

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

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, &c.

\$2 00 PER ANNUM IN ADVANCE.

VOL. 8--NO. 3.

TUSKEGEE, ALABAMA, THURSDAY, MAY 22, 1856.

50 NOS. IN A VOLUME.

An Appeal for the Indians,

BY H. F. BUCKNER.

"COME OVER AND HELP US."

The next important inquiry in regard to this subject is, *what kind of help do the Indians need?* To this I answer briefly, *the Gospel of Christ.* This is what they ask for, and what they need above every thing else; and they need that now.

They do not need annuities. The sooner those are dispensed with, the better for them; indeed, the day of their temporal prosperity will never come, until all their annuities are exhausted, and they thrown entirely upon their own resources. Justice requires that we should pay them the last farthing of our indebtedness; but, if they could receive it all at once, and then have to resort to their own industry for support; and not be depending every year upon their little annuity it would be far better for them. Religion and Agriculture were twins at the creation, and should never have been separated; but the Indians will never become agriculturists so long as they can lean upon their annuities. It would be well, therefore, if all their annuities were expended in the purchase of agricultural implements, and in the education of their children. Even education is of secondary importance to them. Some have supposed that without this, the Gospel would become of no effect; but this is an error which dishonors God, and has ruined multitudes. God has ordained "by the foolishness of preaching," to save them that believe; and to say that heathens must first be educated, is more than to doubt his word—it is to offer strange fire upon his sacred altar. Education is of great importance in all our missionary enterprises; but the Gospel of Christ is of the first importance. Without this, we can accomplish nothing; but with it, we can do all things. Education teaches Indians their wants, but does not gratify them;—it shows them their nakedness, but affords them no apron to hide it. To educate a savage who knows nothing of the Gospel, is like placing in the hands of a suicide, the weapon of his own destruction. Again, some have supposed that they must first be civilized, before they are civilized, or Christianized; but this also is vanity. Nothing under the sun will ever conquer them but that which "is the power of God, through faith, unto salvation." There is nothing so efficient in taming a savage Indian, as the Gospel of reconciliation. I have seen brave Creek warriors, having many scars; who had fought through both the wars of 1812, and 1836; who, like Col. Weatherford, could say, "General Jackson was not afraid of you; we fear no man, for we are Creek warriors"—I have seen these, I say, who were never given to weeping; melted into tenderness under the preaching of the Gospel; and, prostrate on the ground, weeping bitterly on account of sin, I have heard them plead with God for pardon.

Less than half the time and means that has been foolishly squandered in abortive efforts to subjugate the various Indian tribes, would have been amply sufficient to accomplish a far more glorious result, by preaching to them the Gospel. Even those "wild tribes" that roam over the plains contiguous to the Mexican boundary; and that spend their whole time in hunting, fighting, and plundering from their enemies; might soon be tamed by the plain and faithful preaching of the word of God. It is a fatal error to suppose that they must quit their roving habits before they can be prepared to hear the Gospel. And to talk of a previous preparation, and of essential prerequisites, betrays a lack of faith in the declarations and promises of Jesus Christ. The mission, *ary*, like a subordinate officer, must "obey orders." Christ our General has commanded us to "Go;" and it is disobedience to hesitate, or inquire, "are the people prepared to receive my message?" It is this lack of faith on the part of God's people, that still holds the nations in bondage to idolatry. We continually betray our lack of faith in the power and efficiency of the Gospel, by a reliance on those means which God never ordained for the salvation of sinners.

The Gospel will secure for the Indians all those ends which we have been vainly striving to accomplish by other means. If we wish them to become the friends of our Government, we should send them missionaries. As a proof of this it is necessary to refer to those tribes that are but partly Christianized. They would take up arms for us, to resist an invasion, as readily as any of our States; and this is not true of any other tribes.

Even those Creeks who still remain in Florida, and who resist every effort of Government to get them to emigrate, are now our enemies; while their own nation to whom we have sent missionaries, are our decided friends. If we wish them to become agriculturists, and to encourage the education of their children, we should send them the Gospel; for nothing else will accomplish these ends. The progress of each tribe in education and agriculture, may be accurately measured by their advancement in Christianity. Teach them what you please; and, unless they are Christianized, they will discard it all; and return to the custom of their fathers. But, when they believe the Gospel, "old things are passed away; and behold all things are become new." The proverb that "it is hard to make a White man out of an Indian" has come into use because we have neglected the proper means. The Gospel of Christ, will transform the people of every nation into the image of Christ, and even their "rile bodies shall be changed; and fashioned like unto his glorious body." But the Indians need the Gospel now. It will not do to defer this matter any longer. Other means have been tried sufficiently, and they have proved ineffectual. This is now being tried on a small scale with some of the tribes, and it proves to be omnipotent in accomplishing the end desired. Nothing else will save those interesting people from speedy extermination. All the tribes that have the Gospel, are increasing; while all the others are decreasing. This is an interesting fact that commands itself to every Christian, and to every lover of mankind; and should cause us quickly to respond to their Macedonian Cry, "COME OVER AND HELP US."

Strength to the Weak.

"A bruised reed shall not be broken, and smoking flax shall not be quenched."—MAT. 12, 20.

Will Jesus accept such a heart as mine—this erring, treacherous, traitor heart? The past—how many forgotten vows, broken covenants, prayerless days. How often have I made new resolutions, and as often has the reed succumbed to the first blast of temptation, and the burning flax been well nigh quenched by guilty omission and guiltier commissions. O, my soul, thou art low indeed; the things that remain seem "ready to die." But thy Savior God will not give thee over unto death. The reed is bruised, but He will not pluck it up by the roots. The flax is reduced to a smoking ember; but He will fan the decaying flame. Why wound thy loving Savior's heart by these repeated declarations? He will not, cannot give thee up. Go, mourn thy weakness and unbelief. Cry unto the Strong for strength. Weary and faint one, thou hast an omnipotent Arm to lean on. "He fainteth not, neither is weary." Listen to his own gracious assurance: "Fear not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Leaving all thy false props and refuges, be this thy resolve: "In the Lord put I my trust; why say ye to my soul, Flee as a bird to your mountain?"

NUTSHELL RELIGION.—Or a kind of religion that confines itself chiefly to its own narrow circle, and looks not abroad upon the wrongs, the woes, the destitutions of a perishing world. Some ministers, churches, and individuals, live and breathe in a nut shell—preach, pray, talk, and exhort in a nut shell. Like the spider, that winds and weaves itself up in its own web.

