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

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Communication.

For the South Western Baptist.
**Letter from the late Eld. A. Broad-
us, of Va., to a young Minister.**

NEWTON, KING & QUINN CO.,
Dec. 18th, 1845.

DEAR BRO. CHILD: My promised letter,
postponed from time to time, has, as you
see, been long delayed; but I will not
now be occupying time and space by
uninteresting and useless apologies.—
Any gratification or benefit that my let-
ter could have afforded you at an earlier
period, it may, I trust, afford you now.
After kindly accompanying us on our
homeward journey from Culpeper, you
requested me, at parting, (on the top of
the great hill) to favor you with a com-
munication on the subject of the sacred
calling in which you are engaged.

I really wish, my dear fellow, that I
were more worthy and more competent
than I am, to give you advice in regard
to this important matter; for earnestly
do I desire your success in the good
cause of truth and righteousness. How-
ever, perhaps I may be able, with the
favor of God, to furnish some hints
which may not be utterly useless. My
own experience, in both its painful and
pleasing parts—personal and ministe-
rial—may be turned to some account in
this case.

Where shall I begin? You are doubt-
less aware that you occupy a station in
which you stand in a two-fold capacity
—that of a christian and a minister of
the Gospel. To each of these relations
the Apostle obviously has reference in
his advice to the young Evangelist, 1
Tim. 4:16: "Take heed unto thyself and
unto the doctrine," &c.

With respect to the former—the ca-
pacity in which one stands as a christian,
or a professor of the holy religion
of Jesus Christ, the Scriptures furnish
us with instructions and admonitions
so ample, and books of a devotional and
edifying character are so abundant, that
it would seem like a work of supereroga-
tion to say much on this part of the
subject, essentially important as it is in
its nature, and in the character of a
Minister of the Gospel. It may not be
amiss, however, to offer here a few re-
marks, with a view of impressing on
the mind the necessity of a deep atten-
tion to this point, rather than of con-
veying instruction which may not be
needed.

This matter, (I mean your own per-
sonal case,) seems to me to consist of
two parts: the *cultivation of a proper
state of mind and heart, and a proper
exterior deportment and conduct.* The latter,
however, depends mainly on the former.

If the state of the mind and heart be
neglected, the exterior deportment will
be very apt to betray the effect.
With respect to the practical conduct,
it seems unnecessary to say, that all
evil, and all appearance of evil, should
be avoided, and the external duties of
religion should be carefully attended to.
And as to the general carriage and de-
portment, it appears to me that a socia-
ble, free and open manner, chastened
by a proper reserve and a dignity be-
coming the character sustained, is the
most eligible course; or, to express
myself in brief, a cheerful gravity, and a
grave cheerfulness.

Now, in order to the attainment and
the maintaining of a proper christian
course, (such as above sketched out,) it
is essential, as before remarked, to cul-

tivate a proper state of mind and heart.
The state of the heart is, to the chris-
tian character, like the root to the plant:
soundness is necessary to health and
growth; and spiritual mindedness is
the soundness in regard to the christian
character. Where a light, carnal frame
of spirits indulged, there is a canker-
worm at the root; and the effect, tho' it
may not be immediately apparent, will,
ere long, show itself in the sad symptoms
of withering and decay.

You will not think for a moment, my
good fellow, that I am writing thus be-
cause I consider you as standing more
in need of such admonitions than the
rest of us. No! for indeed, I have no
charge against you—no fault to find of
you.

And how shall the desired object be
obtained? That state or frame of mind
—that spiritual-mindedness so neces-
sary to the health and growth of the chris-
tian? I would answer, by self-exam-
ination—by watchfulness—by prayer;
in a word, by communion with God.
O, my young brother! while we can
say, with the beloved John, "Truly our
fellowship is with the Father, and with
his son Jesus Christ," we shall suffer no
inward decay, nor shall we be in danger
of erring greatly in outward deportment.

Well, my dear sir, I think I shall let
this suffice in regard to the first part of
the subject; or that which concerns
your personal capacity as a christian;
and more, perhaps, I may have written
on this point than might be necessary.
I wish just to say, that my own expe-
rience, in all its phases, corroborate the
view which is here presented.

Let me now come to notice more pecu-
liarly the ministerial capacity. And
here, too, I must remark, that the state
of the heart is of the utmost importance.
A deep sense of the reality and the
import of ETERNAL TRUTH ought to be as-
siduously cultivated; though with all
your efforts, I am persuaded you will
often have to lament your want of feel-
ing, and your barrenness of soul! If
this be not the case, you must be highly
favored indeed! But go on as you can,
looking to the Master. John Wesley
somewhere says, he was, for a season,
often assaulted with a suggestion to
this effect: "Now you don't believe
yourself what you are preaching." To
which he would reply, "Well, Satan,
I will preach it till I do believe it!"

John Wesley is far from being the only
one who has had to encounter such
temptations.
Again: While you take courage
against *dependency* on the one hand,
guard against *vanity* on the other; and
endeavor, through grace, to preserve
purity of motive—aiming to commend
yourself to the people as a Minister, on-
ly for the sake of the cause which you
advocate. As much of vanity as there
is in our ministrations, so much we de-
tract from the honor of our Master, and
so far, too, are we preaching ourselves
and not Christ Jesus the Lord.

But now more directly to the exercise
of preaching.
This has respect to *manner* and *manner*.
As to the *manner* of preaching, though
it must be acknowledged, (as far as re-
gards our own efforts) the very soul of
our ministrations, while the *manner*,
though important, is only the body: you
will, nevertheless, not expect me to say
much on that head, while you have the
Bible, the great store-house of divine
truth, ever at hand, to furnish you with
the history of facts; with the doctrine,
the ordinances, the precepts, the prom-
ises, &c., which constitute the sum and
substance of all evangelical ministra-
tion. Let me here remark, that the
Gospel of Christ is the embodiment of
Bible truth, and that "Christ crucified"
is the concentration of the Gospel—the
focal point whence all its rays of heav-
enly light stream forth, and, of course,
to which they all converge.

You are aware, however, that access
to the Bible can be of but little effect,
without a knowledge and an understand-
ing of its contents—as full a knowledge
and as clear an understanding, I mean,
as may be well acquired. And this ob-
ject, I would say, is to be attained by
an attentive perusal of the sacred vol-
ume, mixed with earnest prayer to the
"Father of lights," by a diligent col-
lating (when the case requires it) of
one part or passage with another; and
by the aid of such authors as have
thrown light on biblical subjects. On
this point I may say something more be-
fore concluding this communication; but
having now taken a glance at the *water*
of preaching, I come to notice the *manner*.

What I here term the *manner of preach-
ing* consists of composition, style and
delivery. It is hints only that you must

expect. I am sketching too large an
outline to fill up any part of it in a letter,
and you may find these matters more
fully treated on in books and essays by
different writers, to some of whom I may
refer you in the sequel.

