

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, DECEMBER 18, 1856.

OUR TERMS.—Visiting 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 each of our subscribers as they may not promptly pay in advance, and, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we have by 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.

POSTPONED APPOINTMENT.—As I was unable to meet the appointment at Villa Rica, Georgia, on the second Lord's day in this month, I will, God permitting, attend at that place on the second Lord's day in January, 1857, to preach a funeral discourse on occasion of the death of the late Dr. Wm. Webb. The friends in the vicinity of Villa Rica will please extend the appointment.

S. HENDERSON.

True; "brother H. E. T. is fond of the motto *multum in parvo*," and for that reason he is willing at any time to receive and publish an article from his friend and brother, I. B. V.

Meetings of interest have been kept up, mostly on evenings, at the Baptist Church since our last. Last Sabbath Mr. Henderson baptized three other young ladies, students of the East Alabama Female College. Others will be baptized soon. This College is not only a fountain of learning, but a nursery of piety.

With gratitude to my blessed Master I record the fact, that one of my daughters was one of the three mentioned above, who publicly avowed Christ by baptism. H. E. T.

TUSKEGEE INSURANCE COMPANY.—See their advertisement. We know the Company personally; and give it as our opinion that there is not a more reliable Institution in the United States.

We call attention to the Law Card of Ivey and Yarrington. They are gentlemen, talented and every way reliable.

This week we send the Minutes of the Judson Association to the Clerk as directed; and next week we will forward the Minutes of the West Florida Association to the Churches as requested.

Alabama Conference, M. E. Church.

This body is now in session in our town, Bishop Pierce presiding. The attendance is quite large. It is an able, dignified, working body. The reports from the various stations and circuits exhibit a flattering growth of the Church throughout the Conference. The contributions to the various enterprises of benevolence under the auspices of the body may well provoke other denominations to love and to good works.

On last Sabbath the various churches in our town were occupied by the ministers of the Conference, who preached to the entire satisfaction of all. The two sermons preached at the Baptist Church, by Dr. Sommers, and the Rev. Mr. Lusk, were both able, evangelical, and impressive. We learn that the Bishop preached at the Chapel of the Methodist College, a sermon of surpassing power. Bishop Pierce, in addition to his surpassing powers as a minister, unites the urbanity, dignity, and courtesy of a christian gentleman. Dr. NEELY preached at night in the Chapel. The Presbyterian Church was occupied by Rev. Dr. Myers and Rev. T. W. Dorman.

Tract and Missionary meetings were held at the College Chapel on Friday and Saturday evenings, and quite creditable collections were taken up in aid of these objects. Twenty-six Deacons and twenty Elders were ordained in the Chapel at the close of the Bishop's sermon on Lord's day. In our next issue, we may chronicle some statistical information, and some incidents in the Conference, which may be interesting to our readers.

We acknowledge the receipt of a copy of the Book of Job, revised, in three parts, one volume, Quarto. We are requested to examine it, especially the second part, and give it such a notice as we think it deserves.

With due respect to the Revision Association that sent it, we decline giving any opinion on the subject. We have not time to examine it thoroughly, and to give a complimentary notice of such a work without examination would be a fearful thing. We have neither pleaded for this movement nor opposed it. Our paper is not committed. If we should live till the work is done, then we may give our opinion. The whole work must be well done. Suppose the Book of Job were correctly translated, and others badly, the Bible would be vitiated. We are anxious for the Bible Union to go on and finish its work; and if they make a better translation than King James', the world will adopt it.

Those who wish to see the work, can address the "Bible Revision Rooms," Louisville, Ky. Price, \$1.50, sent to any part of the United States.

THE SOUTH WESTERN BAPTIST PUBLISHING HOUSE, Nashville, Tenn., has sent us a new and large advertisement of its various Publications, to which we refer the reader. Several new works are added to their former good list of popular works. The Southern Baptist Review, a work of great popularity for its age, will be published Quarterly for 1857, instead of bi-monthly, but at the same price, \$2.00 per annum.

The reader is referred also to the announcement of second volume of Theodosia Ernest. Often is the inquiry made, "when will the second volume of Theodosia be out?" Read it in our advertising columns.