Such people want to be happy; they labor and toil, and pray to build up their own interest or party; and marvel that they make so little progress. "Wherefore have we fasted, say they, and thou seest not?" Will God stoop, or bow the ear of mercy to exalt self? Sooner would he vacate his throne.

God is love, a God of benevolence; the Bible is for all—everybody. Christ died for all, ascended for all, intercedes for all. Why were the primitive Christians so happy, so successful? Why did Paul make such rapid strides in holiness, in the divine life, mount up with wings as eagles? He opened his mouth, and his heart wide—spread out his arms of love—sacrificed his life, his all, not for a sect or a party, but for God and his cause. He flew on the wings of love, preached the gospel to every creature—embraced the whole world in the arms of his benevolence.

Why are so many of our churches in a cold, formal, stupid, backslidden state—why are their heavens brass, and the earth under them iron, why does God withhold the latter rain, the early dew, why turn a deaf ear to our fastings and our prayers?

PROCEEDINGS OF THE ALABAMA BAPTIST BIBLE SOCIETY,

(CONTINUED.)

Report of the Corresponding Secretary.

It has been, now, a little over twelve months since your Board adopted a system of home-evangelization for our own State, by which those destitute of the sacred Scriptures might be supplied; the people generally supplied with religious books and tracts, and with our denominational literature. At the time of the adoption of this plan, I was appointed as your Corresponding Secretary, to raise funds for, and superintend the work. The result of our efforts will appear from this my first annual report.

In this, as is the case in now enterprises generally, we have met with difficulties that have prevented the accomplishment of as much as we had heartily desired, especially when we consider the importance of the undertaking. It is important, because it promises the attainment of an end out of which, with the blessing of God, great good will grow. Strange as it may seem, as a State we have in our midst a great many families without the word of life—*the Bible*. These people ought to be supplied. They can be. True, as some say, they might, with a little effort supply themselves. But the painful fact that stares us in the face is, *they neglect to do so*. Blinded by the god of this world, not understanding their imminent danger, the worth of their immortal souls, they remain indifferent, gliding unconsciously down the broad road to eternal death. These people ought to be supplied with the word of life. They should be awakened and warned of their danger; pointed to the Savior of sinners, and the word of God placed in their hands. They are our neighbors, and if their wants are supplied, we must supply them. If we as the Scriptures of light feel the need of their never-dying spirits, and appreciate the price paid for their redemption, we will not hesitate to do this. With united hands, and hearts filled with the love of Christ, we will hasten to send his messenger with salvation to every house, and rejoice that we are accounted worthy to perform this precious work. Experience has taught us that these people will receive the word of life, many of them believe and embrace it most gladly. Now, the question is, *shall they have it?* and we should bear in mind that our response will be registered on high.

As above mentioned, you have associated with this Bible work, book and tract distribution. The value of this feature can scarcely be estimated. While our country is flooded with a class of literature which has a most pernicious influence, the masses are without religious books. The blasting, withering influence of this state of things is seen and felt by us every day. The tastes of the young are perverted—cultivated in such a manner, that such leading as calculated to lead them away from piety and virtue. Our Churches, too, suffer irreparable loss for want of a good religious reading. Could they be supplied, we would not long see that degree of ignorance and lethargy which now so extensively prevail in many places in our denomination. In this referring to the happy change that will be brought about, an religious reading as an *instrumentality*, we would not attach an undue importance to religious books—an importance that would detract anything from the value of studying diligently the volume of inspiration. All others are subordinate to this; yet good evangelical works will aid us very materially in the study and right understanding of the Scriptures. And it may be set down as an universal rule, that the Christian who reads most of such books as breathe the spirit, and impress the great truths of Christ, is the one who reads and delights most in the study of the Bible, and hence, will be the most spiritually minded, and appreciate most fully what is comprehended in being a follower of Jesus. The people need good books—the churches need education, religious instruction.

With regard to the existing necessity for the *denominational* part of the work, certainly no Baptist will doubt for a moment. While Pedo-Baptists have been diligently engaged in circulating books and tracts by thousands that teach their precepts—and as we believe often false views, Baptists have been content to remain too inactive. Error has been and is still being broadcast over the land. Yet we are prepared, in the strength of Jehovah, to meet it. We have the weapon—truth—in our hands; the sword which is sharp and double-edged. Will we take it from the scabbard, and go forth to slay the great enemies of the Master's Kingdom? As a denomination, we have as respectable a literature as any other, but the books are piled up in our publishing houses. Now we would call upon our brethren to know if they intend to let this state of things be continued. It is to be hoped, that the great truth into every community—let it be proclaimed from the house-tops; on the highways; by the fire-sides, and in the private chambers. If we will do this, we have every reason to believe that God will bless it to the advancement of his kingdom in the upbuilding of our Church.

What we have briefly referred to, is not all that we do. There is the personal labors and influence of the collectors, who, when properly adapted to the work, make the most efficient evangelists in the world. Engaged as they are, daily in this work, they grow in grace, and possess much of the spirit of Christ, and his early Apostles; and as they go from house to house, their living revelation. They preach in the households, and by the fire-sides, comforting the saints and warning sinners. It will require but little reflection to see the nature and design of the work you have undertaken, together with the great necessities existing for it.

When undertaken, the Society had no funds with which to commence the work. A circular was prepared and sent out to the churches calling on them for assistance, to which, however, very few responded. The Corresponding Secretary has spent much of his time in visiting the Churches and Associations in person, and making direct appeals to the brethren. In many instances he has been heartily received, and the work has been commenced. In other cases, however, he has been met by indifference. In other cases expressions of approval have been made, while there has been a failure to recognize an obligation to aid the enterprise. The past year, however, has been one peculiarly unfavorable for starting a work requiring, like this, a large collection of funds to commence it. And when this fact is considered, the paucity of contributions known to all, although a great deal has not been accomplished, enough has been done to encourage the Society to persevere in its undertaking. We have reason to hope that the coming year will be a much more fruitful one with us than the past—that seeds already sown will bring forth, some sixty and some an hundred fold.

