





## THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, MAY 1, 1856.

(Continued from first page.)

accounts of the old Society, with those "Branch Depositories," never were and never could be closed up. The "auxiliaries," with hundreds of other auxiliary societies, connected with our philanthropic institutions in a former year, perished after a brief existence, and are unknown to the present generation.

The results of all this experience, the legitimate inheritance of the Southern Baptist Publication Society, have guided the policy of this institution, now in its separate existence and history, for the last nine years. The managers of the Society have not ventured to learn again the same expensive lessons, of dearly bought experience, and wasteful expenditure of means and agencies. It therefore seems to be the impudent necessity and duty of our denomination in these Southern States, to consolidate, strengthen, enlarge, and thus to economize the resources provided by our brethren for the Publication Cause. It is the interest of the denomination to have the general depository so located and managed as to become the cheapest dispensing medium which can be found, for supplying books at all points, however remote. Truly improved facilities for diffusion by means of railroad, steamboat, stage-roads, express, and cheap mail postage for books, are all in favor of concentrating patronage upon one distributing center, where increasing business only tends to increase cheapness and economy; and where the denomination may, at once, look to the safe method of obtaining everything which may be desired in the wide domain of the book-markets of the world.

Another important practical feature in the Publication movement, requiring our attention is the patronage and encouragement of whatever writing talent may exist among the ministry and membership of our numerous denomination in the South. From the facts already referred to in the distribution of our population and the organization of our Society, much of the latent resources of our own people, in the way of religious and denominational literature, may never be developed. Facilities and encouragements will not be afforded from a distance, for the publication of Southern books, or for the circulation of literature published. Most of the products of Southern Baptist piety and talent would be at best local and fugitive, without a general organization of our own, for appreciation and calling into use the products of the Southern mind; and for a skillful and well-organized system for both creating a demand in the Southern population, and then supplying that demand, with books which shall be, as far as possible, those of Southern origin, and suited to the peculiar wants of our own people.

The remaining practical consideration now to be considered, relates to the method of Colportage best adapted to our existing circumstances. This, for obvious reasons, cannot be provided by commissioning and paying on salary a large number of Colporters under appointment of the parent Society. It must be effected by looking to Associations, Conventions, and other district organizations, who have numerous missionaries or colporters under their own appointment; and by the parent Society supplying all such brethren in the field, with books, on the most favorable terms, and under the endorsement of the Association or Association, by whose direction these colporters and home missionaries may be acting. The number of such laborers, varies from twenty to fifty or sixty in nearly every one of our Southern States, a number adequate to accomplish much of the desired work of book distribution, with a proper understanding among all parties concerned, and with a proper economy and management.

These suggestions all look toward this one grand result,—of accomplishing the greatest practical good, in the several departments of this work, at the least possible expense. The amount of capital necessary for this system of efficient economy, has been carefully estimated by the managers of the Society; and the sum now desired is the least possible that can be specified, with any pretension or hope of undertaking the proposed work, with any assurances of success. Your committee therefore propose the following resolutions:

- Resolved, That this Convention be convinced that the sum of twenty-five thousand dollars should be immediately secured by the Baptist denomination in the South, for enabling their Publication Society to carry out the several departments of publishing books, and of furnishing the means for the general distribution of a suitable religious and denominational literature.
- Resolved, That this Convention recommend that all colporters and home missionaries, under appointment of Baptists in this State, be furnished with supplies of books, through this Society, as far as the means of communication and co-operation can be made practicable.
- Resolved, That this Convention have learned, with great satisfaction, that brother Edmund King, of this State, has originated a proposal for securing the special endorsement called for by the necessities of the Publication Society; and it is hereby earnestly recommended to the Convention of this State, to aid at once in securing the conditions proposed for this endorsement.
- Resolved, That this Convention learn with pleasure, that Rev. P. S. Stunt is now acting as agent of this Society, and we cordially recommend him and his cause to our churches throughout the State.
- Resolved, That the publication by this Society of the Discussion on Methodist Episcopacy, between Rev. Sam'l J. Tichenor and E. J. Hamill, meets our most hearty approbation, and we recommend this book to our brethren throughout the entire South.