I. **COMPOSITION.** Various methods are
adopted in composing or planning a
sermon or discourse, as the expository
method; the method by way of remark;
the method by presenting from the text
one great topic only; and the method
of a formal division of the text or sub-
ject into general heads.

The two former may be termed lec-
turing—a free, agreeable and profitable
way of preaching; and the two latter
more strictly sermonizing.

Each of these methods may be used to
advantage; and it seems to depend, in
some measure, on the character of the
portion of scripture forming the text,
which method may be preferable.

In general, (and more especially in
what is strictly termed sermonizing,) there
will be the introduction, which ought
commonly to be short, and in which it
may be necessary particularly to notice
the connexion; then comes a *statement of
the plan of discussion*; then you enter on
the body of the discourse, in which the sub-
ject is to be illustrated, argued and
proved, and, let me say, mingled occa-
sionally with pointed appeals to the au-
dience; and finally, the *improvement or
application*, which the old sermonizers
called the use of the subject, and which
ought to be short, pointed and impres-
sive.

Let me here take occasion to remark,
that whatever method may be adopted
in the discussion of a subject, some
unity of design should be kept in view;
some reigning object should appear to
pervade the discourse, and a due con-
nection of one part with another be care-
fully preserved. By way of illustration,
I will now present to your notice a text
or passage of Scripture, under each of
the methods of discussion mentioned
above, with a few brief remarks in re-
gard to each example.

The Expository Method. II Peter, 1:5-
11: "And beside this, giving all dili-
gence, add to your faith virtue, and to
virtue knowledge," &c.

Here you have a whole subject before
you, consisting of a variety of particu-
lars; the whole, however, comprised in
exhortation, enforced by powerful motives.
The connection with the pre-text
is intimated by the expression, "And
beside this." Here, then, in the first
place, the Apostle's exhortation to a
progress in the divine life, ver. 5, 6, 7;
the various attainments being present-
ed to view as so many strata, or layers
in the building of the christian charac-
ter, and the whole roofed in by the su-
perior grace of charity or love.

Expound briefly each of these traits
of character. To this course the chris-
tian professor is urged by a powerful
motive, drawn from the consequences,
on the one hand and on the other; con-
sequences which regard our spiritual
condition in the present state—ver. 8, 9.
The exhortation is then resumed in a
more condensed form, and pressed on
us by an increase of motives, namely,
by a security from any downfall in our
christian course, and by the prospect of
a prosperous and glorious issue as to
the final state—ver. 10 and 15: "For if
ye do these things ye shall never fall;
for so an entrance shall be ministered
unto you abundantly, into the everlast-
ing Kingdom," &c. An entrance (as
Mr. Henry somewhere remarks) like
that of a vessel coming into port, not
shattered in hull or rigging, but all in
proper trim; the sails filled with an aus-
picious breeze and the crew and passen-
ger hailing land.

The Method by way of Remark. Psm.,
73:25, 26: "Whom have I in heaven
but thee? And there is none upon earth
that I desire beside thee. My flesh and
my heart faileth; (or fail) but God is
the strength of my heart and my portion
forever." [Read the whole psalm.] This
psalm, as well as several others, is as-
cribed to Asaph, who seems to have
been a seer or prophet, in the days of
David, and whose words were sung with
those of David, in the time of Hezekiah
—2 Chron. 29, 30.

The text is the result of a portion of
the Psalmist's experience, of a painful
character, detailed in the psalm now
before us. Happy they who make a
wise improvement of past experiences,
whether painful or pleasing!

To what a blessed issue is the sore
conflict of the psalmist now brought—
while he settles down on the state of
mind presented in the text: "Whom
have I in heaven but thee? and there
is none on earth that I desire beside
thee," &c.

We are not to take these expressions
in a strict and absolute sense, but com-
paratively.

Enter with me a little into this subject,
dear friends, and let us see what profit-
able remarks it may be calculated to
suggest.

I. We may remark that there is noth-
ing in the whole circumference of the
universe—in heaven above nor in the
earth beneath—nothing that can be the
satisfying portion of the soul, but God;
the all-sufficient God. In heaven there
are glorious objects—angels, saints,
&c.—objects adapted to produce enjoy-
ment, but not the supreme blessedness.

Without God, the fountain of happi-
ness, the streams would all run dry.—
On earth, there are desirable objects—
friends and temporal enjoyments; but
nothing to satisfy the cravings of the
soul.

Try sensual gratifications. You have
tried them to some extent. Solomon
tried them fully; and what was the re-
sult? O, the madness of the rich fool,
in the Gospel! "I will pull down my
barns and build greater," &c. "And I
will say to my soul," &c. No, my friends,
satiated and cloyed in all your appetites
—&c.

How different is man from a beast!
Try intellectual enjoyments. All this
is well in its place; but there is some-
thing in man—a moral capacity which
knowledge cannot satisfy:

"The soul was made of heavenly fires,
Nor can she live on meaner food?"
Hast thou wandered from God? Say,
"return unto thy rest, O my soul!"

2. The text implies supreme love to
God; and, accordingly, the soul has
chosen him as its chief portion: "Thou
art my portion in the land of the living."
—Psm. 142:5. Supreme love to God,
in the soul, is the fountain of true re-
ligion.

We remark, that God is the support
of the soul in the severest trial—in the
last conflict: "My flesh and my heart
fail; but God is the strength of my
heart," &c. My flesh wasted by disease
my heart shrinks from the touch of
death; but God is the support of my
heart (my spirit); and he being my por-
tion, I can give up all earthly posses-
sions.

4. God is an everlasting portion:—
"the strength of my heart and my por-
tion forever." It is this that furnishes
the excellence and crowns the superior-
ity of the believer's portion—its eternal
duration. It is every way more excel-
lent than any earthly portion—in its
nature adapted to render the soul hap-
py—in its duration continuing while
eternal ages roll.—See 1 Peter, 1, 4.

INFERENCES.—I. If the glorious and
ever blessed God may become the por-
tion of dying sinners, surely we ought
to enquire: How shall we obtain a claim
to such a portion? Thanks to divine
grace! we can answer the question:
By coming into covenant with God,
through faith in Jesus Christ.—See 1
Peter, 3, 18: Rom. 5:2.

2. How favored a lot is that of a be-
liever in Christ!—Psm. 16:6.

3. How wretched must be the lot of
those who reject Christ, and so have no
portion in God! "For lo! they that
are far from thee shall perish!" Oh,
sinners, choose this blessed portion: so
shall you be rich, indeed, and happy
forever!

The Method by one great Topic.—Job 9:
2: "But how should man be just with
God?" or Acts, 13:39: "And by him
all that believe are justified from all
things, from which ye could not be jus-
tified by the law of Moses;" or Romans
5:1: "Therefore being justified by faith,
we have peace with God through our
Lord Jesus Christ;" or Romans, 3:24.