We have often had occasion to speak of this energetic Publishing House. It has done a vast work, in distributing Baptist Publications in our land, particularly in the South-west. Its tersely written Tracts and Books, small, all of them, have a powerful and awakening energy; and quite appalling to Pedobaptists. They make direct issues on great Bible questions, and engage their opposers in hand to hand combat. No bandying of compliments with errorists, but plead without ceremony what they believe to be the great fundamental truths of the Bible. Such works will be read, and will make their mark.

Cram's Great Map of Alabama and West Fla. Showing the Base, Meridian, Township and Section lines of the United States Surveys—the lines of Counties, the location of Cities, Villages and Post Offices, all Rail Roads, Canals, common Roads, etc.—the whole being compiled from the latest surveys, and other authentic sources. 6 sheets—size 56 by 66 inches.—Price—Mounted, \$8.00.

Mr. S. S. B. ALEXANDER has shown us one of the above Maps, and we were gratified that such a work was gotten up in Alabama. This Map has been compiled under the sanction of the Governor and Legislature. It embraces all the surveys made by the General Government, and the surveys of the most eminent Civil Engineers, and the United States coast surveys.

We have examined it; and in the delineation of localities with which we are acquainted it is very correct.—Its commendations are of the highest order; and it will commend itself to any one who will examine it. We have a copy in our office which may be seen by any who wish to examine it. We unhesitatingly recommend it to our readers.

It can be purchased from authorized agents, or from A. P. PIERCE, Montgomery, Ala., who will promptly attend to all orders sent him.

It is nearly as large as Mitchell's Map of the United States. For neatness and taste in mechanical execution, it is almost unsurpassed.

It will be gratifying to our readers to see the following, from a correspondent of the Charleston Courier.

SERMONS TO YOUNG MEN.—It must be gratifying, Messrs. Editors, to all who feel an interest in the proper training of this large class in our midst, to learn that the Rev. Dr. MANLY, Pastor of the Westworth street Baptist Church, designs to adapt his Sermons on Sabbath evenings to the instruction of young men. Having spent a large portion of his life in educating and training the young, perhaps none are better qualified than Dr. Manly for the office he has assumed. As a preacher of the Gospel and Teacher, but few enjoy the popularity he has secured.

Your correspondent had the pleasure and the privilege of hearing the Dr. on last Sabbath evening, and he will say (with no disposition to disparage others) he never listened to a more instructive and impressive Sermon, and judgment from the feelings manifested, he indulges the hope, serious and lasting impressions were made.

Our friend and brother J. V. BRANTLEY, late of Morrison's Mills, Ala., has removed to the neighborhood of Middleburg, Duval county, Florida, where he wishes his friends to address him. We hope he will act as agent for the S. W. Baptist.

Associational.

COLUMBUS ASSOCIATION held its 28th session with the BETHLEHEM, Stewart Co., Georgia, commencing on the 11th of October, 1856.

Elected Elder S. W. DURHAM, Moderator, and S. W. BARTLEY, Clerk. Baptized during the year, 212; net increase, 82; whole number, 3,876.

For its sixth Annual Session, the JUDSON ASSOCIATION convened with the Union Baptist Church, Dale Co., Ala., 18th of October, 1856.

Elder EMERY, Copy, Moderator, Elder W. B. LAY, Clerk. Baptized 223; net increase, 139; total, 4672.

It will be seen from the statistics of the above Associations, that they are in a flourishing condition. Also, in looking over their figures in Missions, Domestic and Foreign, that they "take joyfully of the sowing of their seeds" for those objects.

A Complimentary Phrase.

For the Baptists, as a branch of Christ's Church, we have a Christian regard, but with *High-churchism gone to seed in Rome or in Jordan*, we have no sympathy; nor did Calvin, Peter, or Paul.—*True Witness.*

Nothing is more common than for controversialists, in hottest fight, to compliment each other with the phrase, "branch of Christ's Church." We cannot tell whether they believe what they say, or whether it is one of Job's kisses. The phrase is unscriptural, and we regret it. It belongs to the Latitudinarian School, and we are not of that tribe. If the True Witness designed it as a compliment to Baptists, we respect his politeness, but hand it back to him.