The collections for this year have been about three thousand dollars, (not all contained in this report,) besides some eight hundred dollars worth of Bibles owned by the Society beforehand. Your General Depository is now worth something over two thousand dollars. In our efforts we have not accomplished much. In the early part of the year we conducted a large labor in this department for want of funds, and in the winter season the weather was so inclement that it was impossible to do a great deal. We have now ten collectors engaged, most of whom promise well. Some of these only give us a part of their time—being engaged in missionary labor, or having charge of churches.

It will be necessary to strengthen the Depository before the work can safely be extended farther. And I would suggest that the Society pursue some course by which our means may be increased. No very inconsiderable part of your Secretary's time will necessarily be occupied in this line, unless the Depository. This will prevent constant traveling to raise funds; and unless there be some plan or means used to get pastors and influential brethren to lend a helping hand, it will be impossible for us to make that progress that will set the work soon on a firm and substantial basis. I am, respectfully submitted,

F. M. LAW, Cor. Sec. Ala. Bap. Bib. & Colp. Soc.

F. M. LAW, Corresponding Secretary, in account with Alabama Baptist Bible Society.

Received from

BIGBEE ASSOCIATION.

1855. DR.

JONES CREEK CHURCH—Public collection \$20 00

J. H. Gary, 5 00 \$25 00

FORLEND CHURCH—N. J. Wythe, 10 00

Mrs. M. Brassfield, 1 00

Mrs. M. Fleming, 5; M. R. Brassfield, 5; R. M. Brassfield, 2 50; J. D. Brassfield, 2 50; W. M. High, 5, 20 00

C. C. Jordan, 5; A. Perrin, 2 50; Philip Burt, 6 50; Eld. M. B. Clement, 5, 19 00 50 00

CLINTON CHURCH—W. W. Paschal, 5 00

Jane Harrison, 1 50; Damaris Wills, 2; Margaret Head, 1, 4 50

J. H. Butler, 5; Mary Parham, 1; S. Maxwell, 10; Eld. Wm. L. Foster, 2 50, 18 50 28 00

SUMMITTOWN CHURCH—J. C. Brown, 5; Dr. A. H. Smith, 5; J. C. Brown, 5, 15 00 15 00

CENTRAL ASSOCIATION.

Pub. collection, 16 15; sent up by churches, 13 50, 29 65

George E. Brewer, 1; John A. Pylant, 1; Martha Walker, 10 cts; John B. White, 25 cts; W. C. Barnes, 1, 3 35 33 00

ALABAMA ASSOCIATION.

W. B. Haralson, Treasurer, for Association, 58 97; I. Lyon, Treasurer Bible Society, 64 30, 123 27 123 27

SHELBY CHURCH—Lewis Johnson, 10 00

William Johnson, 2; C. H. Cleveland, 5; public collection, 7, 34 00 44 00

SISTER SPRING CHURCH—Jerry Johnson, 5 00 5 00

Town Creek Church Bible Society, 34 50

Ash Creek, 17 00

BETHANY CHURCH—T. W. Dunklin, 7 00 58 50

MONTGOMERY CHURCH—W. W. Waller, 5 00

L. T. Tichenor, 10; B. F. Noble, 10; S. W. Watson, 5, 25 00

G. W. Cole, 10; C. Phillips, 5, 15 00

B. M. Davis, 5; F. Hargrove, 5; J. M. Zimmerman, 2; Eld. Albert Williams, 5, 7 00

Dr. S. Rambo, 1; Dr. A. B. McWhorter, 11 00

5; A. Friend, 5, 110 00

S. N. Brown, 10; T. H. Watts, 1,00 100 00 283 00

For Bibles for Kansas emigrants 10 00 10 00

ANTIOCH CHURCH—J. H. Cogburn 10 00 10 00

CAHABA ASSOCIATION.

SELMA CHURCH—F. M. Law, 25 00

McGraw & Prestidge, 200 00

Mrs. Kate Law, 5; W. Milton, 15, 20 00

Dent Lamar, 25; Lizzie Lamar, 5; A. Muckle, 5 50, 35 50

D. C. Muckle, 5; H. E. Brooks, 20, 25 00

Wm. Smith, 1 50

Public collection, 29 00

Dr. C. C. Billingslea, 10 00

F. L. & M. A. Johnson, 10 00

Jas. O. Miller, 25

E. Melton, 25

G. W. P. Law, 1; B. J. Duncan, 1, 2 00

Cash, 25 cts; W. R. Dittmuss, 1, 1 25

F. M. Ridgeway, 50 cts; L. S. Riggs, 2, 2 50

A. J. Smith, 25 cts; Mrs. Epperson, 25 cts; Nancy Weaver, 1; J. Haralson, 1; R. A. Ferguson, 2, 4 50

Dr. H. O. Milton, 50 cts; cash, 180, 2 30

Mrs. H. B. Johnson, 1; Jas. A. Works, 1; Wm. M. Ford, 5, 7 00

Martha Keith, 50 cts; Wm. F. Davis, 1; J. D. Nance, 50 cts, 2 00

History of Baptists in Alabama, 17 00 395 05

OAKMULGEE CHURCH—Mrs. S. B. Goldsby, 14; H. Martin, 5; O. H. Perry, 1, 20 00

Geo. Hopper, 5; G. W. Hopper, 2 50; J. W. W. Crow, 4 50; pub. col., 20 50, 32 50

Sol. Smith, 2; Church fund by hand of Bro. Crow, 2; B. Johnson, 2, 6 00 58 50

HOPWELL CHURCH—J. H. DeVotie, 25 00 25 00

GREENSBORO CHURCH—Mrs. K. A. Croom, 5 00 5 00

MARION CHURCH—W. H. McIntosh, 5 00; E. A. Hunt, 5; G. C. Mattison, 3; Mrs. Lockheart, 1; S. S. Lattimore, 1; Z. G. Henderson, 1; Joe Hunter, 2 20; H. Talbird, 3; E. Parish, 1; E. M. Posey, 1; T. B. Hinton, 1, 24 29 24 20

SHELBY CHURCH—Isaac Thomas, 5 00

PSALM CHURCH—Dr. M. Gary, 1; D. S. Boyd, 15 cents, 1 15 6 15

CONCORD CH.—By hand of S. R. Freeman, 20 00

UNIONTOWN CH.—C. C. Patillo, 50 cts; A. G. Hudson, 1 50, 2 00

PROVIDENCE CH.—By hand of J. R. Haggard, 7 20

PSALM CH.—J. M. Nixon, 4 20

Public collection at meeting of Association, by hand of E. A. Hunt, Treas., 74 10 109 35

COOSA RIVER ASSOCIATION.