The notice of the connection, will be
adapted to the text which may be se-
lected. In some cases, I may remark,
there is no necessary connection; the
subject is independent. Our subject is,
The Justification of a sinner before God;
a subject, it must surely be acknowl-
edged, of the deepest interest to man,
considered as a sinner. It respects the
way of acceptance with God; and our
everlasting salvation depends upon it.

All are sinners and all stand guilty be-
fore God. Nor is there any escape but
in the way which God has graciously
provided and pointed out. How desira-
ble, then, that guilty creatures should
be made acquainted with that way!

In the discussion of this important
subject, let us consider the meaning or
signification of the term justification,
and the method or way in which a sin-
ner is justified before God; and close
with some remarks by way of *Applica-
tion*.

I. As to the signification of the term.
Justification is said to be a *forensic* term,

that is, one belonging to courts of judi-
cature, and stands opposed to *condemna-
tion*. It signifies the acquittal of a per-
son from guilt, or the clearing of him
from any charge that may have been
brought against him, and a verdict or
sentence in his favor.

Justification, then, before a *human*
tribunal, can take place only where the
person accused shall appear to be inno-
cent. If guilty, pardoned indeed he may
be; but justified he cannot be; and
though punishment be remitted, he is
still guilty.

In gospel-justification, the sinner is
not merely pardoned and the penalty
remitted—his guilt is taken away and
he stands accepted with God.

Wonderful is God's method, whereby
"He can be just and the justifier of him
that believeth in Jesus!"

[I find myself enlarging beyond my
plan and my intended limits, and must
cut short the rest of this subject.]

II. The method or way in which a
sinner is justified before God.

Not by works. Not by implanted
holiness.

This, though necessary, is not *justifi-
cation*, but *sanctification*. By the righte-
ousness and blood of the Redeemer, as
the *meritorious cause*: by faith as the *in-
strument*.

Lastly: Some remarks by way of ap-
plication:

The last mentioned method, viz: by
a formal division of the text or subjects
into its parts; and here I will take oc-
casion to say, that it is desirable, when
it can conveniently be done, to present
the subject, in the first place, in a gen-
eral proposition, containing the doctrine
of the text in a condensed form. John,
14:6: "Jesus saith unto him, I am the
way and the truth and the life: no man
cometh," &c.

Read the context from the beginning
of the chapter, with a few appropriate
remarks by way of introduction.

The doctrine of the text: "Christ is
the only true and living way of salva-
tion." In the discussion of the subject,
let us consider first, the mediatorial
character of Christ, as the way and
the Truth and the Life; and second-
ly that he is the only way of salvation:
"Jesus saith unto him," &c.; a subject,
dear friends, of the deepest interest!
May God enable us so to speak and so
to hear—&c.

I. The mediatorial character of Christ
as the Way and the Truth and the Life;
three characteristics, and each, how suit-
ed to our need.

1. **THE WAY:** As rendering God ac-
cessible to sinners by his atoning blood.
The new and living way, consecrated to
us, through the rent vail of his flesh.—
Heb. 10:20.

The door by which if we enter we
shall be saved.—John, 10:9. The way
to the tree of life; cut off by sin, opened
by Christ.—Gen. 3, and Luke 23:43.

The highway from earth's dim shades
to heavenly blessedness.—Isa., 35:8.

The way into this way is faith in Je-
sus Christ.—John, 3:36.

He is the way as our example—1 Pe-
ter, 2:21.

2. **THE TRUTH.** The true way: and
therefore in it we cannot err.—Isa. 35:8.
As truth is opposed to shadow.—John, 1:
17. As truth is opposed to error and
falsehood; to heathen falsehood; and to
all false views. The foundation of
Truth.

3. **THE LIFE.** Gives spiritual life:
Eph. 2:1.

Gives life to the dead: John, 11:25:
"I am the resurrection and the life."
Bestows eternal life: John 17:2.

II. Christ is the only way of salvation:
"No man cometh unto the Father but
by me." Sin raised a barrier which man
could not surmount; Jesus Christ only
had power to take it out of the way.
The flaming sword of God's law opposes
our entrance. Jesus Christ receives it
into his own heart, &c.

As sinners we could approach God
as a Judge only: Jesus Christ opens
the way for us to approach him as a
Father.

But be it observed, dear friends, that
there is *no other way*, for "there is none
other name under heaven given among
men, whereby we must be saved;"
Acts, 4:12.

He only, our great High Priest, could
open a new and living way for guilty
man.

APPLY.—I. Well, dear friends, where
are we all, as sinners? Shut out from
God and blessedness, and under con-
demnation.

Finally, the end of the christian pil-
grimage is life—eternal life.
So much with respect to composition;

and far have I transcended my allotted
limits. I must now condense.

2. But through abounding grace,
there is a way for deliverance.

3. There is but *one way*: if you reject
that you miss of God—heaven—of hope;
and you miss forever!

4. You must turn and come into this
way by faith in the Redeemer.

5. Christian pilgrims, travellers to
zion, let us walk on in this way—this
"good old way"—this "new and living
way," "As ye have received &c."

II. **Style.** On this head I shall offer
but a few brief remarks. For a view of
the different characters of style in writ-
ing, I would refer you to "Blairs lectures
on Rhetoric;" which, however, I pre-
sume you have read. As for his "ser-
mons,"—still and formal and not very
evangelical, they are not, in my estima-
tion, a model for a gospel minister.
Among them (as I remember) is one,
which struck me as a beautiful discourse
—on John 17:1. These words spake
Jesus, and lifted up his eyes to heaven
and said, Father the hour is come."

The style of different preachers must
be expected to partake of a difference of
character: but however this may be, the
style for the pulpit, according to my
judgment, ought to be of the popular
cast, rather than of the *precise*—correct
indeed, and forcible, rather than highly
ornamented—rising, it may be, occa-
sionally, to the *sublime*; but still not
pompous and inflated; and, by all means,
intelligible, in the main, to common ca-
pacities. It is surely a matter of first
rate importance, that the message of
life be understood.

III. **Delivery.** Here, too, I must be
brief; nor is it necessary to go into de-
tail. A natural and earnest manner, in
regard to both speech and gesture, is
certainly to be recommended;—emphasis,
cadence and tone of voice, being adapted
to the sense and sentiments delivered.
All this, with the feelings of the heart
poured into the subject, and the rich
unction of holy influence, shed upon
it, would make a preacher indeed.

Some preachers gesticulate too much.
An impassioned speaker, indeed, must
be allowed to use action more fully, and
of a more vehement character; but in
general it seems better to be sparing
of gesture than to be very lavish, and, as
far as may be, it should be appropriate
and expressive.