We have said the phrase is unscriptural, and call upon those who use it for "book, chapter and verse," to sustain it. The Church of Christ is called "The Kingdom of God," "The Kingdom of Heaven," whether it is applied to the saints on earth or in Heaven. "A kingdom divided against itself," into "branches," cannot stand. It is likewise called, "One body." "For as the body is one, and hath many members, (not "branches") and all the members of that one body, being many, are one body; so also is Christ." Christ is "Head of the body." Paul calls this body, "The Church."

We suppose the phrase, "different branches of the Church of Christ," was manufactured by a perversion of John 15:5th, "I am the vine, ye are the branches." But a Sabbath School Scholar knows, that individuals, not sects, are meant. A simple reading of the connexion by any one, who is not bewildered by that false charity which dubs every respectable sect, "orthodox." Now we cannot be bullied, deceived, flattered and seduced to acknowledge, that any body of men are a Gospel Church, but those who obey Christ's word and practice his ordinances, as he and his holy apostles delivered them.—Pious, spiritual and godly people there are, no doubt, among all sects, yea, that may have never attached themselves to any party; but a Gospel church must be made according to the pattern given us in the word of God. Some of our Baptist brethren accuse us of being not sufficiently Baptist, others for being ultra; but the True Witness makes us quite a "High Church Baptist," as high above our fellows, as Zachens in the Sycamore tree. If a firm attachment to the letter of God's word, and consistent conduct growing out of that attachment, make us High Churchmen, be it so, be it so.

"High Church doctrine," as sensitive Pedobaptists term it, among Baptists is a great terror to them. They know it makes the issue direct: *church or no church*, that's the question. Hence they defame and scout it. But it will still haunt them, like the ghost of Banquo did Macbeth. They may cry out, like the True Witness, Rome! Jordan! but there it stands, a terror to all who depart from the ordinances and commandments of Christ, to follow men. "Jordan" is a fearful river to "High Church" Pedobaptists, like our friend of the "True Witness." Other High Church Pedos will have it no river at all: can stop it with their foot—goes dry. Others will have it coming from Lebanon, with such fearful force that you cannot keep your feet long enough to baptize in it. And so on to the end of the chapter of glaring perversions and gross inconsistencies.

Here is a hand writing for Pedos to read: "MENE, MENE, TEKEL, UPHARSIN."

A word with You.

Reader, is thy heart right in the sight of a holy God? If not, why endanger your soul for a moment? Think of the grave; and then think of the judgment! How can you meet that God against whom you have sinned, and are sinning every moment? A fearful reckoning is just before thee. Stop! Go no further in the ways of death. If you pass over the bounds allotted you by a merciful and gracious God, you are gone! forever, gone! No redemption beyond the grave, whether thou art rapidly hastening.

Reader, that vile, polluted, deceitful heart must be cleansed; God's book says it. And blessed be God! there is a fountain of cleansing. It was "opened in the house of David." David's Son and David's Lord shed his precious blood freely for your sins—to cleanse you from all unrighteousness. Look to the Cross! There Jehovah will meet you; for as he well pleased with the sacrifice of his Son, he will pardon you for his Son's sake. Fear not! your unrighteousness should not deter you.—Christ is worthy, God grant you repentance and faith! a pure heart and a godly life.

Christian, a word with you. Are you growing in grace? Do you show your faith by your works? Are you doing all you can to promote the cause of the Divine Master? Are you giving freely, your time, talents, money, to spread the light of the knowledge of the glory of God, in the world? Come, dear brother, wake up to your duty!—Take care, death may come and find you sleeping. Now is the time to work for God, while it is call today.

"Freely Give."

'Tis a fearful thing to be born in such an age, and in such a country as this. Responsibility is enhanced to an almost infinite extent, compared with others.—According to what we have of talents, opportunities and means with which to do good, God will require of us corresponding efforts to promote his cause. God is jealous of his cause; his honor and glory are involved in it, and he will reckon severely with all delinquents.

