

# SOUTHERN WESTERN BAPTIST.

HENDERSON AND  
T. E. TALLAFERRO. } EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv, 19.

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## Communications.

For the Southern Baptist.

To a Friend, to arouse him  
to a State of coldness and in-  
difference.

LETTER V.

MY DEAR B.: The more I contemplate the adaptedness of all the gospel requisitions to the human constitution, the more I am struck with the wisdom of God, and the more am I constrained to exclaim:—How full of beauty and simplicity!

Now, as well as ever, expect a man to be admitted by the food he eats, and not, at the same time, possess digestive powers, as to expect a sinner to be benefited by the reception of the gospel, if he has no faith. For faith is the principle in the soul that digests the truth offered; through this principle the soul-nutrition is appropriated to the sinner; and it can be appropriated, and be appropriated into the heart, by no other means.

Now, see, B., why you must believe.

Let me give it in short—recapitulating as an act of free grace. God took a sinner in our place. His obedience and death, in our stead, was to be the means of forgiveness being extended to us—freely, as a free gift, through the kindness and mercy of Jehovah. Yet Jehovah determined, as a stipulation of the contract with his Son, entered into from all eternity, that this forgiveness should not be granted, until there existed a certain state of mind in us. Now he had a right to prescribe the particular means—on what particular condition we were to accept the gift.

Understand me. God did not determine that, when Christ died and suffered for sinners, they should immediately, on the merits of that death and obedience, be forgiven and considered as righteous; (for when the Almighty once forgives a man his transgressions, ever afterwards that man is the same as though he were actually righteous); but it was his will, that before they are forgiven and treated as righteous, they should consent to Christ's dying for them and thus paying their debt.

Now this consent is faith—the means, the instrument by which we take salvation. God requires of us faith; and by this, he means a sincere and hearty approval of Christ as our surety, and a perfect willingness to accept and rely on his righteousness. (That is, you not only consent for your endorser, to pay your note, but you believe and trust implicitly that after he has paid it, no further debt will be made on you; you rely on that payment.)

So with Christ: we consent to his paying our debt; we approve cordially of his doing so, acknowledging that we never could pay it; and we depend so absolutely on his payment, that we have no apprehensions that we shall ever be called upon by the Law to pay it or any part of it ourselves.

Now, that is the very essence of faith, to take Christ as our surety, and to trust in his righteousness, with unwavering confidence. That is the state of mind the Almighty insists upon our having, before he will grant us peace and freedom from condemnation: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "There is, therefore, now no condemnation to them who are in Christ Jesus."

Well, B., if you have followed my advice carefully, I think you will find a long objection pretty well demolished, though I am not done with it yet. I object in setting out, for particular reasons, to show that salvation is a free gift to us on the part of our heavenly Father, independent of good works in us of these I have said nothing, but these necessarily follow faith, as effect follows cause, as you will perceive hereafter.

That salvation may be a free gift—that it may be by grace, it is of faith—by faith. And this very condition of faith, which the Supreme Judge requires of our hands, instead of being a work by which we win heaven, proves that the grace of God in saving sinners is free; (that is, a kindness on his part and unmerited on our part); and instead of being a sort of diminisher of the free-spoken of in reference to the grace (or favor) of God, it in reality exhibits glory, holds it up in a clearer light, and gladdens it a brighter halo. Let me prove this—that faith in us, although means of our salvation, so far from being us any merit, so far from giving us any right to claim salvation, but is that mercy and pardon are the gift of God; and, also, illustrates and glorifies the freeness of the offering of pardon and safety. But I am afraid that you will not apprehend my meaning; it may be because I will not be sufficiently plain; or it may be because your mind is darkened as to spiritual matters. After I have demonstrated this and shown you why it is that you must repent, believe, love, fear, honor and obey God, do good to others in return for evil, pay evermore, love your neighbor as yourself, &c., your objection will be completely answered, and you will see the freeness of the gospel salvation reconciled to good works, and be led, I hope, to accept the gospel terms and yield an implicit obedience, i. e., to obey God, and do good.

Now attend carefully; the subject is an important one, and yet my way will be short. Faith, as we have seen, is

the full consent to receive Christ as our gospel surety, and, distrusting any and all merit of our own, to rely upon his righteousness and atonement for our salvation. That is to say, we agree to accept the gift offered to us, (namely, eternal salvation,) heartily concurring in the statement of the Father, that "there is none other name (or way) under heaven, given among men, whereby we may be saved." This is the quintessence of faith. When we have it, God will esteem us righteous, for the sake of him on whom we rely; and he will save us. He says so.

Now we know what faith is, (I propose to say more of it, however,) and we know that it is the instrument with which we grasp eternal life. Now tell me, if you please, if the man who possesses the right sort of faith and evidences it in the confidences of his heart, and the actions of his life, does not virtually and actually acknowledge that there is nothing in himself to recommend him to God; but that he relies altogether upon the obedience and suffering of another!

Thus faith proves God's free grace. In simply consenting to be saved by God in his own way, faithfully trusting in Christ to do that for him which he could not do for himself, does not a man acknowledge that omnipotence saves him freely—of his own accord? For he is certainly conscious of the fact, and his faith proves it, that he could not make God save him.

Thus does faith prove God's free grace. The man who possesses genuine faith, consents to receive benefits of everlasting and inconceivable good—benefits that have been conferred upon him out of the rich treasures of the Father's wonderful love and kindness, without his even requesting them beforehand; he is in fact urged to accept them. Thus does faith prove God's free grace.

Now look at the effect of faith upon the man. By it he perceives that there is no goodness in him to recommend him to God, and that nothing he can do will recommend him; but he perceives that the goodness of another, the obedience of another, does recommend him to the majesty of Heaven. Immediately that master passion, pride, (the bane of humanity,) is utterly subdued, and the man feels abased, humbled, conquered. Every inclination to boast in himself is removed. He no longer proclaims his virtuous resolutions, by which he will save himself; he no longer looks upon himself as better than others; but he feels emptied. Humility and gratitude take possession of his bosom; and the "proud and haughty scorner" becomes as a little child, trusting in the merits of another, and giving his Father in heaven all the praise and all the glory; his words are, "Surely in the Lord, have I righteousness and strength. Not unto me, but unto thee, O Lord, belongeth all the praise, for by thy free grace, thou didst rescue me from the horrible pit and the miry clay. Glory be to thy name forever!" Thus is the grace of God glorified.

And, lastly, faith glorifies the grace of God, because it, faith, is the gift of God.

"For by grace are ye saved, through faith; and that (faith) is not of yourselves—it is the gift of God." Eph. 2:8. As the instrument by which grace is applied to us, it tends to magnify and show forth that grace—precisely as the wires tend to show forth and exhibit the wondrous powers of electricity; it is the mere instrument through which the electricity acts, and hence it magnifies that subtle fluid. And faith, being a gift from God, especially magnifies his grace; for, being also the sole means by which we gain salvation, it shows that all the glory of our redemption belongs to his eternal love; that, without exception, every particle of honor and glory arising from so mighty, so grand and so merciful an achievement, ought to be bestowed upon the Almighty; and that man, wicked, sinful, reluctant man, has but to receive the amazing benefits which his Maker chooses to bestow.