Respectfully submitted,

I. T. TICHENOR, Chm.

[To be continued.]

For the South Western Baptist.

Deacon Todd.

"SOMETHING ELSE WILL DO AS WELL."

"I know," said a good Peto-Baptist brother, "that the scriptures favor immersion, but then it is my opinion that something else will do as well."

"Bro. Y—," said the deacon, "when the Lord Jesus said to the boatmen, 'cast the net on the right side of the ship and ye shall find,' if you had been there, how would you have liked to have entered into a debate with him whether the left side or the stern of the boat would not do as well?"

"I confess," said the other, "I should not have liked to do so."

"Come, come, then," said the deacon, "don't do that behind your Master's back that you confess you would not have felt willing to do before his face. You don't feel willing to be such an eye servant, I know. And besides, do you believe that you would have caught such a fine draught of fishes if you had done so?"

"Well, I doubt whether I would, that's true."

"So you see," said the deacon, "that there are at least two good reasons for not believing that something else will do as well, viz: 1st. You confess that you would not have been willing to have proposed something else to your Master's face; and 2d. You would not as probably have caught such a fine draught of fishes."

Thinking that he had a good hitch on the old man on this last remark, the good man enquired, rather triumphantly:

"And what do you catch by immersion which we do not catch by sprinkling and pouring?"

"Catch! What do we catch? Why, a good conscience," said the old man. "We catch the answer of a good conscience."

## 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, and 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 endorsement, are requested to forward their names to the editors of the South Western Baptist, at Tuskegee, Ala., or to the undersigned.

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

CHARLESTON, S. C.

Our readers cannot fail being pleased and edited by the interesting Reports on our first page.

If "One, who calls himself such" will give us his name, his article shall appear, for, from the way he heads it, he appears to wish it. We cannot violate our law, which forbids us to publish a communication without we know the author. We are rather anxious to publish it, as we wish to append some remarks to it, for the benefit of mankind in general, and of some people in particular. We promise him to keep, if he wishes, his name from the public.

Rev. John R. Humphries, a Baptist minister of Alabama, is, we understand, going to travel a few months in North Carolina and Virginia, on business, and we commend him to the affectionate regards of our brethren in those States.

Biblical Recorder, Copy.

The pastors of Churches in the Alabama Association are requested to notice the appeal made by Bro. Sturgis on behalf of Bro. Hancock, who is the Missionary designated to that body by the Domestic Mission Board.

The Alabama Association has been called the banner Association of the State. We shall look on with deep interest to see how she carries herself with her four missionaries in the Indian Territory.

Montgomery versus New Haven.

I. T. TICHENOR VERSUS H. W. BEECHER.

The North often reproaches the South for its want of piety and benevolence. That charge must be sustained by actions, not by words. Let us see what actions say. A company of emigrants start for Kansas from Montgomery, Ala., and I. T. Tichenor, pastor of the Baptist Church in that place, and his congregation, make up money to give each one a Bible. Another company embark from New Haven, Conn., and Rev. Mr. Dutton, pastor of the Congregational Church, H. W. Beecher, Professor Silliman and others, load them with Sharp's rifles.

In which place did the actors show the most piety and benevolence? A Hot-tentot can answer. We will here give an extract from one of our exchanges:

From the Southern Baptist.