He has given you "freely," a glorious country, with all the means and instrumentalities for human elevation, in every point of view. Liberty, soul, body and spirit, are yours. Liberty to do anything but evil. The most productive soil on earth, is your country—the best adapted to the attainment of wealth and power. But that blessed Bible, that contains the gospel of salvation is yours, your Father in heaven freely gave it you.

But when God gave you all this, he said, "Freely ye have received, freely give." As though he had said, "I honor you by depositing these blessings with you, to be freely dispensed to others. Ye are my witnesses,—ye are my stewards. It is required of stewards, that they be faithful. It is more blessed to give than receive—take this and give it freely to your brethren, in the regions of the shadow of death."

And now Christian are you acting the part of a faithful steward? Are you laying a contribution upon all your resources, intellectual and physical, to enlighten and save a world in ruin? Or like the servant in the parable, have you hid it all in a napkin? O brother! to save a soul from death, was worthy of an effort of the Triune God, and how can you, a blest, regenerated and saved immortal, be idle as long as there is a sinner without God, and without hope in the world?

Wake up! child of God, citizen of the Church of the ascended and glorified Redeemer. Is there no reckoning—no judgment—no soul to save—no God to glorify? Think of your own destitute countrymen—of heathen nations in moral darkness and death. Think of noble minds and precious souls bowing down to senseless idols, and performing the degrading worship of heathen superstition. Have you no heart to pity them? no tears to shed over them—no money to give the warm hearted man of God, to go and tell them of Jesus and salvation? Or will you allow your money to cumber in your coffers, and a swift witness against you in the judgment? Or do you wish to lay up wealth to curse your children—make them vain and proud—fat like Jeshurun to kick against God? Or for legal scruples when you are standing, an unfaithful servant, before God? No! no! we cannot believe it, though we thus speak. We are persuaded better things, things that accompany duty and obedience to your God.

Then cast your money into "God's coffer." It is a safe deposit. It will not rust and canker. It will not witness against you. Give! Christian, give! give freely, give bountifully, to every cause that God commends. Give according to what you have, is the law of the King.

Grace and mercy attend you!

We have often hinted, yea, talked plainly to our correspondents to be brief. We wish their articles to be read, and want space for others, and for as great a variety of matter as possible. And we hope it will not be immodest to say, we want room to speak a word ourselves.

One reason among many of the popularity of Deacon Todd's articles, is their brevity. They travel all over the land, in our exchanges. A writer has recently appeared in the *Baptist Watchman* who we hope will continue to act "Reporter" for "Elder Strange." Let him continue his quaint articles (for quaintness is natural with him) and he will be read with interest and profit. Here follows an article from him, in the last number of the *Baptist Watchman*.

Elder Strange as Door Keeper.

The Elder was very strict in the admission of persons into the membership of the church. So at one of his Conference meetings, while urging upon his brethren the importance of guarding against unworthy applicants, he made these remarks:

"My brethren, those who create disturbances in the church and who bring a reproach upon it, are not those who are out of it, but those who are in it.—Now if you will keep clear of all such members, be sure to guard your door well; for if they once get in, you may have much trouble with them before you get them out again. This is the way I would treat all applicants for membership. I would take my stand at the door, and before I would allow one to enter I would demand of him the Lord's pass-word. If he should give me the true Shibboleth of the Gospel, I would open the door and welcome him in. But if he should be able only to say Shibboleth I would regard him as an Ephraimite, and not allow him to enter on any terms.

Here, I think, lies the main cause of all our church difficulties, we are not

sufficiently careful in receiving members. We are often too anxious to increase our numbers, and not as strict as we should be in scrutinizing the character of applicants. Let us hereafter be like old John the Baptist was, in demanding "fruits meet for repentance." Then we shall avoid many difficulties." The Elder's advice was certainly worthy of their consideration.

REPORTER.

Passages from Foster.

1. John Foster disliked company, except the most intellectual, and here is a passage characteristic of that feeling.

"If a stranger on the road is anxious to have you for a companion, it is commonly a proof that his company is not worth having."