My dear B., endeavor to subdue the pride of your heart; for until you do, you cannot receive these doctrines. In my succeeding letter you will, more than now, find things that combat the pride of the carnal heart; so I beseech you try to acquire the spirit of childlike faith and humility. These things are matters of the greatest importance; your due consideration and reception involve the salvation of your soul; and that you may see them in their true light and be influenced by them so that your conduct will be changed, your life amended and your heart altered, is the sole reason why I have undertaken the task of writing them. Steel not your heart to my representations, I beg of you. Yours, affectionately, S.

For the Southern Baptist.

Letters from a Missionary.  
[CONTINUED.]

LIAJE, CENTRAL AFRICA, Jan. 9, 1856.  
I longed to mount the top and catch the surrounding view, then rest my weary limbs under the welcome roof of African hospitality. On reaching the base, not quite so weary as my way-worn and tired curriers, I made no stop, but anxious to secure quarters for the night, I immediately began my ascent, leading my horse scarce able to clamber up. After reaching the half-way point, where a rock wall surrounds the town, I saluted the people, and proposed to enter the gate, as my horse could scarcely stand up for the declivity of

the rock. But imagine my surprise on hearing a refusal to enter. The people were confused. They demanded my object, where I was from, and whether I was going. After a little parlay, in which they were rebuked for their strange course, so different from other towns, they allowed me to enter. With a friendly salutation I shook hands with several, and tried to inspire them with confidence, while a messenger hastened off to inform the chief of my arrival. I had hope, but only to be crushed. He soon returned, no doubt with his orders, and still greater was my surprise, mingled, I reckon, with a little indignation, when, without ceremony even, he led off my horse, out the gate, down the mountain, and ordered me to follow. Expostulation was in vain. Around me stood excited and warlike mountaineers, though not even a weapon was to be seen. It was a hard struggle. Could I only see the chief, one speech would make all right. But, no. You must follow; no alternative. For not even a policeman of London or Paris obey his orders with more abject loyalty than the messenger of an African chief. I yet could not account for such strange procedure, and still hoped he was taking us to a better and safer route to the town. But ere long our delusions were dispelled, as we moved off single file, through the prairie, and around the mountain to the Isakki road. Here we were left without any covering save the canopy of heaven, and such little contrivances as I could make for myself. Our food was a few potatoes, saved by chance, and that for seven persons fatigued by the day's travel, and without prospect for a morsel on the long morrow. We did the best we could, and having made a comfortable fire, spread out ourselves to rest. I stretched out my weary limbs on my bed, with umbrella and hat as a shelter, perhaps not a little indifferent to the circumstances surrounding me, and gave myself to slumber, while others, practising the treacherous art, were consulting on the propriety of beating a retreat to Okama. We might have been in danger, but I thought I knew the people of Iluku too well; though they were heard to say from their mountain fastness, at a distance from half to three quarters of a mile, "we will shoot white man with bow and arrow if he comes here." I gave them scarce a thought during the night, and after tolerable sleep, awoke surprised to find myself so free from the bad effects of a damp, cold atmosphere. I can hardly describe the feelings caused by this affair. I had suppressed indignation, moved only surprise, in being turned from a resting place when the prize seemed so secure, and not a little apathy and careless indifference to almost everything produced by a tire-some and stupefying ride. But after all, what I ought most to regret, is to say, my prayers for the poor benighted creatures were so few and so faint. I knew they did not refuse me as a minister of God, but altogether from other considerations; though a Mohammedan was heard to say in the evening during our parlay, "we don't want white man here." This, perhaps, is true with regard to many of these base hypocrites and impostors. But the reason of this unfriendly treatment may be thus given, and thereby vindicate their want of friendship for the minister of God: Shortly after Mr. Townsend, Church Missionary, returned from this place to Abeokuta, "Are," chief of Ijaye, made a war expedition against a small town, a few days' travel distant from Iluku, and called on the people of the latter place for assistance. But they refused, and as an act of retaliation, he despoiled their farms, and thus brought down on his pate their severe indignation. They concluded Mr. T. was the cause of the war, and their unjust treatment, and resolved to vent their spleen against "white man" from Ijaye. So they did, and I fell their victim. But for all this may the Lord send the peace and salvation.

Aug. 10.  
The night, dark and gloomy, passed away without danger. Nothing was heard but the howl of a wolf. Notwithstanding the fair promises of the man who led us down the mountain, he did not make his appearance until early the next morning, just on the verge of our departure. He bore a message, but requested to wait a moment, as we were about engaging in prayer; he became angry, hastened back to town, and warning us not to meet him in the way. He was armed, but what of that?—There had been treachery in the camp during the night. Every face was bent homeward. One courier made motion as if to go back, but meeting with such stern opposition, and a positive mandate, he relinquished his cherished designs, and we moved off under the auspices of a gloomy, disagreeable, misty morning. The dew, rather than the mist, had been quite heavy, and was still falling—to remain until one or two o'clock in the evening, and as the long grass lapped across the narrow foot-path, parts of our clothing were all saturated with water. Water-proof boots would almost have dipped water. For some cause, I was depressed through the day. I was earthy, my heart could not rise. After a long day's travel, we reached Isakki, and, having fallen in with farmers returning home, who appeared very friendly, we were thus consoled with the hope that we should meet no more wild, warlike mountaineers. No sooner had we appeared in sight than the gate keeper, with raised hands,

saluted and welcomed us. It is enough now to say, we were received into the city with demonstrations of cordiality. "YORUBA."

## Increase of Baptists in England.

An English correspondent of the Examiner, in speaking of the progress of Baptist principles in England, and showing that the last year has been marked by peculiar blessings in this respect, adds:

"Within the last four years the Baptists in London have attained to a status and power never reached before; and to this the magnificent benevolence of Sir S. M. Peto has largely contributed. First, he built a chapel which might compete in point of elegance, commodiousness and advantage of situation, with any chapel in the metropolis. To this chapel, without a congregation, he summoned the Rev. W. Brock, of Norwich, guaranteeing to him a suitable stipend, until he should have gathered his orders with more abject loyalty than the messenger of an African chief. I yet could not account for such strange procedure, and still hoped he was taking us to a better and safer route to the town. But ere long our delusions were dispelled, as we moved off single file, through the prairie, and around the mountain to the Isakki road. Here we were left without any covering save the canopy of heaven, and such little contrivances as I could make for myself. Our food was a few potatoes, saved by chance, and that for seven persons fatigued by the day's travel, and without prospect for a morsel on the long morrow. We did the best we could, and having made a comfortable fire, spread out ourselves to rest. I stretched out my weary limbs on my bed, with umbrella and hat as a shelter, perhaps not a little indifferent to the circumstances surrounding me, and gave myself to slumber, while others, practising the treacherous art, were consulting on the propriety of beating a retreat to Okama. We might have been in danger, but I thought I knew the people of Iluku too well; though they were heard to say from their mountain fastness, at a distance from half to three quarters of a mile, "we will shoot white man with bow and arrow if he comes here." I gave them scarce a thought during the night, and after tolerable sleep, awoke surprised to find myself so free from the bad effects of a damp, cold atmosphere. I can hardly describe the feelings caused by this affair. I had suppressed indignation, moved only surprise, in being turned from a resting place when the prize seemed so secure, and not a little apathy and careless indifference to almost everything produced by a tire-some and stupefying ride. But after all, what I ought most to regret, is to say, my prayers for the poor benighted creatures were so few and so faint. I knew they did not refuse me as a minister of God, but altogether from other considerations; though a Mohammedan was heard to say in the evening during our parlay, "we don't want white man here." This, perhaps, is true with regard to many of these base hypocrites and impostors. But the reason of this unfriendly treatment may be thus given, and thereby vindicate their want of friendship for the minister of God: Shortly after Mr. Townsend, Church Missionary, returned from this place to Abeokuta, "Are," chief of Ijaye, made a war expedition against a small town, a few days' travel distant from Iluku, and called on the people of the latter place for assistance. But they refused, and as an act of retaliation, he despoiled their farms, and thus brought down on his pate their severe indignation. They concluded Mr. T. was the cause of the war, and their unjust treatment, and resolved to vent their spleen against "white man" from Ijaye. So they did, and I fell their victim. But for all this may the Lord send the peace and salvation.