"In connection with Bible distribution, an interesting fact was stated, which recently transpired in the city of Montgomery. About 250 Kansas emigrants had gathered in that city, and previous to departing, they attended in a body upon the Sabbath services of the Baptist Church. On its being disclosed that they were but poorly supplied with Bibles, the members of that church and congregation at once raised a sum sufficient to buy 250 handsome Bibles, one for each man, together with a very fine pulpit Bible suitably inscribed, to be taken in charge by the company, and with the promise that it should be deposited in the pulpit of whatever church in Kansas should be located nearest to the settlement where the majority of these colonists were to take up their residence. In connection with the public presentation of these books to the company, the pastor of the church, Rev. I. T. Tichenor, made an address with such effect, that it was said there was not a dry eye in all the assemblage, and a deep religious impression appeared to be made upon all minds. This was in striking contrast

with the fierce and fanatical spirit of the New Haven meeting, of nearly the same date (some three weeks ago) when Rev. Mr. Dutton, the pastor of the Congregational Church, H. W. Beecher, Professor Silliman and others gathered a crowd into their house of worship, and made their missionary collection from pulpit and from pew, in the shape of fifty-two Sharp's rifles."

Take also an extract from another, an eye witness to the scene:

From the (Montgomery, Ala.) Advertiser and Gazette.

"Rev. Mr. Tichenor, in behalf of his congregation, then presented Maj. B. with a large-sized elegant Bible, heavily gilt, and bearing an appropriate inscription, accompanying the presentation with an eloquent appeal to the feelings, patriotism, and the moral sense of the emigrants, to walk in the paths of virtue, and to practice with assiduity the teachings of the Holy Word. He stated that it had been the intention of the congregation to present each of the emigrants with a copy of the Bible, but that a sufficient number of copies could not be found in the city. The sum sufficient to make the purchase had been raised, which he would confide to Maj. B.'s care in order that he might at some convenient point on his route procure the necessary copies, and present them to his command on behalf of the church. The Rev. gentleman closed by wishing them all life, happiness and prosperity, and hoped that the blessings of God would crown their endeavors to perpetuate the institutions of the South—which were fully in accordance with the law of God."

"Maj. B. received the Bible from the hands of the Rev. speaker, and, after reverently kissing it, replied on behalf of his emigrants in a neat and appropriate address, in which he stated that all their hopes of success were founded on the firm conviction that they were right—were animated by motives of pure patriotism and a hearty desire for the welfare of the South and her institutions."

N. O. Christian Advocate.

The editor of this journal is down upon the Rev. E. J. HAMILL's edition of the recent discussion on "Methodist Episcopacy" in the following short, *chaste* (!) and *christian* (!!) manner:

MEMORIAL EPISTOLARY.—A controversy that went on for several months last year in the columns of the Southwestern Baptist, between its editor, and the Rev. E. J. Hamill, pastor of the Methodist Church in Tuskegee, Ala., has taken book form to the extent of 321 pages, 12mo. It began in an attack, low-flung, and unjust, untrue, unchristian, upon the Methodist Episcopal Church, by the republication of an article in that paper manufactured "out West" for political purposes. The editor, a puffed controversialist of his sect, defended the article. Rev. Mr. Hamill, who happened to be in Tuskegee by the regular working of the itinerant system, denurs to it. The result is before the East Alabama public.

Now, we humbly submit that the writer "out west" who "manufactured" the article, the "republication" of which sprang the discussion which "has taken book form," had to adapt his missiles to the object of attack. Perhaps he supposed that they had to be "low-flung," or else they would miss the mark. Perhaps he thought that "our Episcopacy" was of the "earth earthly," and that the lower he "flung" the more certainly he would "knock out the block," as a rifleman would say. As to whether the attack was "unjust, untrue, unchristian," perhaps the reader of the article, and the discussion which grew out of it, will be as competent a judge as our sapient oracle of the Advocate.