W. L. Sims, Treasurer, 50 95

Big Spring Ch.—J. M. Scott, 15 00

Good Hope Ch.—Mrs. M. A. Barclay, 5; J. Wilmer, 1; T. G. W. Jones, 1, 7 00

TALLADEGA CH.—Walker Reynolds, 10; L. W. Lawler, 5; Wm. Mallory, 5; W. J. Young, 1; Premium on gold, 60 cts, 21 60

Public Collection, 86 02; collected by Bro. Garrett, 12; col. by Bro. Williams, 15 30, 113 32

SALEM CH.—By Wilmer, 4 70

TUSCALOOSA ASSOCIATION.

TUSCALOOSA CH.—A. J. Battle, 2 50; Mrs. A. J. Battle, 2 50; B. W. Justice, 3; Miss C. Drysdale, 3; Mrs. Isabel Pratt, 3; Mrs. J. E. Hays, 2; Dr. S. J. Edwins, 5; O. Parker, 10; J. A. Skelton, 2, 25 00 194 62

O. Prince, 1 00

GILGAL CH.—Sam'l Edins, 4 00

UNION ASSOCIATION.

BELLA CH.—E. T. Burton, 2 00

UNITY ASSOCIATION.

SHADY GROVE CH.—Nat. Bozeman, 3; J. H. Bards, 5; A. Andrews, 23, 31 00

PLANTERSVILLE CH.—Blake Harvill, 5; W. W. Gandy, 2 50; J. H. McGehee, 1; Dixon, 25 cts; D. T. Vincent, 2 50, 11 25

Collected by Bro. Sartor, 7 00

at Convention in July, 31 00

Jas. Nunn, Treasurer, 55; Dent Lamar, 5; Harmony Church Bible Society, 10, 70 00 157 25

PINE BARREN ASSOCIATION.

Public collection at Friendship, 3 25

ALLENTON CH.—C. T. McConico, 2 50; Miss Susan McConico, 50 cts, 3 00

Rock West—Dr. H. Ervin, 5 00

Mt. Moriah—J. B. Scott, 5 00

H. R. Ward, 50 cts; P. Steene, 5, 5 50

Antioch—W. M. Watson, 1 00

A sister, 25

Dr. Ervin, Treas., 23; Kedar Hawthorn, Agent, 51, 74 00

Contribution of Eld. P. Stout, 25 00 122 00

BETHLEHEM ASSOCIATION.

MOBILE; St. Francis St. Church—Thomas P. Miller, 50 00

W. A. Buck, 10; A. P. Bush, 5; Mrs. Dupin, 50 cts; H. Getts, 2 50, 18 00

A friend, 50 cts; Byrne, 50 cts; J. M. Ward, 4 35; E. A. Shaffer, 75 cts; B. W. Miller, 1, 7 10

Mrs. Ann Dale, 50 cts; Mrs. E. Elgin, 1; C. Barnes, 25, 26 50

A. B. Couch, 1; Mrs. Borum, 50 cts; Sisters Witter, 2 50; Phillips, 1; Sallie Shelly, 50 cts; J. B. Witter, 2 50, 3 00

St. Anthony St. Church—Garland Goode, 5 00 114 60

SALEM ASSOCIATION.

J. T. S. Park, Treasurer, 3 50

SHELBY ASSOCIATION.

Shoal Creek Church—Edmund King, 5; Mrs. S. King, 1 50, 6 50 10 00

LIBERTY ASSOCIATION.

Bible Society, 47 40

Miss Barr, 70 cts; Miss Stamps, 5 cts; Miss —, 20 cts; sale of ring, 1 20; John Phillips, 50; J. F. Bledsoe, 1; Sent up by the churches, 19 35. (Of this amount, 4 25 retained by Associational Bible Society,) leaving 18 75 66 15

J. H. DeVotie, President, 50 00

Jeppha Harrington, 50

F. Lewis, 95 cts; Hopewell church, 23, 23 95

Henry Griffin, 2; H. H. Bacon, 20, 22 00

J. T. S. Park, on draft, 31 50

Spring Hill Ch. Pickens co.—S. Williams 10 00

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, MAY 22, 1856.

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

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

Our Correspondents must be patient. We will try to "clear the docket" next week.

We have sent G. L. LEE WINSLOW'S works by mail. Hope he will get them. He has never invested \$2.50 in better stock. Any person sending us \$3 can get the three volumes by mail.

Brother C. W. LAY wishes to acknowledge \$15, from Lebanon Church, Cherokee co., Ala., for the Alabama Baptist Bible Society.

SPECIAL NOTICE.—Those of our friends who desire the "Discussion," and cannot procure it otherwise than through the mail, are informed again, that by transmitting one dollar to the editors, they will receive a copy free of postage.

Our readers should be interested in the report of F. M. Law, on first page; not only because it is an able document, but all Christians should take a deep interest in Bible and Book Colportage. Remember the Alabama Baptist Bible Society.

NEW ADVERTISEMENTS.—Dillard, Swanson and Williams: Mr. G. O. Dechert: Edward H. Fletcher: Furey & Co.: L. Alexander, Judge of Probate: A. B. Hutchings: Sheldon, Blakeman & Co.

MARSHALL HOUSE, SAVANNAH, GA.—During the recent session of the Georgia Convention, we, in connection with some dozen other members of that body, took lodgings at this House. We can confidently commend it to our friends who expect to visit that city, as eminently worthy of their patronage. The courtesy and kindness of the landlord, cannot fail to render his guests pleasant and happy in the large, commodious, and well furnished establishment. See advertisement in another column.

BEAT THIS, WILL YOU?—Dr. MILLER, near Knoxville, had squares on his cotton on the 8th of May!

ELDER R. E. BROWN.—We learn from a private letter from this brother, that he has been accepted as a missionary in Jasper county, Texas, and that field of labor lies in several of the adjoining counties. He was engaged in a meeting when he wrote, at which several conversions had occurred, and some were added to the church. The meeting was still progressing with interest. He is much encouraged in his new field, and promises to give us an occasional account of his success. He gratefully recognizes the good hand of God in conducting him to that distant land, and asks an interest in the prayers of his brethren in Georgia and Alabama. We hope to hear a good account of him. He preached at various points on his way with marked success.