"With equal success, Sir S. M. Peto has adopted the same plan in another part of London, the neighborhood of Regent's Park, buying a theatre and expending altogether £16,000 or \$90,000 on the original purchase, and the transformation of the building into one of the most imposing kind for public worship in connection with the Baptist body. Having done this, he asked Rev. W. Landels, of Birmingham, to come and build up an entirely new Baptist church there, as Mr. Brock had done at the Bloomsbury chapel, to which Mr. Landels assented; and at the end of the first year he could report his chapel crowded with two thousand people, and a church of true believers already formed.

"The Rev. C. H. Spurgeon, of New Park street chapel, in which Dr. Gill and Dr. Rippon formerly preached, is also doing much to disseminate Baptist principles in London. This chapel, which was all but deserted when he went to it, has been enlarged to accommodate eighteen hundred people, but is so packed every Sunday that the congregation have to be admitted under the guidance of the police; and we hear that Mr. Spurgeon's people are about to erect a chapel for their minister large enough to accommodate 10,000 people.

England, July 18th, 1856.

We seldom see in so few words, much as has been written on the subject, as practical and sensible an article as the following:

## A well spent Sabbath.

A well-spent Sabbath promotes domestic affection. The members of the family have the opportunity that day of being altogether and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from their dirt that begins some of them during the week, their appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than to encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath morning with his well-dressed family, and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearance at church with their children. It is remarkable how closely the loss of Sabbath keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice.—The immense proportion of crimes that spring from neglect of the Sabbath is a well known fact. Many criminals were under sentence of death, or of transportation, have confessed their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice, playing marbles on a tomb-stone during divine service. The committee of the House of Commons, appointed in 1852 to investigate the subject of Sabbath desecration, remark in their report that Sunday labor is generally looked upon as a degradation, and it appeared in evidence that in trade in proportion to the disregard of the Lord's day, was the immorality of those engaged in it. One of the witnesses examined, a respectable banker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration re-

quired by the occupation, as practiced in London. The journeyman bankers in London, amounting to eight or ten thousand, are seldom in church; general looseness of moral principle is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort and spiritual welfare, petitioned Parliament in a body to devise means of relieving them of Sabbath work.—North Am. Review.

## Apostrophizing.

Dr. F. A. Ross, of Huntsville, Ala., towards the close of a lengthy published letter, in vindication of a position he had taken in a late General Assembly in New York, holds forth in the following apostrophizing manner:

God has permitted the anti-slavery men in the North, in England, in France, and everywhere, so to blind themselves in hypocrisy as to give the southern slaveholder his last perfect triumph over them. For God tells the planter to say to the North, to England, to France, to all who buy cotton: "Ye men of Boston, New York, London, Paris—ye hypocrites—ye brand me as a pirate, a kidnapper, a murderer, a demon fit only for hell—and yet ye buy my blood stained cotton. O! ye hypocrites. Ye Boston hypocrites—why don't ye throw the cotton into the sea, as your fathers did the tea? Ye Boston hypocrites—ye say of us we have been in the days of our fathers we would not have partaken with them in the blood of the slave trade! Wherefore ye be witness unto yourselves that ye are the children of them who, in fact, kidnapped, and bought in blood, and sold the slave in America! For now, ye hypocrites—ye buy the blood-stained cotton in quantities so immense, that ye have run up the price of slaves to be more than a thousand dollars, the average, of old and young! O! ye hypocrites—ye denounce slavery, then ye bid it live, and not die, in that ye buy sugar, rice, tobacco, and above all cotton! Ye hypocrites—ye abuse the devil and then fall down and worship him! Ye hypocrites—ye New England hypocrites—ye Old England hypocrites—ye French hypocrites—ye Uncle Tom's Cabin hypocrites—ye Beecher hypocrites—ye Rhode Island Conscience hypocrites. O! your holy trade stinks in the nostrils of God, and He commands me to lash you with my scorn, and His scorn, so long as ye gabble about the sins of slavery, and then bow down to him, and buy, and spin cotton—and thus work for me as truly as my slaves. O! ye fools and blind—fill ye up the measure of your folly, and blindness, and shame."

## For the Ministers.

"Roger Williams" in the Examiner of last week, has an article upon the preparation of sermons. We do not know that any of our readers need the caution contained in the following sentences. It is not impossible however, that the suggestion may help even some of them to pray "Lead us not into temptation."

"Here, however, let me offer a caution. A strong temptation frequently assails a man, when preparing a sermon, to look around for helps. He can easily find a book of skeletons made to his hand, and it seems to him very convenient to make use of it. Let me urge every brother, as he values his self-respect, his honesty, his ministerial usefulness, as he values his own soul and the souls of others, to resist this temptation at the outset. If he have any of these crutches, let him commit them at once to the flames, or he will never learn to walk. The habit is absolutely fatal. If commenced, it will increase until the power of original thought is lost. The man who begins to borrow from others, will borrow more and more, and he will at last be a preacher of other men's sermons, putting a lie every time he goes into the pulpit. I never knew a man addicted to this habit whom it did not ruin. Fear of discovery drives him from place to place, and at last drives him into some secular office, or some agency, in which one sermon will last him for a year. Whatever you have, then, be it little or much, let it be your own. If you draw from your own fountain, the waters will, continually arise clearer, sweeter, and more abundant. If you neglect it for other men's cisterns, it will rapidly dry up, or its sluggish water will breed slime and filth, so that you yourself will turn away from it with disgust. I say this to the licentiate, who is just commencing his work, and whose advantages for improvement have been limited. I fear, however, that these are not the only persons who are in danger from this habit. Men of thorough training, as it is called, sometimes fall into it. It is not said, that a man who has spent nine or ten years in preparation for the pulpit, must thus confess his inability to make a sermon, but is obliged to buy sermons already made for him? Such a man must certainly have mistaken his calling. I hope that in these remarks I do not seem censorious. I should not have made them, if bookseellers had not informed me that no books were more saleable, than these various forms of "pulpit assistants."