And then it seems that "the Rev. Mr. Hamill, happened to be in Tuskegee by the regular working of the itinerant system." That is, brother Hamill came to Tuskegee by chance—according to the regular working of a system! Whereupon the accidental "pastor of the Methodist Church in Tuskegee, Ala.," becomes implicated in a discussion with "the editor" of the S. W. Baptist, "a puffed controversialist of his sect," and *mirabile dictu!* "the result is before the EAST ALABAMA PUBLIC!" What cause have we for self-congratulation, that our edition of the discussion was not before the editor of the Advocate! And as we have happily escaped this "restriction rule" of "our Episcopacy," we can assure our friends at a distance, even though they may live beyond the limits of "East Alabama," that their orders can be filled without "let or hindrance." But alas for our good brother Hamill! the meets and bounds of his literary reputation, so far at least as the present volume is concerned, are restricted to "the East Alabama public!"

QUEST: If the defenders of "our Episcopacy" are to be chastized in this way by its patented sheets, what can those who attack expect but "a long, low, general thrashing?"

"Lady Cork, says Sidney Smith, was once much moved by a Charity Sermon. She asked me to loan her a guinea. I did. She never repaid it." Wouldst be surprised if that is not sometimes done in this enlightened country. In this way, a good man often makes a double contribution.

The biography of almost any man well told would form an interesting narrative; if then, a memoir is dull, dry, and uninteresting, the fault is not in the subject, but in the writer.

To be a successful author, two parties must agree on the point,—an idea and reader.

For the South Western Baptist.

Messrs. Editors: You will greatly oblige the undersigned and many others by giving your views of the following query:

In the first verse of the 6th chapter of Romans, Paul asks the question, "Shall we continue in sin, that grace may abound?" and in the second verse he answers the question, "God forbid. How shall we that are dead to sin live any longer therein?"

All will allow that it is wrong for Christians to sin, although that sin may and doubtless will be pardoned. The query then, is this: What influence will sin committed by Christians, although pardoned, exert upon them here and hereafter? Will it exert any, and if any, what? Will they, or can they ever be what they could and ought to have been if they had not sinned.

FESTUS.

We will answer the above in the following order:

1. *Do Christians Sin?* Upon this subject there are some passages that seem paradoxical. Paul enquires, "How shall we that are dead to sin live any longer therein?" and disallows it by the solemn negation of "God forbid!" John speaks of it thus: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Isolate these passages, and others of the same kind, and you have antinomian silliness—all imputed to Christ, without any repentance on the part of a man once pardoned. But the same author, John, has elsewhere said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar and his word is not in us." Does John contradict himself? and does John and Paul contradict one another? If so, their writings are unworthy of confidence. How then is this seeming contradiction to be explained?

Thus: Paul aims at exposing the absurdity of a man living in the enjoyment of, and continuing to do a thing, to the love of which he is as wholly incapable as if he were dead. He does not say that a man will not do a thing—sin if you please—which he dislikes; wholly disavows his continuance in it. Sin is a thing which he hates, in the habitual practice of which he will not live. The same idea is before the mind of John: "He cannot sin," viz: willingly, cheerfully, and enjoy it; "for," he adds, "his seed remaineth in him." The grace and holiness of God within him, forbid it. Though he may sin, and does, which if a man denies he contradicts Jehovah, he condemns it repents and turns away from ungodliness.

2. *What influence does sin, though forgiven, exert upon a Christian, soon after its commission and forgiveness, and in after life?* We take this to be the meaning of the querist. And we suppose, further, by sin he means those open, palpable violations of the scriptures, for the indulgence of which no plea can be reasonably offered. The query restricts us to its influence on the individual who commits it; and it further restricts us to consider its influence on him after he is forgiven. With these things premised we remark,

1. *It weakens his faith.* Confidence cannot be destroyed without the soul sustains a great injury. Loss of confidence in ones self, or in God, shears a man, Sampson like, of his strength, and unfits him for future combats. The moral effect of a General and his army once defeated, is injurious to future efforts. Let a Christian man be once guilty of one of those sins against which the Word of God and the common sense of mankind inveigh so severely, though his sins may all be washed away by the blood of Christ, yet he never can have the same confidence in himself or in his God. It will ever be before his mind, deeply mortifying his soul, like that night-mare sin of David, in the case of Uriah, the Hittite: "my sin is ever before me."

