preacher of the gospel.—Christian Secretary.

Revivals.

BAPTISMS IN SACRAMENTO, CAL.—On Sunday, February 18th, our brethren of the church in Sacramento were again permitted to visit the Baptismal waters, when their Pastor, brother Shuck, hurried in baptism two interesting converts. This church continues to advance with steady and increasing interest, its indebtedness nearly all paid off, the congregation and Sabbath School constantly augmenting in numbers, and uninterrupted monthly accessions are made to the membership of the church either by baptism or letter. The brethren are now encouraged by an additional number of interesting cases whom they hope soon to welcome to their fellowship.—Pacific Recorder.

CENTRAL AFRICA.—Mr. Clark, of the Yoruba Mission, under the patronage of the Southern Baptist Convention, furnishes additional intelligence of the most cheering character. In a recent tour into the heart of Africa, during which he stopped to preach at the most important places, "scores and hundreds" a almost every corner listened with death-like silence to the gladsome sound of the gospel. To one unaccustomed to African congregations, it would seem the whole people were on the verge of becoming Christians. This is a good specimen of nearly every town I passed to Illinois. I repeat what I have said before; the country is ripe for the gospel; we beg for men!

A STRIKING PARALLEL.—The New York Evangelist closes an excellent article on Mormonism at the Salt Lake City, as follows:

"One way or an other, this anomaly in our country will be swept away. Such a disgrace cannot continue forever. The wave of population is rolling rapidly to the west, and will soon pass the crest of the Rocky Mountains. Then this heathen state will be shattered by the strong arm of the government, unless it is already sunk into dissolution by its own vices.

"Its doom seems to be marked in the very place where it stands. It is fit that this modern Sodom should rear its profane temple by the shores of the Salt Lake, which is the Dead Sea of America; for sooner or later it will share the miserable fate of the ancient cities of the plain."

BREATHING there a man with a soul so dead, who never to himself hath said, I will a family paper take, both for my own and children's sake! If such there be, let him repent, and have this paper to him sent.

Dr. Clark and the Potatoes.

In the Life of Dr. Clarke, prefixed to this theology, occurs the following suggestive passages: "He shunned the gaze of the public, and preferred preaching in small chapels to large ones. He had a high sense of honor, but without pride and ambition. He would submit, with all cheerfulness, and without the least affectation, to perform the meanest offices for himself, his friends or the poor. In a letter, dated February 4th, 1823, he writes: 'Visit the poor from house to house, and speak in the most affectionate manner to them. Take notice of the children; treat them lovingly; this will do the children good, and the parents will like it. Cheerfully partake of the meanest fare people invite you to.—About two years ago, when traveling among the cottages in Ireland, I went into a wretched hovel, and they had just poured out the potatoes into a basket, which, with a little salt, was to serve for their dinner; I said, 'Good people, will you let me take one of your potatoes?' 'O yes sir! and a thousand welcomes, were they covered with gold!' The people were delighted to see me eat one, and another, and a third; and thought that I had laid them under endless obligation. But they thought me an angel when for every potato I ate, I gave them a shilling. But they had no expectation of this kind when I first asked liberty to taste with them. Other clergy carry themselves aloft from their people, and thus assume and maintain a sort of anti-spiritual consequence. Too much familiarity breeds contempt, but humility and condescension are other qualities."

A Heathen Indeed.

Some gentlemen called upon an old woman and inquired if she had a Bible. She was very angry at being asked such a question, and replied: 'Do you think, gentlemen, that I am a heathen, that you ask me such a question?' Then, calling to a little girl, said, 'Run and fetch the Bible out of the drawer, that I may show it to the gentlemen.' They desired she would not take the trouble, but she insisted that they should see she was not a heathen. Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed, 'Well how glad I am that you called and asked about the Bible. Here are my spectacles I have been looking for these three years, and did not know where to find them.' Might she not be called a heathen.

THE CHEVILLER BENSON AND THE BAPTISTS.—The English Baptist paper, the Freeman, says: The Chevallier Benson 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 live to see this professed 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 everybody knows, pure independents, and are distinguished as a sect only by their practising the 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.