HARMONIZING THE NORTH AND SOUTH.—An exchange paper says:—"A clergyman at the South, in sending a sermon for publication in *The National Preacher*, observes incidentally 'I should have no objections to your obtaining for me the degree of D. D. from some Northern College. I am a very popular man at the South, and I think it would have a tendency to harmonize the North and South.'—Send him a sheepskin by all means."

The above we take from the Christian Secretary, Hartford Conn. We are glad to see the idea take with brother Burr, the Editor. We have long wished that some plan could be fallen upon, which has heretofore escaped the notice of our profoundest statesmen, to harmonize the two conflicting portions of our glorious Republic. And as the proposition comes from the South, and we are glad it does, we shall hold the North responsible if it does not respond to so reasonable an overture. Just think of it! Nothing required to produce the most perfect harmony, and stop the mouths of fanatics and demagogues, and every other disturber of the peace, but a small sheepskin, creating a Southern Parson, D. D. Ye Northern Universities and Colleges, now is the time for you to strike for your country, "while the iron is hot." Cure up our divisions so effectually, that Judah and Ephraim shall vex each other no more.

H. F. BECKER, on our first page, is exploring the idea that education should precede the Gospel, in order to the conversion of the heathen. We are with him: the thing should be reversed. The Gospel is the power and wisdom of God; education is the wisdom and intellectual power of men. It is the history of the world, that education follows the Gospel of Christ.

Rev. R. F. MATTHEWS has removed from Marion, Ala., to Eutaw, Greene county, Ala., and wishes his correspondents to address him at that place. We wish our young brother great success in his new field.

The late Discussion on Methodist Episcopacy—Opinions of the Press—An Interesting and Suggestive Contrast—A Strange Thing.

Not quite two months ago, we received, "fresh from the press," a copy of our late discussion, through the mail, accompanied by a communication from our publishers, that our thousand copies were ready for delivery. Since that time the entire three thousand have been delivered, and the orders for them have well nigh exhausted the edition. With the exception of five hundred, left in charge of the Southern Baptist Publication Society, in Charleston, we have not more than two hundred and fifty copies remaining on hand. The sale of the book has far exceeded our expectations. Indeed several orders are now before us, which from their distance and inaccessibility, cannot be filled with the present issue. We feel greatly indebted to our brethren and friends for the prompt and efficient aid which they have rendered us in circulating the work. We learn also that brother Hamill has about disposed of his edition. Thus the entire edition of four thousand will likely be disposed of in less than three months from the time it was issued.

We feel greatly obliged to our brethren of the press, for the many kind and flattering notices of the book, with which its acceptance was greeted. To publish them entire, would occupy more space than we can spare; and we shall therefore select a sentence or two from a few of our exchanges, printed beyond the limits of "East Alabama."

We begin with the *RELIGIOUS HERALD*, whose editor, William Sands, has been aptly styled the *Nestor of the corps* editorial. He says: "Mr. Hamill is an able writer, and has sustained his cause with much address; and Elder Henderson has, by his ability, research and acumen, acquired high distinction as an able controversialist, scholar and Theologian. So well satisfied were his brethren with his efforts, that several Associations requested him to give the discussion a more enduring form than the columns of a weekly journal. It is an interesting volume, and worthy of an extended circulation."

From an editorial notice of the work in the "BAPTIST WATCHMAN," edited by the Rev. M. Hillsman, Knoxville, Tenn., we select the following: "The reader will be struck with the kind and christian spirit which pervades the discussion, the entire absence of any personal reflection, or reproachful epithet. The Baptist can read Mr. Hamill's defence without pain, and with respect for the author, while the Methodist can read Mr. Henderson's affirmation with similar feelings. To both Baptists and Methodists who feel interested on the subject, we can recommend the book as the most satisfactory, on both sides of the question of anything we have seen."

The "BIBLICAL RECORDER," Raleigh, N. C., edited by Rev. J. J. James, says: "This book contains one of the best specimens of protracted controversy it has ever been our good fortune to meet with. Both Methodist and Baptist succeeded in maintaining a kind and courteous spirit. So well satisfied are the friends of each of the gentlemen with the course pursued, that they are mutually engaged in the circulation of the work."

"We are glad that this Discussion has been printed, and hope that it will be scattered over the land. Every Baptist and every Methodist in our country ought to have a copy of it. Arrangements will be made to have an abundant supply for sale at the Baptist Book Depository in this city." [Raleigh.]

The Baltimore "True Union," edited by the Rev. F. Wilson, contains the following: "Whoever wishes to see the Scriptural and republican character of Episcopal Methodism ably attacked and ingeniously defended, can find in this volume full gratification. The disputants maintain a good spirit, and seldom allow themselves to be diverted from the main question in debate, to personalities. We think that a far more candid and just view of the subject can be obtained by reading such a discussable, than by looking only at one side of the matter."

The "TENNESSEE BAPTIST," edited by Rev. J. R. Graves, makes the following allusion to the volume: "No man whose writings we have read, can make a better defence of Methodism than Mr. Hamill has made; and in this book we see with what case bro. Henderson has swept away his defence, and established the fact that Episcopal Methodism is Anti-Republican, and more, an unmitigated and degraded clerical tyranny, opposed to God's word as well as Republicanism. Bro. H. has acquitted himself manfully, and proved himself a polemic of no ordinary power," &c.

The "AMERICAN BAPTIST MEMORIAL," conducted by B. Manly, Jr., President of the Richmond, Va., Female College, B. Manly, sr., D. D., of Charleston, and Prof. T. F. Curtis, of Lewisburg University, Pa., announces it as a forthcoming volume thus: "Its courtesy and dignity, together with the kind feelings maintained throughout between the disputants, ren-

der it an exception to most works of controversy,—while it cannot fail to interest those who desire to examine the subject."

Thus have the Baptist press spoken in regard to the "Discussion." If the reader supposes that there is a want of delicacy in our transferring the above extracts into our paper, because of the complimentary terms in which they speak of us, our only apology is, that we desired to show the spirit in which they allude to brother Hamill; and as we are both alluded to in the same sentence we could not well separate them. We have also another object in view, which will presently appear.

Now let us see how the same book is viewed by the Methodist press. The "NEW ORLEANS CHRISTIAN ADVOCATE," after mentioning the title of the book, says: "It began in an attack, low-flung, 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 [of the S. W. Baptist] picked controversialist of his sect, defends the article. Rev. Mr. Hamill who happened to be in Tuskegee, by the regular working of the itinerant system, demurs to it. The result is before the East Alabama public."