I do not think you are at all disposed
to be nice and pretty: it is very well.
A dandy preacher—Coppers *petit maitre*
is a poor affair: an agreeable speaker
is another thing.

One more remark under the head of
Delivery.

I cannot think to read off written
discourses is the proper manner of
preaching the Gospel. It is apt to be
stiff and formal, and to detract from a
free and pointed address; and in my
opinion, should be used only on very
special occasions. Short notes, how-
ever, may be found to be of considerable
service.*

I had designed to recommend to you,
as aids in study, and composition and
general improvement, a short list of
suitable books; but hoping you may
find no great difficulty in regard to that
matter. I must here bring this long
communication to a close.

And so wishing you grace, mercy and
peace,
I am, dear Bro.

Affectionately yours,
A. BROADUS.

P. S. What has become of your in-
tended visit to our regions?

*I forgot one thing, in my remarks, which I will mention
here. It respects the length of preaching.
In a general way, a sermon is full long that occupies one
hour: better fall short of that than exceed. To weary an
audience is miserable.

THE BEST RIGHTNESS.—If I had the
righteousness of a saint, says one, O
how happy I should be! If I had the
righteousness of an angel, says another,
I would fear no evil. But I am bold to
say, that the poorest sinner who believes
in Christ has a righteousness infinitely
more exalted than saints or angels. If
the law requires an obedience that may
stand before the burning eye of God, be-
hold! it is in Jesus my Mediator.—
Should the strictest justice arraign me,
I remit them both to my dying and obedi-
ent Immanuel. They who know Christ,
will also put their trust in him for sancti-
fication of heart and newness of life.

Though sin is rooted in my soul, and riv-
eted in my constitution, Christ can purge
it out. Though it were twisted with every
nerve of my flesh, yet He can root it
out, and fill my heart with the pure love
of God.—Brown.

A good woman, when she was ill, be-
ing asked whether she was willing to
live or die, answered, "which God pleas-
eth." "But," said one standing by, "if

God should refer it to you, which would
you choose?" "Truly," said she, "if God
should refer it to me, I would even refer
it to him again."

Great Love.

Some years ago, a Russian nobleman
was traveling on special business in the
interior of Russia. It was the begin-
ning of winter, but the frost had set in
early. His carriage rolled up to an inn,
and he demanded a relay of horses to
carry him on to the next station, where
he intended to spend the night. The
innkeeper entreated him not to proceed;
for he said there was danger in travel-
ing so late, the wolves were out. But
the nobleman thought the man merely
wished to keep him as a guest; he said
it was too early for wolves, and ordered
the horses to be put to. He then drove
off, with his wife and his only daughter
inside the carriage with him.

On the box of the carriage was a serf,
who had been born on the nobleman's
estate, to whom he was much attached,
and who loved his master as he loved
his own life. They rolled over the hard-
ened snow, and there seemed no signs
of danger. The moon shed her pale
light, and brought out into burnished
silver the road on which they were go-
ing. At length the little girl said to
her father, "What was that strange
howling sound that I just heard?" "O
nothing but the wind sighing through
the forest trees," replied the father.
The child shut her eyes and was quiet.
But soon she said again, "Listen, father;
it is not like the wind, I think." The
father listened; and far, far away, in
the distance behind him, through the
clear, cold, frosty air, he heard a noise
which he too well knew the meaning of.

He then put down the window, and
spoke to his servant: "The wolves, I
fear, are after us; make haste. Tell the
man to drive faster, and get your pis-
tols ready." The postillion drove faster.
But the same mournful sound which the
child heard approached nearer and near-
er. It was quite clear that a pack of
wolves had scented them out. The noble-
man tried to calm the anxious fears of
his wife and child.

At last the baying of the pack was
distinctly heard. So he said to his
servant, "When they come up with us,
do you single out one, and fire, and I
will single out another; and while the
rest are devouring them, we shall get

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, MAY 15, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have concluded to pursue a more moderate course between the cash and credit systems, we shall hereafter retain the names of our subscribers as usual, but will not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

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

Those who make inquiries of us concerning payment of monies, are referred to explanations under the head "Business Department."

We invite the attention of all, but of ministers in particular, to peruse the letter from Elder Broadus, on our first page. It is lengthy, but we could not divide it without doing a serious injury to an important subject.

The Columbus Daily Sun says that Elder J. H. DeVotie has accepted a call from the Baptist Church in that city to become their Pastor.

H. F. Buckner.

We commence to-day the publication of a series of appeals from his pen in behalf of the Indians. They will appear weekly. Bro. Buckner is brief and earnest. The Secretary, Jos. Walker, selected our paper as the medium through which the appeals are made, and he requests brother Buckner in future to send them directly to the S. W. Baptist. It is not necessary for us to bespeak for them a careful and prayerful reading. All letters and documents coming from that laborious servant of Christ are generally read with thrilling interest.

We will here quote a sentence from one of his letters for the benefit of those whom it may concern: "Our Editors treat me amiss, for I subscribed for every Southern Baptist paper whose editor or agent I saw, and got none but the Tennessee Baptist and South Western Baptist." His Post office is Micco, Creek Nation, West of Arkansas.

The Cause in Mobile.

We receive letters frequently from that city, and they all bring the cheering intelligence of a progressive work. Our pastors, P. E. Collins, Hawthorn and Couch are much blessed in their labors. The St. Francis Street Church, over which brother Collins presides as Pastor, works at home and abroad. In addition to sustaining a Domestic Missionary in the City, they have given \$150 for the support of a foreign Missionary. The labors of brother A. B. Couch there City Missionary have been so much blessed that a new church has been organized, and he is now its Pastor. Brother Hawthorn, Pastor of the African church, is now enjoying a gracious revival in his congregation. May the Lord continue to bless their labors.

We are happy to record the fact that the S. W. Baptist is increasing fast in that City. That is the way it works: when Christian hearts are warmed by the love of God, they love to read religious newspapers.

ABOUT TO ENTER THE MINISTRY.—Henry A. Wise, Jr., son of the Governor, is about to be ordained as an Episcopal Minister. —Ex. paper.

And what of it? Who is benefited or edified by such a scrap of information? It would have been as interesting to us, if it had been said that he was going to be ordained a Mormon Minister. What is the difference? Not that we would compare the church of Henry VIII with that of Joe Smith; but why is it that a man of any distinction cannot join that sect, nor become a Minister in it without its being proclaimed in the secular papers from Dan to Beersheba? And who is the Son of Governor Wise, in this respect, more than the Son of "John Smith"? Why, if this son had entered the Presbyterian, Methodist, or Baptist Ministry, so far as secular papers are concerned, it would not have been known, probably, out of the mountains of Virginia.