2. *He will never be the man he would have been, in after life.* The reasons just given will apply here. Shame and self-reproach will cripple his energies through life. Bunyan tells us that when a man fell into the mine on Luce Hill, though he got out, he was lame for life. So it is with every man who commits great sins, God in mercy and grace pardons them, yet they are halt and maimed for life. The "accuser of the brethren" reproaches him through life, and his conscience ever responds to the accusation.

And here we give, by the way, our opinion that should a minister of a holy religion, or an official member of a church, be guilty of such sins, that, though they may be forgiven, after giving sufficient evidence of Christ's forgiveness, and retained in the Church as members, they should never resume their official station again. This is as much as we have space to say now. We do not love to answer a query, especially as difficult a one as the above.

AN IMPOSSIBILITY.—Sooner will valleys usurp the place of mountains; rivers will run back to their sources; the skies embrace the earth; whales sport on the Andes; and bears dwell in the Pacific, than sinners will be converted under the ministry of a prayerless preacher, and in the midst of a lukewarm church.

AND STILL THEY COME.—New subscribers are coming in daily, and the kindest expressions from our friends. Work on, brethren, and our paper will soon be self-sustaining, and pay us for our hard labor and toil. The late action of the Convention in our behalf, and the general rising of friends in different parts, encourage us to believe that the *South Western Baptist* is constantly growing in the affections of the Denomination, South. Thank you, friends, we go to work with redoubled energy. Now and then an enemy grows at us, but our course is onward.

## Winslow's Works.

We have just received a small supply of the above works. (See a description of them in an advertisement in our paper.) We have noticed each of them in previous numbers of the S. W. Baptist. We wish ministers of the gospel particularly to procure them. Those of them who have small libraries, and not able to procure large ones, cannot with a few dollars obtain more valuable theology in the same number of pages. Also we would say to our brethren who wish to pay some attention to the study of theology, these Volumes are invaluable. In this age of Controversy, and we do not object to it, we need something in book form to cultivate our piety, and quiet our perturbed spirits, and we know of no uninspired author better calculated to do that important work than Octavius Winslow.

You can either send for three volumes, or two, or one as it suits you. The three only cost \$4.50. You can make the selection, and ascertain the price by turning to the advertisement. So anxious were we to circulate them, that we applied to the publishers, Lindsay and Bakstion, for a few copies to sell for them. We will send to any one who will apply by mail they paying the postage; which will be about 25 cents on the largest Volume, and 15 cents on each copy of the other two.

## Tidings from the Churches.

Syracuse, N. Y.; twenty additions to the church first Lord's day in April, making an increase of 122 during this period.

Penn Yan, N. Y.; thirty-seven added to the church.

Bolvivon, N. Y.; ten young persons were baptized on the first sabbath in this month.

Huntsville, Mo.; 19 baptized.

Mount Morris, N. Y.; an interesting work in progress. "Some 40 or 50 persons, mostly young, have submitted themselves unto the righteousness of God."

Pella, Iowa; 12 baptized.

Foust ch, Md.; 7 baptized, says the True Union.

Norwich, Conn.; in the Central Baptist church, the Christian Secretary says 32 have been baptized in the last four Sabbaths.

New London, Conn.; from the same we learn that 10 persons were baptized recently by Eld. Swan.

Suffield, Conn.; 10 baptized last Sabbath.

Liberty Ch., Iowa; "this church has received within the last few weeks, 70 by baptism.—*Ch. Times*."

Damascus Ch., Pa.; "44 recently received the hand of fellowship in one day, from Rev. John C. Shearman."—*N. Y. Chronicle*.

Union Ch., N. Y.; 10 baptized.

Clifton, N. Y.; 40 baptized.

Dover Plains, N. Y.; the work continues. 24 lately baptized, and more expected at an early day.