The "TEXAS CHRISTIAN ADVOCATE," thus alludes to it: "The discussion originated in a most unprovoked and wanton attack upon the Methodist Church, by the publication of a tissue of misrepresentations, copied from another paper."

Bro. Hamill, in a very courteous and christian manner, replied to the article above mentioned, through the *South Western Baptist*. [Of course it was very unchristian and unchristian in us to afford to 'bro. Hamill' the unrestricted use of the columns of the *South Western Baptist*!] "The editor, however, assumed the championship of the original assault, and hence the discussion. Harm it has doubtless done. It was, however, forced upon bro. Hamill, and he has maintained his ground with a rare combination of courtesy and candor, love and logic." (The editor does not so much as inform his readers where the book can be procured, or that it is even before the "East Alabama public.")

Other "Advocates," we learn have noticed it, but we have not seen them. We suppose, however, that the above extracts reflect the spirit of all "that pertain to that tribe." We trust, however, "for the sake of our common Christianity," as our brother whose "intellect towers several inches above brother Hamill's" would say, that we are mistaken. Now, the reader will observe a very suggestive contrast in the foregoing extracts from Baptist and Methodist prints. Baptist editors, in all their allusions to Mr. Hamill, are uniformly courteous, respectful and complimentary, while Methodist editors are as uniform in stringing together opprobrious epithets, and applying them to us. What though we opened the columns of our paper to their "champion"—one, too, who had far more experience than we ever had in that kind of warfare, if we have learned the truth—that though we had treated him throughout the discussion with a courtesy so marked, that his own brethren at its conclusion, in addressing a letter to us, declare, "We have read the discussion with interest, and were much gratified with the ability and christian kindness with which it was conducted. We are pleased to bear witness to the fact, that in our opinion it will tend to draw more closely and not sever the bonds of christian union, which should exist between the two churches. We congratulate both parties to this debate upon this happy result of the discussion. . . . We are indebted to you for the courtesies extended to our pastor, and for the kind regards you have expressed for him and for ourselves"—what though we have a mutual interest in the copy-right of the book, and are both engaged in extending its circulation?—All this amounts to nothing. These Methodist editors, by a kind of moral instinct, shall we say, brand us with terms of moral obloquy, which, were they just, would bar us forever from all decent, civilized society! And for what? For discussing in our own paper, and with one of their own ministers, the claims of a church polity which, according to the judicial records of the country "has no constituents"—is "absolutely an aristocracy"—to the confidence and support of a free people! This is our offence. Well, we have nothing to regret. We should do the same thing under the same circumstances, and repeat it a thousand times, did the occasion offer, and think every time we were doing God and our country service. If "our Episcopacy," with a growth of only three quarters of a century in this free commonwealth, cannot be discussed without provoking such ebullitions of anger and ill will as have been displayed within the last year by its chosen "Advocates," in the name of reason what will it do a century hence? We could suggest a very significant conclusion from the relative tone of the journals of the two denomi-

nations on this subject, but this is left to the thoughtful reader.

The "SOUTHERN PRESBYTERIAN," published at Charleston, S. C., contains the following: "The discussion is conducted with much earnestness and spirit by both parties; yet throughout with courtesy and fraternal kindness. Each seems to have acquitted himself to the satisfaction of his brethren; and hence the publication of the letters in the form of a permanent volume, has been demanded by both denominations. The book will be read, and will do good; we see not how, with the excellent temper and decorum characterizing the whole discussion, it can do harm."

So it seems the Presbyterian editor thinks that "it will do good—cannot see how it can do harm."

There is one thing about this whole matter that strikes us as exceedingly strange. The whole family of "Advocates" throughout the country represent all discussions of church polity as unnecessary. It is solemnly averred that the subject is one of minor importance—that it is really not worth contending about. And yet when this important subject is proposed for investigation—when the claims of Episcopacy, either to a divine origin, or to the confidence of enlightened freemen, are subjected to the scrutiny of divine truth or of human reason—it becomes an offence which cannot be forgiven. The vocabulary of the English language is ransacked to find terms of opprobrium, with which to frown down such temerity! And yet it is a matter of comparative unimportance—not worth discussing! Now, if church polity be a matter of so little concern to these editors, as not to be worthy the space it would occupy in their columns to discuss it, how comes it to pass that those who do discuss it become "offenders against christian charity"—"demagogues"—"children of the devil"—"malicious and bigoted?" Such terms as these are not applied, even by *Methodist* "Advocates," to persons who disagree with them upon any other subject. They can discuss other questions like other men. But the very moment this very "unimportant" subject is proposed for investigation, all the ire of this "system of surpassing energy" is instantly aroused. Why this? The answer is obvious to every man of any reflection. Men naturally love power. When, in the despotic governments of the Old World, the claims of royalty to "passive obedience and non-resistance" are contested by any man, even the most obscure, the dungeon and the gibbet are the reward of his temerity. And as in this country, these potent arguments cannot be used by Episcopacy, resort is had to the only penalty which can be safely used. The character of the offender is traduced and blackened. The agitation of this subject awakens among the common membership of that denomination a spirit of enquiry. Their "divine right" rulers find no little difficulty in meeting their scruples, and satisfying them, that a form of ecclesiastical government in which the will of the clergy "is omnipotent in the premises"—in which "laymen have no part or connection, and never had"—which repudiates the idea of placing "grave questions at the feet of a democracy"—from whose judicatory all laymen are expressly excluded by constitutional law—that such a form, we say, of church economy is quite homogeneous with the natural and inalienable rights of man, and that it harmonizes most beautifully with our free political and civil institutions. It is not to be wondered at, after all, that they would be delivered from this task. Hence, while they would impress the minds of their own members with the conviction that the subject is one of comparative indifference—really not worthy of a calm and dispassionate discussion—they would at the same time deter others from its investigation by denouncing them as unworthy of confidence. The subterfuge is too transparent to deceive any body. We would ask every honest minded Methodist these simple questions: If the Episcopacy of your church is really a matter of so little consequence, in the estimation of your Bishops and clergy, as they would have you to believe, why is it that they have solemnly declared in your Discipline, that it is never to be changed? Why is it that they have suspended and expelled so many of your best ministers and members for agitating the subject of reform? Why is it that this is the only subject connected with religion which they not only utterly refuse to have fairly discussed in their "Advocates," but which they reprobate in terms of unmeasured denunciation?