This resembles, some what, the practice now in glorious vogue, of a great portion of the American press, "glorious republican America!" announcing to the inhabitants thereof, even unto the "young America" thereof, that what? That the Emperor of France has an heir to sit upon his throne. Quite rejoiced they seem to be. Well, if they are fond of monarchy let them announce its progress and future prospects, and familiarize and prepare the minds of the American youth to adopt it at some future day. For our own part we had as soon announce the birth of the Son of a Congo Chief.

STOP THAT PEN!—"K." in the Southern Baptist, announces the startling intelligence that a certain writer, (brave soul!) in the Southern Presbyterian has set out in "dead earnest" to prove that immersion is not to be found in the New Testament. Many a barrel-headed fellow has undertaken that before this, and has found the task too herculean for small stock, and we would not be surprised if that pigmy "caves in."

The late Educational Convention at Augusta, Ga.

We will publish a detailed account of the proceedings of this body at an early day. While the delegation was not large, there were nevertheless nine States and the District of Columbia represented in the Convention. Perhaps it was expected that a more definite line of duty would have been indicated by the action of that body; but as it contemplated a movement encompassed with embarrassments in almost every aspect, it was deemed advisable to hold the subject under advisement another year for the double purpose of ascertaining the precise amount and condition of the Theological Fund in each of our Southern and South-western Institutions, and also a more full and satisfactory expression of opinion from the denomination at large. In the meantime, it will be seen that a committee of correspondence has been appointed to collect information upon the various points which the enterprise involves. We need only add, that while a deep conviction rested upon the minds of the Convention as to the necessity of such an institution, it was deemed most advisable not to commit the denomination to such an enterprise until it should be more thoroughly canvassed.

Georgia Baptist Convention.

We are indebted to a kind correspondent, whose communication we published last week, for an account of the proceedings of this body, at its late session in the city of Savannah. And we only recur to the subject now, to express the high degree of satisfaction we felt in renewing our acquaintance with this able, efficient and enlightened body of Christians. The attendance was somewhat larger than usual. The condition of Mercer University presented some questions of exceeding delicacy for the action of the body; and nothing so much gratified us as the honorable and amicable manner in which they were adjusted. All parties left the Convention fully satisfied that "the spirit of wisdom and of a sound mind" prevailed in the decisions of that body. No fact was brought to light in the course of the protracted discussion in regard to the relations of President Crawford and Professor Mell, which incalculably either party, as a gentleman, a Christian, a minister, or as man eminently qualified for their respective positions in the Faculty. The only reason why Prof. Mell left the institution was "a want of co-operation with the President"—the very reason, by the way, which separated Paul and Barnabas—Acts, 15th ch. No well grounded rumor can grow out of the adjustment, detrimental to either of these brethren. The Trustees of the University report its prosperity has not been affected unfavorably by the difficulties of the last few months. The addition of two such men as WILLIAMS and TUCKER to its Faculty cannot but add materially to its strength and efficiency. And while we regret the loss of brother WILLIAMS to our own State, we cannot but congratulate the Board of Trustees of Mercer University in having secured the services of one who is not surpassed in ability by any man of his age North or South, East or West.

Our thanks are due to many kind brethren in Georgia for "aid and comfort" in our labors. We shall try to deserve their continued confidence.

CAMPBELLISM RE-EXAMINED. by J. B. Jeter of Richmond, Va.

The above is a neat octavo pamphlet of 94 pages from the firm of Sheldon, Blakeman & Co. New York. Mr. Jeter wrote a book entitled "Campbellism Examined," which Mr. Campbell reviewed in a series of articles in the Millennial Harbinger. The work just announced is a reply to Mr. Campbell's review of Jeter.

We have seldom read a controversial review with more continued interest from the Alpha to the Omega. We are not ignorant of what is technically termed "Campbellism." We have read carefully the doctrines of the "current Reformation" for a quarter of a century, and have watched its movements with much solicitude. Let any one take the trouble to examine our library, measure as it may be in other books, and he will find that we have been quite liberal in our patronage to that people. And we take this occasion to acknowledge our indebtedness to Mr. C. and the able scribes of his sect for much biblical knowledge. But we have ever been aware of his errors, shall we call them? inconsistencies? obscurities?—what shall we call them? For you may empanel a jury, pronounce him "orthodox," plead his cause from his own writings, and you can sustain your position. Empanel another jury, pronounce him "heterodox," take the proof from his own productions to sustain your charge, and a verdict will be returned in your favor. We restrict this mainly to his writings on the "design of Baptism," and "Spiritual influence in Regeneration." On other subjects, Mr. Campbell is as clear and consistent as other writers on Theology, dashed off as hurriedly

as he has been compelled to do it. And by the way, we have never seen any just grounds upon which he could be accused of the damning heresy of Unitarianism. To our mind he has ever been clear on that subject; hence his enemies have come but poor speed in wielding that weapon against him.

One is astonished to hear his friends at this date so flatly deny the above incongruities. If language means anything, and Mr. C. very often and very correctly insists on it as the vehicle of thought, surely the playful allusion he once made to Dr. Clarke's inconsistencies, "Adam against Clarke, and Clarke against Adam," can be used against him with equal propriety: *Adam against Campbell, and Campbell against Alexander.* Nor is the plea worth anything, "that the quotations are garbled extracts, short and forced from their connection," &c. They are not short always, but lengthy if you choose, and you can get them, extract upon extract, line upon line, here a little and there much, on either side of the question you choose to debate, for or against his orthodoxy. But it is pleaded that we do not understand him. What a pity that there should be so much intellectual obtuseness in the world, and that none but the initiated should understand his Shibboleths; and further, what a pity he does not employ his gigantic intellect, make things plain.

Dr. Jeter, in his first work, dissected the Bethany System with the skill of an able anatomist, and has developed to the light of day, the whole, good and bad, the truth and the error which it contained. He did his work in a calm, dignified and logical manner. The work, when published, appalled the author and friends of the System. A reply was expected from Mr. Campbell; it came, desultory and vindictive; and on those vital points in Theology where he is charged with inconsistency and obscurity, he made inconsistency more inconsistent, and obscurity more obscure. In his replies he manifested much impatience, ill temper, and hauteur, and indulged freely in verbal criticism, &c.

This called forth from Dr. Jeter his "Campbellism Re-examined." In the science of policy, better had it been for Mr. Campbell to have played the demagogue and affected to treat it with contempt. But, to his honor be it said, he is a brave man, and to the best of his ability, and it is great, all must admit, he defended himself manfully. But it is plain from his replies that the locks of Sampson are shorn, and that he cannot break the cords as in days of old. His adversaries have ploughed with his heifer till they found out his riddle. It is equally plain from Dr. Jeter's manner that his task was easy—mere intellectual pastime. It is seldom that one sees a Reviewer so completely and triumphantly Reviewed.