He is a wise man who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

## Mode of Choosing Presidents.

The following which we take from an exchange, though secular in its character, will throw much light upon a subject not well understood by all readers. We would take pleasure in giving our readers many articles of a similar kind, did it not trench upon our limited space for religious matter:

"The President is chosen by electors, meeting for the purpose, not in a large general Convention, but in small assemblies at the State capitals. The electors in each State are equal in number to the Senators and Representatives in Congress of such State, as they are chosen on the Tuesday next after the first Monday in November, of the years of Presidential elections. In all the States except South Carolina, they are chosen by the people; in that State by the Legislature. No member of Congress, nor any person holding an office of profit or trust under the government of the United States, can be an elector. These electors are taken from private life, for this specific purpose, and having performed it their office ceases. This provision is designed to prevent the influence of the existing administration over the electors—to keep the election as far as possible from the control of the government, which, if it had nearer access, might, with the greater facility, perpetuate its power. The aim of the provision is to secure an unbiased expression of the popular will. These electors meet on the first Monday in December, in their respective States, and vote by ballot for President and Vice President, one of whom is not to be an inhabitant of the same State with the electors. The result of these ballotings are transmitted by special messengers to the President of the Senate at Washington, and on the second Wednesday in February, the votes are counted in the presence of both Houses of Congress. The person found to have the greatest number of the votes for President, given by the electors, is declared to be chosen, if he have the votes of a majority of all the electors appointed; if, however, no person is found to have such majority, then the House of Representatives, from the persons, not exceeding three, having the highest number of electoral votes, is to choose a President by ballot—the votes to be taken by States, and the representation from each State to have one vote only. Thus, in the present election, should Mr. Buchanan, Mr. Fremont and Mr. Fillmore all have electoral votes, but neither of them a majority, then the election would go to the present House of Representatives, who must choose a President from those three men, the House voting by States, and the one vote of Rhode Island counting as much as the one vote of New York. At the Presidential election of 1824 there was no choice by the electors, Messrs. Adams, Jackson, Crawford and Clay being the candidates, and Mr. Adams was chosen as above named by the House.

"The Vice President is chosen just as the President, except that in failure of a choice by the electors, the Senate chooses the Vice President from the two highest on the list, and no person constitutionally ineligible to the office of President, can be Vice President.—Richard M. Johnson was chosen Vice President by this process, in 1837."

## First Communion.

The first occasion of drawing near to the Lord's table is likely to be memorable for life. And yet it is not always marked with eminent spiritual peace or joyfulness. Indeed, it is common to hear sad lamentations, and sometimes expressions bordering on utter despondency, after the solemn rite is over.—The result is caused partly by incorrect or exaggerated expectations of immediate comfort, and partly by the trepidation of a mind placed in novel and trying circumstances. It is useful therefore to be instructed, that acceptable participation in this sacrament is not always evidenced by high or rapturous emotions. To avoid the other evil, you should seek for calmness of mind, as a most important condition of profit. If self examination has been faithful you may freely give yourself up, on the morning of the Lord's day, to serene and tranquil waiting. In plain terms, do not try to think of too many things. Reflect, that you are not to communicate, but to receive. Place your soul in an expectant posture. It is impossible to wait for influences of the Holy Spirit, without a certain degree of composure, self-collection, and holy stillness. Seat yourself, so to speak, at the foot of the cross.—Rev. Dr. Alexander.

A BLACK CLOUD.—A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day, and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my father's house, and my heritage.—Lucas.

Christ is the centre of union between God and us; by relation to him we are raised to the highest dignity, and introduced into a tower of safety.

## Gems for Christian Ministers.

He that will do good in the ministry, must be careful as the fisher in nothing to scare souls away from him, but allure and invite, that they may be toled within the compass of the net.—Gurnall.

The pulpit should be free from both colloquial pleasantry, and repulsive gloom.—Lefschütz.

I longed to be as a flame of fire, continually glowing in the Divine service, preaching and building up Christ's kingdom to my latest, to my dying hour.—Brainard.

The more we do the more we may do in the service of God.—P. Henry.

No character on earth so ill accords with a proud, imperious spirit as that of a Christian pastor.—A. Booth.

"He is approved of God, and he alone who preaches what he feels; who daily lives upon the truths his fervent lips proclaim."—Gibbons.

I spent time in prayer for the Divine assistance in my studies.—Boston.

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured.—Whoever is not resolved courageously to maintain the interests of Christ, and to labor continually to enlarge his kingdom, is not fit for his warfare.—Quesnel.

To save one soul is worth a man's coming into the world, and richly worth the labors of his whole life.—Burnet.

Your work is to save souls.

You are shepherds, and must know all your sheep, and what is their disease, and mark their straying, and help to cure them, fetch them home.—Baxter.

Simply to be good should not content you; you should endeavor to excel.—Grove.

I do not wish for any heaven upon earth besides that of preaching the precious gospel of Christ to immortal souls. May these weak desires increase and strengthen with every difficulty.—H. Martyn.

It has been observed by some eminent divines, that ministers are seldom honored with much success, unless they are continually aiming at the conversion of sinners.—Dr. Owen.

Preachers, by making light of common truths, and indulging in a spirit of curious speculation, will render preaching rather an entertainment, than a benefit to the soul.—A. Fuller.

Speech of man's self ought to be seldom and well chosen.—Lord Bacon.

What have I done this day for the souls and bodies of God's dear saints? J. Fletcher.

Let the clergy live and labor well, and they will feel, that as much authority will follow, as they will know how to manage well.—Bp. Burnet.

If ministers will contend, let them contend like the olive and the vine, who shall produce both the olive and the fruit; not like the aspen and the elm, which shall make most noise in the wind.—Bp. Taylor.

A discourse which a minister would not be willing to read to his domestic, and his children of twelve and fifteen years of age, with a good hope that they would understand it, is not usually a safe sermon for a popular audience. "It takes all our learning to make the truth simple." The preacher who never "wears out" is the one who studies most closely the Bible and the human heart in its every day workings.—Ch. Intelligencer.

## "Eternity has no Gray Hairs."

The flowers fade, the gray winters, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on the features of eternity.

Eternity! stupendous thought!—the ever present, unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe.

Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its places, they are but the gilded sepulchres; its possessions, they are the toys of changing fortune; its pleasures, they are but bursting bubbles. Not so in the untiring bourne. In the dwelling of the Almighty, can come no footsteps of decay. Its day will know no darkening—unfading splendors forbid the approach of night. Its fountains will never fail they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease—exhaustless love supplies the song. Its youth will wear no age; yesterday, to-day and forever the same. There shall be no winter there, with its blasting winds and blighting airs; no scorching heats to dry up life's young blood. Spring perpetual is the season of eternity. Sickness shall not waste the frame; it shall bloom with immortal vigor. Hope shall not pine in fear; fruition shall gladden faith. Energy shall not grow slack in service; faculties shall not weary or decline.

Eternity! shall I reap its pleasure or its pains! Shall I bear its cross or wear its crown? Shall I dwell in its palace home, or its pit of woe? Shall I hear its soothing harmonies, or its doleful discords? O thou Father of my spirit, spare me the horrors of those unending ages, where the furrows of time come not to the heart of anguish; where memory blots out no record of guilty past, and sin sinks the soul in depths of morose night. Let thy life never may being and the present shall be hopeless, nor the future joyless.—Christian Chronicle.