A big Nebuchadnezzar out West. We take the following fearful challenge from the Memphis Christian Advocate of May 14: "three days precisely after Mr. Fly had entered 'Africa,' and had smote the Baptists, 'hip and thigh, upon heap heaps,' whether with the 'jargon' of jawbone and head, we cannot, living at this great distance from the field of action, tell. But certainly there is a great slaughter, a Borodino, or Arma-

geddon, among the Baptists in general, and of 'peddlers of Iron Wheel slang,' in particular. Will Mr. Fly be so kind as to inform what few Baptists that remain, where he buries his dead?"

We thank our good and peaceable brother Cobb for not publishing said challenge till the time had passed; and if he did publish it before the fatal day, we thank him for his kindness in putting it in some obscure corner of his paper, so that it escaped a general notice. It is evident the slaughter would have been much greater; for verdant Baptists, and those of the same tribe who have more bravery than prudence, would have gone to "Mt. Nebo," not like Moses to view the land of Canaan, but to descend into an untimely grave. But we are withholding the rich document from our readers. Here it is, salt, vinegar, pepper and all.

For the Advocate. Bro. COBB.—In view of the unfounded assumptions of certain Baptist ministers, in certain quarters, "that the Baptist Church is the only Church of Scriptural authority," I propose to investigate their claims. I propose to meet any Baptist minister in the United States, at such place and time as will suit both parties, and discuss the real point of difference between us. The only apology I offer for this course may be found in the repeated assaults made upon our Church, by Baptist preachers.

I propose the following in the language of Baptist Prop.: "The Baptist Church is the Church of God; all other Churches are unscriptural sects." Baptist aff.

Or if Baptist shrink from the above, then I will affirm the following proposition: The Baptist Church on principles assumed by Baptist is not the Church of God, nor any part of it; and no such Church had an existence for fifteen hundred years after the birth of Christ.

As I intend to "carry the war into Africa," I will discuss the polity of the M. E. Church, South, at Mt. Nebo, Mississippi, commencing at 10 o'clock, A. M., on the first Sabbath in May. All peddlers of Iron Wheel slang, are invited to attend. A. B. FLY. Long Branch, Miss., April 1, 1856.

BOOK NOTICES.

THE OUTCAST DAUGHTER. A STORY OF THE WEST. Philadelphia: American Baptist Publication Society.

A thrilling narrative of 53 pages. It will be a popular fireside and Sabbath School book for children. Nor will it escape a reading from the elder members of the family. We rejoice to see that Society issue so many works of ability and piety.

THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS. By T. F. Curtis.

We gave this excellent work an extended notice in a former number. An arrangement is made with Gould & Lincoln, Boston, for it to be issued by the Southern Baptist Publication Society, Charleston. We are gratified at this, for it will give the work a more general circulation. Orders can be filled by those who wish, if they will address, SMITH & WHITMAN, Charleston.

CHRISTIAN REVIEW, FOR APRIL, 1856.

We merely have time to acknowledge its reception, and publish the contents. We expect a rich mental feast when we have time to "dip into it," as the old Divines used to express it. We assure brother Woolsey that he could not please us as well by sending us an article called "dollars and cents," badly as one needs it occasionally, and editors nearly always.

CONTENTS: 1. The Janesites; 2. Progress of Baptist Principles; 3. Christ in the Old Testament; 4. Archibald Alexander, D.D.; 5. Sin and Repentance; 6. The history and destiny of Coal; 7. Biblical and Classical Hymnology; 8. Notices of new publications; 9. Literary and Theological intelligence.

Those who wish to subscribe for this able Baptist Review, can send to JAMES J. WOOLSEY, New York. Published Quarterly, \$3 per annum, in advance; \$3.50 at the end of the year.

BLACKWOOD'S MAGAZINE.—The April number contains articles on the following subjects: The Laws concerning Women. War and Woodcraft. Alison's History of Europe. Prescott's Philip II. The Scot Abroad. The Indian Civil Service. The Kars Blue-Book. Dr. Bancroft's Narrative of the Campaign. Published by L. Scott & Co., New York.

Progress of the Churches.

Bonaparte, Iowa; Over 50 persons have united with that Church since the revival began.

Mt. Vernon, O.; 29 in all have been baptized, and a number are waiting to receive baptism to-morrow.

Harmony Church, Ill.; 30 baptized. —*Jour. and Mess.*

Newburyport, Mass.; "35 baptized last Sabbath."

Rosha, N. B.; 21 have been baptized since 13th of March.

Thiverton, R. I.; 9 baptized.

Blenheim, C. W.; 15 baptisms.

Love's Creek Church, N. C.; has received an addition of 29 by baptism.

Galesburg, Ill.; 8 baptized.

Columbia Church, N. C.; 10 baptized.

Fayetteville, N. C.; 14 baptized, and the work still going on.

way of the Lord more perfectly," has joyfully submitted to believer's baptism, and is thus prepared to enter unshackled upon ministerial work. Without "puffing" we may say that this brother gives earnest, by education and otherwise, of future usefulness in winning souls to Christ.

Communications.

For the South Western Baptist. Like and Dislike.

I do not like the name of "*South Western*," because it is boring too many points of the compass, embracing both latitude and longitude, and consequently making its locality too indefinite. Do brethren H. & T. be entreated to change the appellation to its maiden name, "*ALABAMA BAPTIST*," or the "*Christian Mirror*," or the "*Watchman's Trumpet*," or any other name that your better judgment may approve; as more befitting and apposite than its present cognomen. CENSOR.

Bluff Spring, Ala. May 1856.

We welcome "Censor" if he has got a repulsive name. He is a good friend, and we feel the force of his criticism on our name. But our plea is, that we did not name it. The present owners and Editors found it, and purchased it with its present cognomen. It has borne its present name for seven years, and has commenced the 8th. Our friend "Censor" will have to be content for the present, for the following reasons:

It now has its third name and third location, and how many owners we pretend not to say. "*Alabama Baptist*," "*Alabama Baptist Advocate*," "*South Western Baptist*," Marion, Montgomery, Tuskegee, its locations. That's enough isn't it? We heartily wish it had never been changed from "*Alabama Baptist*." But it is dangerous to experiment any further.