In the business of replying to an adversary, Mr. Jeter is exceedingly happy, and is excelled by but few men. Our mind recurs to one portion of this work: his reply to Mr. Campbell's Verbal Criticisms. If in the matter of verbal criticism, "Caesar was ambitious, it was a grievous fault, and grievously hath Caesar answered it." We enjoy the utter defeat of a controversialist when he uses unlawful weapons.

At the outset of these remarks, we stated that we had watched with much solicitude the "progress of the Reformation." It has been a sanguinary effort to get the Christian world "out of Babylon back again to Jerusalem." An indiscriminate attack was made upon all "the sects" as errorists in many, some more and some less things, pertaining to "the ancient order of things." Wit, refined and vulgar; sarcasm, billingsgate and grub-street; demagogism, high and low; declamation, loud and fierce; sophistry, rectified and distilled; the potency of logic and rhetoric—every possible means employed by propagandists—were resorted to, to swell the tide of the "Reformation of the 19th Century." Restless spirits from all the "sects," censorious men from the world, the odds and ends of broken down sects and parties, all united to swell the ranks of the "current reformation," in expansion vast. And this is not all; many good, unsuspecting men, ministers and members of the various "sects" were led off by the specious sophistry and plausibility of the new System, called by way of eminence, "the Ancient Gospel," and by the boldness and the splendid talents of the "Second Luther," who had undertaken the pious and great work of "reforming the Reformation." From Bethany, Virginia, it swept over parts of our country, "like the swells of Jordan," appalling the stoutest hearts in its onward accumulating course, making sad havoc in Baptist Churches; until strong men have lifted up a standard against it, saying, "thus far shalt thou come and no farther." Two of those strong men we mention; J. L. Waller in the West, and J. B. Jeter in the East.

Its race is run. It was rapid. Its glory has departed; and "Ichabod" is inscribed in readable characters upon

the system, so plainly that you may read it as you run. What will become of it in the future, we pretend not to speculate. It may spring up and flourish for a season in parts where its doctrines are not understood, but its destiny is to be short-lived anywhere.

In reference to the "Reformation," the Baptists of late years have acted wisely. They have taken the truths which they developed, appropriated them to the advancement of the Redeemer's Kingdom, and have sedulously avoided their errors.

These lines are not written in ill will to that people. We have never written a sentence directly, that has been published, for nor against them. Mr. Jeter's books have been sent to our office, we have read them, and pronounce them to be the ablest productions against that System, we have ever seen, and are unanswerable.

POSTERITY.—Deau Swift makes himself quite merry at so many authors appealing to "Prince Posterity" to vindicate their productions from the heartless criticisms of their contemporaries. He thinks the "Prince" will see but few of the appeals made to his "Highness," for old Time, who is his tutor, will destroy them before the Prince comes to his majority, so as to see and pass judgment upon them.

We think the Dean was right in his conjecture. He flourished in the age of Queen Anne; and one would have reasonably supposed by this time, after having seen how old Time had devoured brainless appeals made to said Prince Posterity, that the practice would have ceased. But not so. Appeals are now more frequent. The wild fanatic, the spouting demagogue, the sickly sentimental novelist, the juggling spiritualist, the disappointed politician, the unsuccessful author, the clipped-winged poet, the dull and prosy divine, all appeal to Posterity to vindicate their views and claims. What a mercy to the Prince that old Time makes sad havoc of these appeals; for should he have to examine and decide upon them all, it would cost him infinite trouble.

Revival in Mobile Continues.

Elder K. Hawthorn, Pastor of the African Baptist Church, Mobile, in a letter to us of May 2d, says:

"We gave you an account some weeks since of a revival in this place, which resulted in the organization of another Church, of which brother A. B. Couch is now the esteemed pastor. The prospect for future good in this infant Church is quite flattering; the gracious work is still going on.

"We are enjoying now an extraordinary out-pouring of the Holy Spirit in our colored congregation. We have been engaged in a protracted meeting with them for twelve nights. Six have been baptized, and seventeen received for baptism—in all, twenty-three up to date. I have been greatly assisted by the labors of Elders Couch, Spence, Collins, J. Talbert, and Homestead. Pray for us."

"P. S. May 2d.—A glorious meeting last night. Fifty-four mourners presented themselves for prayer and instruction."

Progress of the Churches.

Suffield, Conn.; 5 baptized, and the work increasing.

New London, Conn.; the work progresses; 3 more baptized. Brantford, Canada; 13 baptized. Portland, Maine; 3 baptized. Merrimac Street Church, Boston; 15 baptized.

Castile, N. Y.; 34 baptized April 14th. East Dixmont, Maine; 33 baptized and the work progressing.

New York; 116 baptisms were reported at the New York Pastor's Conference on Monday, for the previous month.—*Examiner*, 8th inst.

North Lansing; 10 baptized.

Akron, N. Y.; "Over 50 received and added to our number." (By baptism we suppose.)

Providence, R. I.; 9 baptized.

Nunda, N. Y.; 13 received by baptism.

Rostraver, Pa.; 27 baptized, and the work still advancing.

Portsmouth, Va.; 13 baptized. Second Colored Church, Richmond, Va.; 13 baptized.

The Religious Herald learns verbally that Rev. J. A. Doll, for several years a minister in the Virginia Methodist Conference, was recently baptized, and on Lord's day, the 20th ult., supplied the pulpit at Lyle's Church, Fluvanna county.

For the South Western Baptist.

THE NEW PREACHER AND THE OLD PREACHER.—Every body come to our church next Sabbath to hear a new preacher. Come early if you would get a good seat, for the house will be sure to be crowded. The preacher is all the way from— and is an educated and a talented man, and is a fine pulpit orator.

You that have no idle curiosity to gratify but can put up with a good plain honest preacher, come Sabbath after next, you can get a good seat then, and be sure of not being crowded.

HINTS

New Works of the Southern Baptist Publication Society.

POPULAR ANECDOTES; OR, HOW FAR MAY A CHRISTIAN INDULGE IN POPULAR AMUSEMENTS? By Rev. Franklin Wilson, Baltimore, Md.

This is a large tract of 63 pages; in which popular and fashionable amusements, pleaded for by many Christians, are proved to be wholly incompatible with the genius, spirit and word of the Christian religion. The question is argued in a calm, dignified, and logical manner, and is a most excellent spirit and temper. Let them be circulated and read, and popular follies and amusements will be greatly under par.

FRUITFULNESS OF THE GRACE OF GOD: INTENDED AS A WARNING AGAINST CERTAIN ERRORS RESPECTING BAPTISM, PREVALENT IN SOME SECTIONS OF THOSE BEARING THE BAPTIST NAME. By Rev. William Hooper, LL. D., Murfreesboro, N. C.

A tract of 40 pages; clear and lucid, like all the productions that come from the pen of that sound, able, and learned minister of Jesus Christ. In this tract, Dr. Hooper shows, in a remarkable manner, his ardent love of truth, and a deep sympathy for the souls of errorists. May many of them be reclaimed by this timely production.