TROUBLE, THE HEART'S TEST.—The river bottom cannot be tested as long as it is covered by the stream. It may be of sand or it may be of rich alluvial deposit, but what it is of cannot be known until its watery raiment is swept away. So the heart covered with prosperity may or may not be in a right state, but whether it is cannot be told until some distress comes. When the hand of the Almighty, however cleaves the flood so as to let his flying hosts pass, and thus opens the water in a sea to its bottom, we can tell what our foundation is.—The Lord then says to the heart that he has cut into the very quick,—"Dost thou love me?" Then alone can the true answer come, "Thou knowest all things. Thou knowest I love thee."

That joy which makes us slight prayer, will in the end fill us with sadness.

The eye is an index of the character. Physiognomy reveals the secret of the heart.

Many a man has rejoiced more in a duagcon than his persecutor in a palace.

SOUTH WESTERN BAPTIST.

SECULAR INTELLIGENCE.

FOREIGN.

Arrival of the Steamer Atlantic.
Peace Virtually Concluded—A Son Born to the Emperor of France—No Tidings of the Pacific.

April 2.—The steamer Atlantic brings advices to the 19th.

The Empress Eugenie has given birth to a son.

There is nothing new in regard to American affairs and there is no tidings of the steamer Pacific.

THE PEACE CONFERENCE.
Great secrecy as to the proceedings of the peace conference is still observed. However, peace is considered as virtually concluded. The arrival of Baron Manteuffel, the Prussian representative, at Paris, is alone wanting before the signing of protocol.

THE PACIFIC.—The ship Marengo arrived in this city from Havre on Sunday, the 6th instant. On her passage she touched at Fayal, one of the Western Islands, for supplies. Nothing had been heard there of the Pacific, which had been out thirty-two days, so that the last hope for her safety is now gone. It is more than probable that nothing more will be seen or heard of the unfortunate vessel.

THE NEXT SUGAR CROP.—The planters of both Louisiana and Texas continue to make much complaint about the destruction of the stubble and seed cane, some of the large planters of Louisiana say that they will not be able to raise more cane this year than will answer for planting their usual quantity next spring; and we see that Gov. A. C. Horton, of Texas, a very extensive sugar planter, offers to give his cane to any one who, out of the proceeds, will make him planting cane for fifty acres. Instead of his usual sugar crop, he has planted 625 acres of corn, and 300 in cotton. He usually plants three hundred in cane.—Daily Sun.

New Mexico.—The Indians are reported as quiet, and there appears to be a better prospect of a permanent peace among the hostile tribes, who have heretofore been a terror upon the plains, than ever before. There is no news of any particular interest from New Mexico. The winter has been the hardest ever experienced there, and the stock upon the plains have suffered severely. The Arkansas river is said to be frozen to the bottom.

World's next Account.—We published last week a paragraph from the New York Herald, relative to a negro woman named Diana, who had been sold at Edgefield C. H. to Abolitionists, and that after living two years in New York she entreated to be taken back to slavery.

We learn that the case is even stronger than was there stated, as Diana is educated, and can read and write—is extremely intelligent and industrious, and as capable as any one of supporting herself—still she preferred the warm comforts of her old home to the cold sympathy of heartless Abolitionists.—South Carolinian.

Missionary Pioneers of the West.
The Charleston News gave a very full report of one of the lectures recently delivered by Rev. Mr. Millburn, from which we make the following interesting extract:

"It appears that the pioneers of Christianity westward and south of the Ohio, must be assigned to the Baptists, who were the first to pierce those wilderness solitudes with the glad notes of the gospel. They composed a noble and self-sacrificing band, and their pious examples and powerful preaching are still bearing fruit. But they were not destined to have the whole field of missionary labor to themselves; others had heard the Macedonian cry of fallen humanity, and were hurrying on to the rescue. Hard in the glorious work, the Presbyterians followed, and their foot-prints were as quickly pressed by the Methodists, who are never content to linger in the rear.

These emigrant missionaries were generally men of nerve, with stout arms and the weapons of whose warfare were not always spiritual. The proclivities of the age were not altogether peaceful, and the ministers of grace were not always free from the leading characteristics of the times. Challenges were frequently sent and accepted by preachers of the different persuasions for meetings, whereat each would give a reason for the faith that was in him, and break a lance in a tilt for his peculiar tenets. These pitched battles for religious controversy would often end in a free fight, in which all pitched in, and the knock down arguments gained the victory and bore off the palm. And in this manner the doctrines of free grace, infant baptism, predestination and the final perseverance were frequently settled.

The great cementing element which did much toward healing those minor dissensions and uniting the different wings of the christian army, was the prevalence of French politics and French

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