Castle, N. Y.; 34 baptized.

Delhi, C. W.; 5 baptized.

Augusta, Ga.; 43 baptized.

Columbia, S. C.; since the revival began 68 have been baptized.

Moorestown, N. Y.; 19 baptized 6th of April.

Alleghany City, Pa.; 17 baptized.

Punxsatow, Pa.; the pastor has baptized more than fifty during the winter.

Benton, Pa.; 18 baptized.

Pleasant Ridge, Ky.; 12 added by baptism.

Sandersville, Ky.; "the result of the meeting was 19 additions; 15 by experience—three from the Reformers, which was also by experience—and one by letter."

Elder J. S. Baker writes to the Christian Index that he baptized 5 persons at Albany, Ga., and 6 at Palmyra, all recently.

Charlottesville, Va.; 6 baptized.

East Troy, Wisconsin; 5 baptized.

MERCER UNIVERSITY.—At a meeting of the Trustees of Mercer University, held in this city yesterday, the existing (or prospective) vacancies in the Faculty of that Institution were filled.

Professor H. H. Tucker, formerly of Georgia, now of Richmond, Virginia, was elected to the professorship of English Literature. Professor Wise, the temporary occupant of that Chair, was made Professor of Ancient Languages.

The Theological Professorship, made vacant by the resignation of the venerable Dr. Dago, was filled by the choice of the Rev. WILLIAM WILLIAMS, a graduate of Franklin College, now of Alabama.

A Tutorship was constituted, to which Mr. WOODRIF, a graduate of Richmond College, Virginia, and now, and for nearly two years past, a student in the Uni-

versity of that State was elected. He is expected to give instructions in the Modern Languages. His testimonials from the Professors of the Virginia University, were of the highest character.

From the testimonials before the Board of Trustees, together with the established reputation of some of the gentlemen chosen, there is reason to believe that the vacancies have been filled.

Savannah Daily Journal.

## Communications.

For the South Western Baptist.

Fraternal Affection.

That class of duties which rest on the basis of the nearest affinities, it would seem, might easily be performed. Nature, in pouring the blood from the same fountain, gives bond for their faithful discharge. Those who were nurtured on the same breast, who, side by side took their first tottering steps, who together shared paternal tenderness, admonition and prayer, ought to form a bond of the firmest and fondest alliance. Clustered like pearls upon the same thread, each should live in the reflected light and beauty of the other. Twined and woven together in the very elements of their existence, the cordage should resist every shock save the stroke of the spoiler. Whatever may be the pressure or enmity of the world, they should stand as the Macedonian phalanx, or still more impenetrable, as that Christian brotherhood which is to be unbroken and perfected in heaven.

But is it always thus? Our own observation teaches us that this sacred concord is sometimes broken, and that it too often fails of the entire harmony which it might exemplify. The Book of Truth informs us that a "brother of friends is harder to be won than a strong city, that their contentions are like the bars of a castle."

Sisterly and fraternal affection ought to involve sympathy, confidence, aid in every momentous crisis, and a unity which nothing can sever. Disappointments may well be borne by spirits thus fortified; and when we are trading life's thorny path weighed down by the increasing burden until the heart becomes serious, what an inspiring cheerfulness enters into it, from the smile of the sister who drank with us our first cup of joy; the voice of the brother, which mingled in our earliest infant melodies. Fraternal affection is as graceful in its developments to the eye of the beholder, as it is cheering to the heart where it resides. Every delicate attention which tenderness prompts, every mark of politeness which refined society requires, ought to pervade the intercourse of brothers and sisters. It is a mistake that good manners are to be reserved for visiting, and that in the family circle negligence and coarseness may be indulged with impunity. Even nature's affliction may be undermined or shaken by perseverance in an improper deportment, more than by lapses into error and folly.