RELIGION OF CHINA. By Rev. B. W. Whilden, Professor of Belles Lettres, Cherokee College, Georgia.

We need the information which this little tract of 26 pages imparts. We have Missionaries in that densely populated country, yet we know but little of the phases and aspects of idolatry and superstition that reign there. Mr. Whilden is the man to inform us, for he was an eye witness to it for many years, while a missionary. It is rich in matter, well expressed, with a heart of deep sympathy for the heathen.

MORE LABORERS WANTED, AND HOW TO SECURE THEM. By Rev. J. W. M. Williams, Baltimore, Md.

A powerful appeal to the Churches to supply themselves with laborers according to the direction of the Lord Messiah. And then the obligation of churches to sustain the laborer, and regard him as "worthy of his hire," is clearly shown, and logically enforced. Nineteen pages of more opportune and important matter we have seldom seen. May it enter the house of every Christian family in our country.

A NEW SYSTEM OF ENGLISH GRAMMAR, PROGRESSIVELY ARRANGED, CONCISELY EMBODYING THE PRINCIPLES OF ANALYSIS AND SYNTHESIS. By W. S. Barton. Boston: Gould & Lincoln.

But a short time since, the first edition of the above work was announced to the literary world; and having met with much favor, a second edition has reached our office. The first edition was issued in November last; it is sold, and the second edition, which is a large one, are nearly all spoken. As to our own opinion of the work, we have not the time to examine it; nor is the opinion of the editor in a book of that kind worth as much as that of teachers. We will therefore insert the opinions of the following gentlemen, sent us by the author:

OPINIONS OF EXPERIENCED TEACHERS. From W. T. Walthall, A. M., Sup't of Schools for City and County of Mobile.

"I regard it as a decided improvement upon any work of the kind in use as a text-book in our schools."

From S. S. Sherman, A. M., President of the Judson Female Institute, Marion, Ala.

"It is a valuable contribution to our Elementary Text-books."

From the Rev. H. Talbert, D.D., President of Howard College, Marion, Ala.

"I am persuaded that it will meet with general favor from teachers, and supplant every other book of the kind."

From the Rev. B. Manly, A. M., President of the Richmond Female Inst., Richmond, Va.

"Your definitions of the leading parts of speech accord with the views which I have been led to adopt."

From the Rev. Wm. Cary Crane, A. M., President of the Mississippi Female College, Hernando, Miss.

"It has been placed on our Catalogue to be used as a Text-book in this Institution."

The Tongue.

"Behold how great a matter a little fire kindleth."

A few nights ago a spark of fire took effect in a drinking-shop. Soon the entire building was in flames; and in a short time several surrounding buildings were laid in ashes. Several thousand dollars worth of property was consumed, and several families were left homeless. All from a single spark. One spark is sufficient to lay a city in ruins; and to spread dismay and destruction over a whole tract of country.

How striking is the comparison between the tongue and fire! The Apostle James speaks of the tongue as a world of iniquity—as being set on fire of hell, and while all beasts and birds and fishes of the sea have been tamed, the tongue cannot be tamed. Ah! an unkind word—A falsehood—an unguarded expression, who can tell its consequences? A man used a harsh word with his neighbor—friendship was broken—the peace of society was disturbed—the church was rent in twain, all from a word. A king spoke a foolish word to another king—offense was given—armies were raised—battles were fought—Thousands of men were slain—an empire was ruined—and desolation, oppression and misery, which no tongue can describe ensued. All from a single improper word.

A husband spoke an unkind word to his wife. She died brokenhearted—his children were left motherless, and the household was broken up. All from an improper word.

A man spoke but a word. It was a word of blasphemy against God. The thunderbolt was armed with power and struck the guilty man dead upon the spot. All from a word.

One word is sufficient to ruin the soul forever. He that takes the name of God in vain, violates the holy law of God, and without repentance will go down to hell.

Beware how the tongue is used.
J. M. W.

Communications.

An Appeal for the Indians, BY H. F. BUCKNER.

On the seal of the Massachusetts Colony was impressed the figure of a poor Indian, with a label from his mouth, having this inscription:—"COME OVER AND HELP US." Acts XVI:9th. The Royal charter of that colony declared that it was the "Royal intention to win and incite the natives of that country to the knowledge and obedience of the Only True God, and Savior of mankind; and the Christian faith."

In making a humble appeal for the Indians, it cannot be thought that I am departing from the pious intention of our Pilgrim ancestors; so I will take for my theme their inscription; "COME OVER AND HELP US."

Before entering upon the main subject, however, it will be well for us to make two important inquiries:—How have we and our fathers so signally failed, hitherto, in carrying out the "Royal intention," as it was expressed in their "Royal charter?"—and what kind of help do the Indians need?

Upon reflection, the first inquiry will be found the more necessary, lest, in our future efforts, we fall into the same error. My own opinion is, that this mistake originated mainly from a wrong notion of Indian character, and a reliance upon means which God never ordained for the conversion of sinners. If we consult the history of early American writers, we will find that the "Americans" (Indians) "at first were not regarded as men; but rather as satyrs, or large apes, which might be murdered without remorse or reproach." From the days of Colon until now, they have been most shamefully misjudged, and misrepresented; and in this, Catholics, Protestants, and Infidels have united.

Even now, there are not wanting those who maintain that they are like certain wild animals, that cannot be tamed; and some have undertaken to write ponderous volumes of learned nonsense, in which they have undertaken to prove that the Indians are not of Adams race!! As a humble advocate of the Indians, I disdain to answer, in a serious way, such pretensions to "science, falsely so called;" for I am satisfied that it would be foolish to join issue with a man capable of committing such a blunder.*

It cannot be denied, however, that the writings of such men have gained disciples; and that a great many hold such prejudices against the Indians, that the very fountain of their charities is dried; and they will not contribute a farthing for Indian Missions. It must be admitted that the Indians, in this normal State are very degraded; but so are every other people that have, in no way, enjoyed the blessings of Christianity.

I am sure they will compare favorably with any people that have not enjoyed superior advantages; and, in some respects, they excel all others. They possess less of idolatry than any heathens; and this is not because the religious element is lacking in their natures, for they are all known to reverence and adore the Great Spirit. They are remarkable for their hospitality to strangers, faithfulness to their friends; and also for their unflinching adherence to the truth, even when they might save their own lives by a falsehood. In this last particular, I believe they are the only people in the world who will voluntarily confess the crime of murder, when the formal plea of "not guilty" would save them from death.