But after all: we are willing to "box every point of the compass, embracing both latitude and longitude," in a fair way, to get subscribers and readers to our paper. And we are boxing away, "like those who beat the air," for subscribers are coming in from all parts, through the kind assistance of our friends, embracing both latitude and longitude." No man will be better pleased to hear of this than "Censor." Eos.

For the South Western Baptist.

African Church, Mobile.

MESSRS. EDITORS: The Lord is doing wonders in my congregation. Our meeting has now continued for three weeks. I had the pleasure, on yesterday evening of immersing thirty-four willing converts into the name of the Adorable Godhead, in the beautiful stream known as the Three Mile Creek. The spectators were very numerous, at least three thousand in number. We addressed them for fifteen minutes, defending our practice. The people behaved well, and many of them looked very serious. Our meeting is still continuing. Five are received that are not baptized. Sixty or seventy at the anxious seat last night. Among those baptized yesterday, was a man 110 years old, who had been converted about sixty years; he said that he had been often troubled in mind about baptism; he now seems to be happy—came out out of the water praising God. Like good old Simeon, he says he is now ready to depart in peace. The Lord has done and is doing great things for us in Mobile, whereof we are glad. Pray for us dear brethren, that the good work may spread until all the inhabitants of our city may be brought under the saving influences of the Gospel. You will hear from us again, the Lord willing.

Yours in the best of bonds,

K. HAWTHORN.

For the South Western Baptist.

HILLSBORO', ALA., May 7, 1856.

MESSRS. EDITORS: Enclosed you will find four dollars, and the address of two persons to whom you will please send the *South Western Baptist*.

I am surprised to find so many Baptists within the scope of my limited acquaintance, that do not take the S. W. Baptist. I am pleased, at the same time, with the conviction that all that is necessary to obtain their patronage, is to make them sensible of its value; and I do not think it a difficult task to convince any sensible person that this paper is worth ten dollars, more or less, according to the manner in which it is read and appreciated.

It is a matter of congratulation, that the Baptists, pretty generally, are becoming a reading people. There are some brethren in the ministry who show by their actions that they care for our denominational books and papers.—There is at least one brother in my knowledge, who is both active and efficient in this particular. Although he has received little else than persecution from his own brethren, still he loves them, prays for them and labors for them. After teaching school five days in the week, this brother will go on Saturdays and Sundays to his appointments—which are mostly in the backwoods—and preaches the word with so much plainness, force and simplicity as

to be understood and appreciated by all who hear him, he is pretty sure to present the claims of the S. W. Baptist, and seldom fails to get a subscriber.—He likes to circulate Baptist books and Baptist literature. This is no other than Elder A. C. Thomason, of Bucksville, Tuscaloosa, county, Ala. Bro. Thomason, is one of those rare characters who can unite benevolence of design with beneficial tendency. May the Lord bless him and those that are dear to him, in the unfeigned prayer of his brother in the bonds of Christian affection. AMICUS.

For the South Western Baptist.

Proceedings of Centre Ridge Church, in reference to the support of a Missionary of the Alabama Association to Central Africa. Rev. J. D. WILLIAMS, Ag't, &c.

DEAR BROTHER: Supposing that you would be gratified to know what our church did in reference to the support of Bro. Priest, after you left us, and for the information of other churches that are contemplating action on that matter, I send you a brief statement of the contribution as it now stands.

Sent to the Convention for Central African Mission, and now by resolution designated to the missionary of the Alabama Association. — \$26 35
Paid Bro. Priest while here — 8 50
Cash in hands of D. R. Lide — 60 00
Subscription payable on or before the time of the departure of the Missionary — 39 50

\$133 35

Yours very sincerely,

C. F. STURGIS.

I cannot refrain from making one remark to the pastors of churches in connection with the above statement. It is this: Brethren, don't be afraid to bring this matter before your churches.

This church was reminded at the time that she took action on this subject, that in addition to all her other expenses, she would be expected to raise well to a hundred dollars for her missionary in the Indian country; and if I had offered an opinion as to what the church would do under the circumstances, I would have said that fifty or sixty dollars was as much as would be raised. I feel assured that the mission will be a popular one with our churches.—There are many reasons why it should be, and I do hope that the pastors will bring it before the churches at an early day, that we may see whether the Association will support a missionary in Africa, or whether the churches will let the enterprise fall through. S.

For the South Western Baptist.

"James" vs. Baptist Liberty.

MESSRS. EDITORS: I see in your issue of last week an article from the pen of one who writes over the signature of "James," in which he undertakes to administer a rebuke to "eloquent flatterers croaking (?) about Baptist liberty," and to "test the truth of this pretension by the facts of figures."

I wonder that you published this article without some expression of your disapprobation.* You know that it is a tissue of misrepresentation—not intentional perhaps—but the offspring of the writer's ignorance of "the facts of figures" to which he appeals.

I propose to relieve you of the unenviable task of replying to this article, and without arrogating to myself anything more than ordinary ability, or ordinary information upon this subject, I undertake to show to the readers of your paper that "James" has misrepresented his brethren, and that all his charges against his own denomination are unsustained, in part or in whole, by "the facts of figures." I will furnish you a short article upon the condition of each one of the institutions he has named to support his assertion, taking them up in the order he has presented them—Southern Baptist Publication Society—Howard College—Foreign Mission Board—Domestic Mission Board—South Western Baptist. I will commence these comments next week.

Yours truly, KENT.

*We think upon reflection, "Kent" will conclude that we did right in not expressing any "disapprobation" to the position of "James." "James" thinks Baptists as a body are not liberal according to their ability; "Kent" believes his strictures to be a "tissue of misrepresentation." If an opinion could be obtained from the Baptists of Alabama, on the question at issue between our correspondents, we cannot conjecture which would carry his point. We had rather not blunt the force of an article from a correspondent by any remark of ours, unless there should be a moral necessity. Eos.

For the South Western Baptist.

More about that Lottery.

MESSRS. EDITORS: I notice in your issue of the 1st inst., a communication by one J. E. Newman, copied from the New Orleans Christian Advocate, (the writer doubtless is one of our Episcopacy,) in which he has mounted the Georgia Cuthbert Lottery Scheme, boot and spurred, and whip in hand, and rides the Cuthbert Station up to the doggerly and introduces the adjourned services with prayer by the bar-keeper, and selects an adept in the mysteries of gaming, to turn the wheel of fortune.—The Presiding Elder, and the Rev. Treas-