A PASTORAL LETTER.—The following is a beautiful pastoral letter addressed to the churches. Its brevity may commend it to some, its anti-sectarian character to all. Its authority is unquestionable, and if its advice were heeded, the most desirable results would follow:

"We beseech you, brethren, to know them which labor among you and over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—PAUL.



## THE S. W. BAPTIST.

TUSKEGEE, ALA.:  
THURSDAY, SEPTEMBER 11, 1856.

**OUR TERMS.**—Reading to the wishes of a large majority of our friends, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the names of each of our subscribers as they may be in advance, cash, or on credit, 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.

**D. R. PARMLY,** Dentist, of Mobile, is spending a few weeks in our healthy Town, and will practice his profession during his stay. He can be found at Mrs. Dryer's.

**A WORKING MAN.**—Elder Wm. CAMPBELL, of Bladen Springs, Ala., sends us a fine list of subscribers, and adds:

"I returned home yesterday from a meeting at St. Stephens, a place where the voice of a Baptist preacher was never heard till the 5th Lord's day in June, last. It is one of the strongholds of Methodism. I preached to that people the doctrine of repentance, faith, baptism and election by grace, &c. If you had been there and had seen the deep interest manifested by that people, and heard them saying to one another, 'We have heard the word of God today, in its purity,' it would have made your heart rejoice. Many of them gladly received the word, and will soon follow the Savior in the ordinance of Baptism."

**REVIVALS.**—We see a good deal of revival intelligence in our exchanges, but our limited space will only allow us to record the outpouring of the Spirit in our own State. Nothing like all the revivals in our own State are reported to us. We suggest to Pastors that they send in the good news, and allow us to condense to suit the state of our crowded columns. We only want the facts. A few sentences is generally sufficient.—Luke in his Acts of the Apostles, recorded the success of the Gospel for a whole year at a point, in a sentence or two. There is so much good news and good matter in the world, that we must economize space like the Telegraphic dispatches. Every man should write like he was paying dearly for the space he occupies.

**ENLARGED.**—The other day we picked up from a pile of exchanges a large, handsome paper, and concluded it was a new comer. But on close inspection we saw that familiar head, "Southern Baptist." Tustin, the editor, is not a noisy, but a working man. He had a little before but barely hinted that he had some little expectation that he would grow, provided he could get a few "ifs," (stubborn things those "ifs" sometimes,) out of the way. And before we were prepared for it here he is, grown greatly in height, and expanded a full column in width. Welcome into the ranks of big papers!

Right here we would admonish some papers, thus promoted, to not be exalted above measure; but as it is J. P. Tustin's misfortune to be too modest for this puffing and blowing word, we will not so much as give him a hint on the subject.

We are not so sure he shall stay long in our company, for we have some notion, if we are well fed—get what is owing us,—to take another growth some of these years. But those "ifs." Our faith is not sufficiently strong to cast them into the sea.

Could we but get the ear of every S. Carolina Baptist for once, we would thunder in it, "take the Southern Baptist." The Southern Baptist Publication Society, and the Southern Baptist must, necessarily, prosper together.—Success to all well meaning papers, but especially religious ones!

The LONE STAR is the title of a Primitive Baptist paper, published twice a month in Elba, Coffee County, Ala., by Helms and Gallaway. Helms is editor, and Gallaway, publisher. It is neatly printed, new type and good material every way. The terms are two dollars a year, invariably in advance.

We are glad to see our Primitive Brethren publishing religious newspapers. 'Tis a good omen of improvement. We have seen many of their journals, but this is the neatest and most tasteful we have ever seen. Gallaway is a good printer; and judging from the first number, brother Helms will make a good editor. May they have abundant success in their enterprise. With pleasure we exchange with them.

**BLACKWOOD** says, that Macaulay's History of England has had a more rapid sale than any work ever published in the Three Kingdoms, not excepting the most fascinating works of fiction. It was once a marvel that Dr. Chalmers's *Astronomical Discourses* kept pace with the best novel of the best novelist; but in popularity a greater man in popular favor than Scotch Chalmers, is Whig Macaulay. Tory Reviews and Critics may abuse him, point out defects in style, errors in fact; but dollars and cents crowd the booksellers, and all classes read him. The poor will stint, yea, deny themselves the luxuries of tea, sugar, coffee, for a copy of that enchanter's pen. The shrieks of critics and the whinnies of partisans increase the sale. High Churchmen and Low Churchmen, Dissenters, all will read the man who chastises them with "whips and scorpions."

Now old Tory Blackwood, what is there in all this to make one wonder? We know you to be one of the ablest Reviews now kneeling the sun, but a village weekly newspaper can give you the reason. It is this: Jehovah doesn't do many jobs in this world by way of making great geniuses; but when he does such a thing, he is "known and read of all men."

## Given it up.

Elder Matt. Hillsmon, editor of the *Baptist Watchman*, Knoxville, Tennessee, a kind hearted and obliging man, under took the hard task of giving his readers a condensed view of the late rupture in the Bible Union; but gives it up in the following hopeless manner:

**BIBLE UNION.**—Drs. Maclay and Judd have both written long replies to the Board of the American Bible Union, reiterating their former charges, and promising further developments of mismanagement and incompetency in the affairs of the Union, to which the Board has responded denying and defending their cause against the charges of Maclay and Judd.

What is precisely the truth in the premises, we have not been able to determine from the documents. From the tenor of the controversy, however, we suspect that there has been some mismanagement, and perhaps extravagance in the expenditures of the Board, and upon these Drs. Maclay and Judd have seized, and arrayed them before the public for the gratification of personal feelings, for evidently the gist of the controversy is a personal affair.

We thought at first that we would publish the controversy as it progressed, but it has already become so voluminous and still increasing, and has revealed so little that it is now, that we have concluded that it is too much and too uninteresting for our space when we have more valuable matter.

We saw that the Watchman, and other cotemporaries, had undertaken too much, and had a good deal of sympathy for them. But he has got out of it in his usual frank manner.

From the first we saw it would be a wordy affair, and concluded they might fight it out without our assistance. When the smoke of the battle passes off, we may find space to give the result, if it can be ascertained.—That will be as much we suppose as our readers wish to know.

The American Baptist, heretofore published at Utica, has been removed to New York City; the Christian Era, published at Lowell, is about being removed to Boston; and the Freeman, a weekly Baptist paper published at Leeds, England, has recently been removed to London. As the American Baptist says, "there seems to be a sort of gravitation by which publications of this kind are drawn to the metropolitan centers."

*Journal & Messenger.*

Papers like hungry men will go where they can get something to live upon; and we suppose the chances are some better in large cities. We blame them not, if it is to decide the case of life and death. The experience of the S. W. Baptist differs from the above. In the quiet town of Tuskegee its prospects for living are better than when in the Metropolis of Alabama. After all, it takes friends—warm hearted, persevering friends, paying friends—to keep a paper's head above water. We deprecate removals; they are dangerous to men as well as papers. Here we will live or die, starve or fatten. All we ask of our fellow mortals is our just dues: to plank us down the "needful" when they owe it. Then shall they have a good conscience, an upright look, and be gentlemen and ladies of the first water.

The first lesson on this topic is ended.