Our prejudices against the Indians are mainly owing to the bloody wars in which we have been engaged with them; and these, in a great majority of instances, were instigated by ourselves. From our very childhood, we have heard our sires tell of their bloody deeds, until we have formed an idea that they are savage demons in human form utterly incapable of being civilized. In forming our opinions of them we have looked at but one side of the picture; and have left out of view the entire background—their former manner of life, their ignorance of those laws which govern civilized nations, as well as the injustice (not to speak of cruel oppression) which they have frequently received at our hands. All those who have been with them in times of peace; who have partaken of their hospitalities around their own tables and firesides; and especially, those who have been relieved by them from great distress, as Columbus was when his ships were about to be destroyed,—have formed opinions of them quite different from that which we have received by tradition from our fathers.

In writing about the Indians to the King and Queen of Spain, Columbus said; "I swear to your Majesties that there is not a better people in the world than these." Come with me into the Creek nation and camp a week in some beautiful prairie with the eleven hundred Creek Baptists; set up all night, and hear them sing and pray and preach,—and alternately relate their Christian experiences, without weariness; and you will conclude with me, that among the most conscientious and devoted Christians in the world, are to be numbered

the Indian converts. Or, if you are not a Christian,—If you are merely a philanthropist, and desire the temporal happiness of mankind, then visit the Cherokee or Choctaw nations, and see their seminaries of learning; their printing presses, and weekly newspapers;—or go from house to house and witness their domestic comforts; and you will conclude with Senator Houston, that "they are susceptible of as high attainments in civilization as the white man."

This mistake in our opinion of the Indians, led to another no less fatal in its consequences than the first.

Faith and practice are so nearly allied, that when one is wrong, the other cannot be right. As our ancestors believed that they might be "murdered without remorse or reproach," they naturally enough fell into a mistake about the best means of "winning and inciting them to an acknowledgment of the Christian faith." In this we have too long imitated our fathers. Being ourselves ignorant of Indian character, we have not understood their wants; and in our efforts to evangelize them, we have resorted to means which God never ordained for the salvation of any people.

When they have asked bread, we have given them a stone; and when they have asked a fish, we have given a serpent to bite them. The weapons of our warfare have not been spiritual; but mighty, through cruelty, to the utter extermination of whole tribes!! Instead of making them the servants of Christ, they have been sold as slaves into foreign bondage; and for "the sincere milk of the word," we have measured out to them the "fire water" of death—Finally, in this catalogue of mistakes, instead of directing them to an "eternal inheritance," we have driven them from their long-loved homes into the far off wilderness, from whence we hear their children's plaintive wail, like the cry from Macedonia; saying, "Come OVER AND HELP US."

*Dr. Nett is so eager to support his favorite theory, as to assert that most of the Indian converts are half breeds, which I know to be false from my own observation.

(To be continued in our next.)

For the South Western Baptist.

Lift that Veil that we may See.

Since the days of Adam and Eve, veils have been in common use; ignorance, hypocrisy and covetousness each and all have veils, as variant in their hues as the rainbow. The Baptists, who are sons and daughters of Adam and Eve, also have one. Its warp is deception, its filling flattery, forming a veil of delusion, of beautiful texture, to cover their covetousness. Listen to that eloquent flatterer: croaking about the intelligence and liberality of the glorious old Baptist family. Let us lift that veil and test the truth of this pretension by the facts of figures.

The Southern Baptist Publication Society was organized near ten years ago to supply the minds and souls of ten or twelve millions of immortal beings with mental and spiritual food. It has a capital of some ten or twelve thousand dollars, half of which is profits realized from sales—not equal to the capital stock of a good individual book store, and about sufficient to carry on a respectable family grocery. And this is the aggregate of the liberality of a half a million of intelligent, wealthy and liberal Baptists. Now, let Godey, Graham and the Methodist Book Concern hide their heads in shame, and cease their boasting, and let it be known that the Baptists have a Book Agency at Charleston, S. C., with a capital of a few thousand dollars. And in the meantime, don't forget that Alabama, and perhaps some other States, have a depository with a few hundred dollars, and a few Bibles and books for the million.

The Howard College, the College for the whole South-west, with a half a dozen faithful but half starved Professors, and its half dozen struggling and hoping Beneficiaries, must not be forgotten. It, too, has a capital for endowment, of eighty thousand dollars, after some twenty years of toiling and begging. Know this, all ye vaunting Harvards, Princetons and Greensboros, &c. &c.

There is also that noble band of noble men, the Board of Foreign Missions Southern Baptist Convention, at Richmond, Va., and a more working, praying, believing and hoping band of men never assembled since the days of the good old Antioch Church which sent forth Paul and Barnabas. After ten years of toil, the people, and especially the Baptists of the liberal South, have enabled these brethren to put a dozen or two faithful men and women in China and Africa, containing five hundred million of people, (half the race) to supply them with the word of life. Let the Societies in London cease to talk about a million and a quarter for missions, &c. &c.

Then comes the Board of Domestic and Indian Missions at Marion. Old looking to the multitudes—multitudes in the valley of decision—all white unto the harvest, with its teaming millions rapidly rushing to death or sinking to darkness, carrying with them the hopes of the world and the destiny of their own

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Time is also allowed to cultivate a taste for religious truth. They also attend the lectures given by the government on the duties of members of the faculty. Their minds are all carefully well examined and ventilated, and furnished with every need for the pursuit of knowledge.

President and others of the faculty, they are under the close supervision of the faculty, and are kept in the halls on matters pertaining to their habits of study and recreation.

22. No rules shall hereafter have reference to the day scholars, further than their relation to their attendance at school, church and anti-slavery school—and their conduct during study hours, and while they are on the College grounds.

N. B. The Faculty also wish it to be distinctly understood that they will hereafter be in no degree responsible for the conduct of any pupil not attending in the College.

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Miss ELIZA INGERSOLL, Governess.	20
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In reorganizing the Board of Instruction, great care has been taken to secure teachers of ability and experience. The following have previously connected with the school, and are well known to the faculty and the pupils. Julia, having acquired in connection with her studies a reputation for ability, faithfulness and success, which has been more efficiently acquired, or more worthy of the praise which she has received.

The general course of instruction and discipline will remain the same, but such modification will, however, be introduced into the course of instruction as will be required, and the increasing demand for a better EDUCATION, see §20.

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Wax-Work (per lesson)	10
Modern Languages	20
Ancient Languages	20
Board, per month, including fuel, lights, washing, bed, books, etc.	12
Incidentals (fuel, servant for school-room, etc.)	10
Use of Library	10
Board and Tuition with all the time of entrance to the close of the Session—no deduction, except at the discretion of the Faculty	120
Each young lady must furnish her own towels, and table napkins. If Pocket Books are required, they will be supplied.	
The next session will commence on Wednesday, the third day of March, at 10 o'clock, of great importance to pupils to be present at the opening.	
For further information, consult the last Session Catalogue, which may be had on application to the S. S. SHERMAN.	
Principal.	
Marion, August 29, 1855.	Yours truly

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