Thus, on the amiable basis of love for a brother, rose the fame of the future translator of Callimachus, who for many years, by her own efforts, and afterwards in conjunction with her husband, transfused the wealth of the Greek and Roman classics into the language and literature of France.

Those who are thus blessed, cannot estimate the loneliness of the beings whose childhood was bereft of such companionship, who go through life pursuing coveted sympathies and grasping shadows—making to themselves molten images, instead of living and legitimate comforters, unfolding to strangers the sorrowful secret of a brotherless and sisterless heart. This deprivation of one of the deepest and purest sources of affection, should be viewed and borne as a bereavement, intended to lead the spirit to a more ardent search after heavenly consolations.

L\*\*

TALLADEGA, April, 1856.

For the South Western Baptist.

Messrs. Editors: For some time past I have been thinking to write for your paper. It may not be improper to mention some of the inducements to this.

In the first place, then—The Baptist Convention of my State adopted your sheet as its organ of Communication. This it did by a formal resolution; and therefore, as one of the supporters of that movement, I feel bound to the extent of my ability to contribute to the interest of your paper—or rather—our paper.

In the second place: I imagine that editors, like other people, are sometimes pleased to get a little help.—And not the less so on account of that help being in itself feeble. It is merely a conjecture of mine, that there are periods when the thinking faculties of the editor, like the weights of an eight-day clock, run down,—and when he would with a smile grasp the hand of a friend proffering aid.

Lastly: Since the minds of those who think are so variously constituted, it is but reasonable to suppose any one capable of adding some interest to a newspaper, who can form a good English sentence. There is an occasional lump of gold in the poorest mine.

I have offered, as I think, reasons enough for appearing in the South Western Baptist.—And he will close by stating that, what I in for your columns hereafter will be a miscellaneous character, and designed with the blessing of God to benefit one of your numerous readers.

LORDA.

GREENWOOD FLA. Apr. 22d, 1856.

We welcome "Flora" to our columns. That State should be represented in the S. W. Bapt., as it is their paper by resolution of the Florida Baptist Convention.

For the South Western Baptist.

Messrs. Editors.—The war I propose, through the aid of the pastors, deacons and other influential brethren to accomplish, this summer and fall, "God will prosper me, is to labor manly to provide for the permanent annual support of Foreign Missions, by giving each Association able to do so, tonight one as her own. This plan has worked well as far as it has been tried. I will, if it becomes general, relieve the Board at Richmond of its perplexing anxiety about want of funds, and fees that they will have to recall their labors from their fields.

It will lead Associations to direct intercourse with the heathen, through their own missionaries, and produce a correspondent interest and responsibility in each. This will lead to increased prayer and more benevolent effort, and thus swell the number of missionaries. Now the reflex influence of all, under God's superintending rewards to his faithful servants, will be felt, seen and enjoyed among our churches and ministry at home. But I forbear. What I have to propose is, that there be held a convention of the churches and ministers in each Association, this summer, to confer upon the accomplishment of this object. And I suggest that each church, at the conference to appoint, enter into a pledge to raise a certain amount, to be forwarded to the next Association, in order that the delegates each may pledge that sum to be then paid. This I propose, and should it succeed in any or in all, I premise in behalf of the Foreign Board; its agents shall no more enter their bounds to collect money. Brethren, help! and after your next Associations, your pastors will be your agents to advocate the cause, and your deacons the collectors for it, while your messengers will bear your contributions to your Association's treasury.

I therefore request that the Moderator in each of our Associations call a meeting as above, and I will be at each I can. But if I should not be at each, the representatives will know what is required. A simple question, (i.e.) what are we here for? will suggest the only correct rule of action—You will be together to arrange for the permanent annual support of a foreign missionary. Some of the larger bodies may find enough pledged for two, one in Africa and another in China. The rule then, is, go to work and do it. I will state that the Alabama and Calaba Associations have already, each of them, raised considerable amounts for this object. I shall look out, brethren Moderators, for