## An Acknowledgment.

We are greatly obliged to J. M. W., of Columbus, Ga., for a bundle of selections from Winslow's *Inquirer Directed*, which shall appear weekly in our paper. He has done a good service for us and our readers. Winslow is a Holy Spirit author. With him a profession of religion without the Spirit is form without power. The work from which these extracts are taken should be in every minister's, nay, every Christian's library. We have it for sale in our office.

But we must not be too prosy in our introduction. Here is the extract:

## The Holy Spirit in the Believer.

Not a step can the believer advance without the Spirit. Not a victory can he achieve without the Spirit. Not a moment can he exist without the Spirit. As he needed Him at the first, so he needs Him all his journey through. And so he will have him until his soul passes over Jordan. To the last ebbs of life, the blessed Spirit will be his Teacher, his Comforter, and his Guide. To the last he will testify of Jesus; to the last he will apply the atoning blood; and to the very entrance of the happy saint in glory, the eternal Spirit of God,—faithful, loving to the last—will be present to whisper words of pardon, assurance and peace. Holy Spirit! build us up in the infinite dignity of thy person, and in the surpassing greatness and glory of thy work!

**R. F. MATTHEW,** Pastor of the Baptist Church at Entaw, Ala., sending us some subscribers, says:

"I find the sisters are more easily induced to take the paper than the brethren."

"We venture two reasons for it: 1. They have more piety; 2. They are the best part of humanity."

The exercises of the Mercer University commenced on Wednesday, 27th ult. The Christian Index says, they have a harmonious Faculty, and a larger number of Students than usual.

I baptized 75 persons on a profession of faith in Christ, (says SANDERS WALKER, of Missouri) 55 of whom were previously members of the Methodist Church—one of them was a preacher in that connection.

## Great Destitution.

A destitute people are sure to turn their eye in some direction for help; and as religious newspapers are regarded as the best media through which they can make their wants known to warm hearted Christians, editors frequently get a view of the appalling destitution that abounds in some portions of our country. We give below an extract from a business letter written to our office, with the hope that it may arrest the attention of some minister of Christ and move his soul to go into that region and collect the scattered Baptists and feed them with the bread of eternal life. Cannot the Domestic Mission Board at Marion do something for that people. We know their calls are many, and their funds scarce, but surely no field is so necessitous. Probably the right sort of a minister would be more difficult to procure than the funds to sustain him. Ministers of the holy Jesus! Listen at the enquiry of the Godhead: "Whom shall we send?—Who will go for us?" Will you respond like the zealous and moved Isaiah, "Here am I; send me?"

The writer is a reliable gentleman, no member of the church, but as a lover of good morals, he gives vent to his feelings. We have no idea that he expected us to lay their wants before the public in this way; but duty suggested it, and we now give it to you. Writing from Kemp, Kaufman co, Texas, date Aug. 13, he says:

"Have neither Baptist preaching nor churches in this county; though some Baptists scattered through the county; enough in this section to form a church, if they had a preacher. I know of no Missionary Baptist preacher nearer than Mount Prairie, (a Mc Cain and J. R. Malone.) Cumberland Presbyterians and Methodists have preaching regularly once a month, and some Baptists have joined the Cumberland Presbyterian Church. I think the Hardshell Baptists and Campbellites have preaching some 20 or 30 miles from here; and the Mormons have been preaching and making some converts in the Western counties. One of their preachers was in this section, but did not preach. I am not a member of any church, but if they, the Baptists, can get a minister, I will aid to the extent of my ability to build a church and support a minister. We are generally poor through here, but I think there could be several churches formed in this Henderson and Vanant counties. If there is a Baptist church in either of these counties, I have never heard of it. If a minister would come here, and could bear some of the inconveniences of a new country, I think he could do a great deal of good, &c. &c. Respectfully yours, &c."

"JAS. C. SHUTTLESWORTH."

We have just received a private letter from brother R. W. Priest; and take the liberty of publishing a few extracts, as a word from a Missionary is always interesting.

NEW YORK, Aug. 31, 1856.

DEAR BROTHER TALLAFERRO: I write you now to send you our address, that it may not be so long till we get the South Western Baptist. I would have written you long ago, but I did not know how you could address your papers.—We have been in this great city just four weeks, and I think it quite probable that we will be here two more weeks; though the owner of the vessel says we will sail about the 6th of next month. We go on the Bark, *Hermite*; she goes nearly direct to our destination; she touches first at Cape Coast Castle, and thence it is about two hundred miles to Lagos. The *Hermite* is quite a large vessel to be in the African Coast trade. We are much pleased with the prospect of our ocean home; for some three sea-captains have looked at it, and all of them think the vessel good.—all of our little company are now here; and all of us are quite anxious to get into our labors among the dark sons of Ham.

Brother T., I never think of you but my bosom is filled with commingled emotions of joy and sadness. When I remember your kind instructions and regard for me, I weep with gratitude that the good Lord directed me to your room and home of toils. I pray God that you may be spared long to strengthen the fainting heart of "Ready to halt." And when I think I shall no more have the joy of such meetings with you, I feel sad. Yet, there is something of an antidote to such feelings in the thought, I can receive sweet counsel from you through the South Western Baptist. I shall write you again before we leave, if we are not hurried off at too short a notice.

You must address us thus: R. W. Priest, Ijaye, Yoruba, Africa—care of T. A. Burr, 29 Morgan Street, London. Thus they will come direct. Brethren Cason and Trimble are kind and agreeable. I know them well, for we were at College together. I think they have very amiable ladies for their wives.—O Bro. T., remember us, with poor, benighted Africa, in your prayers. Though I only met you, and passed a few hours with you, I can never forget you as long as memory lasts. Mrs. Priest joins me in sending love to you.

Affectionately yours,

R. W. PRIEST

For the South Western Baptist.

**LONG WINDED.**—Writers are generally long winded than readers. Writers like to expand their thoughts and lengthen their productions; but readers like short, spicy articles best. Let writers when they write for the columns of newspapers take a short breath before they commence, then their readers will not be obliged to take a long breath before reading them. I think some of your correspondents, brethren editors, might profit by the suggestion.

HUNTER.

**A TRUE SOUTHERNER.**—J. M. Clark, of Lumpkin, Ga., in a letter to the Christian Index, says, that he had been a subscriber to the N. Y. Examiner, had paid in advance to the end of this year; but reading in the editorials of that sheet and from correspondents such continued abuse of the South, ordered it stopped. That is the kind of argument to use with Northern fanatics. Argue the question with their pockets. They love money dearly, all of them. Touch their pockets, and they won't "curse thee to thy face," but will speedily compound terms with you. If Southern patronage were withdrawn from Northern publications that abuse us, it would be the most potent, and feeling argument that has gone up from the South, ever. We commend the independent course of Mr. Clark. He acted like a man that respected himself and his country. We trust his example will be imitated by all Southern men.

## Home Revival Intelligence.

Our old friend, brother, and fellow-laborer, Elder Jordan Williams, of Talladega county, sends us in a laconic letter, the kind of letters we greatly prefer in this busy world, several "items" of interest "that came under his notice."

Item 1. He, with others, held a meeting with Harmony Church, Benton county, and received 6 by baptism and 2 by letter.

2. The next labor he and other ministers performed, was at Pleasant Grove, a newly constituted church, North-west of Talladega, at which 10 persons were received by "experience" and 6 by letter.

3. He reports 7 days' labor at Ashville, Ala., and 2 received by "experience."

4. He also states that Jacob H. Franklin was ordained to the ministry in Pleasant Grove Church, Aug. 30th, by Elders P. Stout, S. G. Jenkins and Jordan Williams.

5. He adds, "yesterday (writing Sept. 1.) being my birthday, (making me 62 years old,) I had the pleasure of baptizing 9 converts in Chockolocco creek, near Robinson's Ferry."

Thank the Lord who gives success to his servants! Blessed be his name for such faithful servants.

Elder B. M. Ware writes from Russell county, Aug. 28th: "A meeting of much interest has just closed with the Friendship Church, Russell county.—During the meeting 12 were added to the church, 4 by letter and 8 by baptism. Others had expressed a hope in the Savior, but preferred waiting a while before they joined the church."

Elder W. C. Mynatt, of Cedar Bluff, Ala., Aug. 8th, says:

"I have just returned home from an interesting meeting; baptized 5, 2 of them Methodists. The Lord is reviving his work in some places in our end of the State."

September 1st, Elder D. M. Lloyd, of Bibb county, writes thus:

"After leaving Mount Zion and Fort Williams churches, in Talladega county, where there were near 50 persons joined, at which there were some happy restorations, I returned home and commenced a meeting with one of my churches near Centerville, in Bibb county. It continued 9 days, during which time the church was praying and rejoicing, mourners converted and sinners convicted. In the 9 days there were 64 joined the church. On Tuesday I baptized 20 happy converts, and on Sunday following, 39 more; making 59 in all; one not yet baptized. There were a number converted, I humbly hope, who did not join."

The following from Rinchland, Pike county, Ala., Sept. 1st:

"I beg leave to submit a few lines for insertion in your widely circulated paper. On the 29th of July, our Missionary, Bro. J. T. S. Park, preached at Bethel Church, some 9 miles East of Troy.—The meeting was continued until the next Sabbath by Brethren Culbreath and Green Williams and myself. There were 9 accessions to the church. The next Sabbath, at my regular meeting at Mt. Pleasant, some 12 miles North-east of Troy, where I preach once a month, there was some sickness in the neighborhood, but the congregation was large and attentive. On Sunday the meeting increased in interest. We sent out for help; could not obtain any, but the Lord was present in much mercy in convicting and converting immortal souls. Eleven were added to the church. To my Lord be all the praise."

"Permit me to say, our beloved Bro. Park, who is our Missionary and Colporteur, is doing much to advance the Redeemer's kingdom in the bounds of the Salem Association. He is an efficient brother in the vineyard of his Lord and Master."

Yours in Christian bonds,

WILLIAM T. SHANKS.

Our exchanges give an account of great damage being done by the late gale, to shipping, houses, crops, &c., in various sections of our country. The cotton crop has suffered mostly. This, added to the previous sorry prospect, will cut the crop quite short. All the consolation left to the former, is the prospect of a good price.

## Publication Notices.

**"THE MODERN WHITFIELD."** The Rev. C. H. Spurgeon, of London, his sermons; with an Introduction and Sketch of his Life, by E. L. Maugham. New York: Sheldon, Blake-man & Co.

When Jehovah designs a man for the "falling and rising of many in Israel," he sets him forth so prominently that all may read him as they run. All men saw Moses, Elijah, John Baptist, Paul, men in the Bible; and Luther, Knox, Wesley, Whitfield, men who have lived since the Holy Canon was completed. The world has seen these men, and many others that might be mentioned, like the sun in the heavens.

When a man is thrust upon our attention as "some great one," we turn catechist and ask such questions as these: What has he done? Where are his monuments? Who has he made mad? Who has he pleased? What have all devils and a few good men said against him?—And what have a few devils and most good men said in his favor? If the answer is, "there has been but little said either way," we reply he is no great man. But if he has moved the whole country, and marshaled it in battle array for and against him, he is a man every inch of him, and when you meet him you feel like taking your hat off. God's princes will be seen and admired.

Many Monks and Friars had lived and fattened and died, had made excellent food for worms, before and since Prior Martin Luther appeared in Saxony. But they made no noise in the world; God had not made them great men. Cambridge and Oxford were full of long haired schoolboys, companions of Whitfield and the Wesleys; but there were but two Wesleys and one Whitfield. By the special grace of God, they were what they were.

And our attention now, in the year of grace 1856, is directed to London, England, to a young man, who is "making no little noise among the people." The whole kingdom is moved, saying, "Who is this?" Old mother England is divided in regard to him; some say "he has the great power of God," others, "he hath a devil." So endeth every lesson.

As children will sympathize with their mother, the fame of the young man has crossed the Atlantic; and American critics have fine fun to find it—a good bone to pick. Good luck to them! for big subjects for small critics were scarce.

We have just finished reading a volume of sermons by C. H. Spurgeon, "the modern Whitfield." They are much to our liking; and we unhesitatingly recommend them to our readers. We are aware of the responsibility of penning the above sentence.

1st. The sermons are Protestantism in doctrine. The doctrine of election and predestination is never lost sight of in these discourses. It is clearly stated, well guarded, and powerfully enforced. In his doctrinal sentiments he belongs to the Puritanical school of the 17th century. He is no fatalist, but a consistent predestinarian. On the personality and work of the Holy Spirit, he is clear and orthodox—destitute of the obscurity and absurdity that belong to the most of Theologians of the Arminian school. He honors the Spirit in all his discourses.

2d. His style is varied. In this respect he is "all things to all men," that he may instruct and save some. It is quite clear that he is more concerned for the honor of his Master and the salvation of souls, than for the style of artificial rhetoricians. Style! one cannot help raising the question, Who authorized men to make stiff, artificial rules to govern God's ministry in their manner of preaching? One is tempted strongly to believe that it is an invention of the devil to check the ardor and chill the souls of Christ's ministers, and render their messages powerless. But in Mr. Spurgeon we have a minister of Jesus Christ who thinks more about what he says, than the manner of saying it. He does not stop to round his periods, like Rev. Mr. Nierth—wise; nor does he kiss every word that escapes his lips, like Rev. Mr. Sweetlips; but like the Tishbite, Elijah, before Ahab, he thunders without ceremony the law of the Lord God of Israel upon guilty men, and then with melting, affectionate strains of a John, he points the broken hearted to the "Lamb of God that taketh away the sin of the world."

It is encouraging in this age of formality to see a God-made minister rise up and smite the whitened wall of Formalism in the Christian church, without the least ceremony, with the rod of Jehovah's strength. He claims no college—no Gamaliel for his instructor—but comes into London with as little ceremony as Elijah did to the court of Ahab, and with antecedents less known.

We have been astonished at the cautious manner in which some of our cotemporaries have noticed these sermons. They seem to have their eyes fixed upon what London formalists have said about Mr. Spurgeon. Their caution says, "that Spurgeon Tower of Fame may, like the Tower in Silam, fall, and I will keep at a respectful distance." But we, not being quite so cautious, look at the sermons, and sound doctrine, the practical truths they contain. If the devil were to turn preacher and preach such sermons as Mr. Spurgeon, we would listen to him; and then if he were to turn author and publish them, we would read them. But they evidently come from a man whose "lips have been touched with a live coal," and whose "iniquities have been purged." His worst traducers have never accused him of anything contrary to piety.

Who styled him the "Modern Whitfield" we know not. Whether there is any analogy in their eloquence—the eloquence of action and delivery—we at this remote age cannot tell; but certainly there is none in their printed sermons. Whitfield's sermons compared with Spurgeon's, are dry and stale. You read the sermons of Whitfield and Wesley, and enquire, in what did the greatness of these men consist? Surely not in the altitude and magnitude of their thoughts. A Sabbath school scholar of 1856 is nearly as profound a theologian; and yet, great was their power with God and their influence with men. And there is your Scotchman, Chalmers, who was rarely ever known to have more than one idea in a sermon, has filled his country and the world with his fame. Why these seeming paradoxes? "Even so, Father, for so it seemeth good in thy sight." They were destiny men; raised up by a sovereign God to accomplish a specific purpose. The ascended and glorified Messiah makes men great. Who will dare say that Mr. Spurgeon is not

a special agent from Jehovah to accomplish some great purpose? Time, the expositor of all things, will decide.

But want of space admonishes us to pursue this theme no further. We thank Sheldon, Blakeman & Co. for giving this valuable volume of sermons to the public. The sale of them will be unparalleled.

**WE** have just learned through the Religious Herald that Mr. Spurgeon belongs to the "Strict Communion" Baptists of England. We hope this information is correct; that he will be the instrument of turning English Baptists from the absurd dogma of "open communion," foisted upon them by the brilliant talents of a Robert Hall.

**MEZAR:** or, the Beloved Disciple. By the author of "Children of Fifty Years Ago," &c., etc. 180 pp. Philadelphia: American Baptist Publication Society, 118 Arch St.

A pleasing and profitable "narrative," not "founded on facts," but consisting of details real and true." The writer has, however, for the sake of greater freedom of description and a more minute detail than biography proper would admit, "thrown, alike over the living and the dead, the slight veil of fictitious names." We wonder whether our Sunday schools are availing themselves of the new books constantly being issued. We know very well, that when we were a scholar, we had read all the old ones in a pretty extensive library.—*True Union, Baltimore.*

## Communications.

For the South Western Baptist.

**Minutes of the Union Meeting in the fourth District of the Association, held with Hepsiba Church, Randolph co., Ala., on the 18th and 19th of July, A. D. 1856.**

1st. The Introductory Sermon was preached by Elder J. C. Beverly from the Lord's Prayer in St. Luke. After some ten or fifteen minutes respite the several meetings convened. Prayer by Bro. A. McSwain.

2d. For organization, appointed Bro. J. C. Beverly Moderator, J. P. Barnett Clerk, and Bro. Putnam Assistant Clerk.

3d. Called for letters from the churches composing the 4th district, when New Hope, Bethel, Pinetucky and Hepsiba were represented.

4th. Appointed Bro. John Reaves to read letters, and on motion the body combined.

5th. Called the roll and marked absentees.

6th. Appointed a Business Committee of the following: A. McSwain from New Hope church, A. Leverett from Bethel, and K. Morris from Pinetucky. The Moderator added to the above committee.

7th. After a short space of absence, the committee returned with the following: 1st. We introduce the business by calling for queries. 2d. Read queries presented. 3d. Extend the call to other brethren for queries. 4th. Call for miscellaneous business and appoint the place of the next general meeting.

8th. Queries presented and read by Bro. A. Leverett. After some debate, on motion, queries 1st, 2d and 3d were thrown upon the table.

9th. Fourth query taken up. On motion the general meeting adjourned till 10 o'clock tomorrow morning.

**SATURDAY MORNING, 10 O'CLOCK.**

Met according to adjournment. Prayer by the Moderator.

10th. Called the roll and marked absentees.

11th. On motion, business was taken up till half past 11 o'clock; preaching then ensued. 4th query: Is love-feast as represented by the Methodist, Scriptural; if so, why should not Baptists practice the right? If not, what should be done with Baptists who do participate?

Answer. We believe it is not Scriptural, therefore we ought to advise our brethren and admonish them, and if they refuse to hear our admonition, and still participate in their love-feast, they should be excluded.

12th. Fifth query taken up relative to feet washing. Cessation of business till after preaching. Sermon delivered by Bro. Dover, followed by Bro. J. C. Beverly. We believe the word was preached, and we hope it had its desired effect.

Intermission of 15 minutes. General meeting then convened. 5th query with answer, after sometime debating:

Is the washing of the saints' feet an ordinance to be done immediately after the sacrament, or at some private house or time?

Answer. No. When, then? At social or union meetings, after supplication, then as a servant.

13th. Sixth query: On the propriety or impropriety of a church adding to her rules of decorum a rule of total abstinence from spirituous liquors as a beverage.

Answer. We think it expedient for a church to make such additional rules as she may deem proper. We approve of the rule of total abstinence from spirituous liquors as a beverage.

14th. Appointed the next session of the general meeting to be held with Pinetucky Church. Prayer by Bro. Heaton. Benediction by the Moderator.

**JOSEPH C. BEVERLY, Moderator.**

**JOHN J. BARNETT, Clerk.**

For the South Western Baptist.

**WETUMPKA, SEPT. 1st, 1856.**

**MESSES. EDITORS:** I wish to acknowledge the receipt of the following sums, in a late trip through Lowndes and the southern part of Dallas:

From Dr. B. B. Rodolph, \$20; Mrs. A. Rodolph, \$10; Mrs. E. Y. Pays, \$10; David Gordon, \$10; R. P. Lyde, \$10; J. P. Tatum, \$10. Total, \$70.

The Pleasant Hill and Town Creek brethren had made up some, but as their amounts were designed to be reported in the aggregate from their churches, it will be paid in at the Association. God is blessing the churches in these regions. Very interesting revivals are in progress under the labors of brethren Peebles, Lundy, Lee and Sturgis, as you will no doubt soon learn from some one or more of them. The true Missionary spirit is operating among them, and its fruits are always manifest in the salvation of souls and the upbuilding of churches. The churches of the Alabama Association are "devising liberal things," and God is giving prosperity to them, both in temporal and spiritual things. He sent them the early rains to water their fields, and now the latter, to water their souls. Yes, this Association is doing more for God and his cause, at present, than perhaps any four together. And what do we

see already proven? It is, "They that sow shall also reap." I have seen nowhere else such crops, nor the following evidences of spiritual prosperity. God bless their midst.

Yours truly,  
J. D. WILLIAMS

For the South Western Baptist.

## A Thought on the Cross.

With what pleasure do we all, on the anniversary of the day that gave this nation birth, name among the nations of earth, forget party strife and political contention, and give our voices and feelings together in honor of the day and those illustrious patriots who, by the cradle of American liberty in the hour of her history? On such occasions we feel a thrill of joy springing up in our emotions of the pure patriotic love, and give for imperial honors or kingly crowns, pleasure far exceeding this, the Christian, is carried back to the period when, for a dawned a brighter era, even to the time upon the