2. Here is something for such young people as live in imagination, fancy and poetry. Speaking of some who were known to him, he says:

"Their courtship was carried on in poetry. Alas! many an enamored pair have courted in poetry, and after marriage, lived in prose."

3. Foster was an intellectual giant, chained to earth while he desired to converse with the future, to be "laying in the boundless ocean of mind." From his great altitude of mind, he looked down upon the world, with not the best opinion of it intellectually and morally. He says:

"I have sometimes thought, if the Sun were an intelligence, he would be horribly incensed at the world he is appointed to enlighten; such a tale of ages, exhibiting a tiresome repetition of stupidity, follies, and crimes."

4. In the same strain of the above is the following:

"One has sometimes continued in a foolish company, for the sake of maintaining a virtuous hostility in favor of wisdom; as the Jordan is said to force a current quite through the Dead Sea."

CONFUSION.—Editors sometimes give their readers Riddles and Enigmas to solve. We extract the following from a correspondent of the Western Recorder, on Obedience and Pardon, which, if any of our readers can solve and understand what the writer was aiming at, we will surrender to him our "Easy Chair." We have done our best, and give it up. Here it is, take it and do your best:

"Pardon is not conveyed to a sinner through baptism, or prayer, or confession, or any mere act of worship or obedience. It is bestowed upon the spirit of penitence, faith, and universal obedience. The particular act in which it is sensibly experienced, may be merely incidental. Some rejoice in the assurance of pardon first, in the closet, others before the family altar, others again gain the evidence of acceptance while reading the scriptures, conversing with a pious friend, or even while appealing to others in behalf of the importance of the gospel."

It is, then, *in the spirit of obedience* that men are pardoned, and that spirit of obedience, inspired in regeneration, must be anterior to baptism, and all other accepted acts of religious worship. Baptism is the method of formally obtaining the experience of grace and pardon; but not the means of attaining them."

MINISTERIAL REMOVALS.—R. Holman, formerly pastor of the Baptist Church, Newbern, Alabama, has removed to Marion Ala., and wishes his correspondents to address him at that place. Our young friend and brother, J. C. Wright, will succeed him in Newbern, and will commence his labors 1st of January, 1857. We hope the Lord will bless the labors of our young brother. Howard College has stationed another young minister in an important field.

Publication Notices.

LIFE IN ISRAEL; OR PORTRAITS OF HE-BREW CHARACTER. By MARIAH T. RICHARDS.

The Publishers Sheldon, Blakeman & Co., sent us this beautiful volume of 329 pages. We have examined it sufficiently to decide that it by no means suits our taste. We have no use for Novels, religious or literary. The above work is very pretty written; but it is done in novelistic style. There is, we fear, a growing inclination in religious authors to cater to modern fiction style. We want ideas not drapery and tinsel.

"**YOUNG REAPER.**"—We request the reader to examine the prospectus of this Baptist Sabbath School paper, in our advertising columns. It is we believe, the only one belonging to Baptists in the United States. It is the object of the American Baptist Publication Society, to issue a paper that will meet the wants of Baptists in every section. That Society is remarkable for its wisdom and prudence in their Publications. They publish nothing to fan the flames of strife and contention between sections of our common country. Besides their works are sound in Theology, and spiritual.

We have seen a specimen number of the "Young Reaper," and can say, that in mechanical execution, sound and wholesome matter for Children, it is unsurpassed in our country. See the terms, and send on for it. We hope Baptist Sabbath Schools in Alabama, will furnish themselves forthwith. We publish the Prospectus gratuitously, to bring it before our readers.

CHRISTIAN REVIEW.—We were surprised at the late announcement of the removal of this able Quarterly from New York to Baltimore. No reasons as yet have been given. We think the removal a good one, as Baltimore is more central and will make the work more national.

The present Proprietors, Messrs Taylor and Wilson, are favorably known throughout our whole country, and the friends of the Review may rest assured that it will lose nothing in point of ability in their hands. We have noticed this work often, nor have we ever seen cause to regret it. We heartily recommend it to our readers.

See terms in advertisement.

Communications.

For the South Western Baptist.

Bro. H. E. T.—The missionary enterprise is emphatically "the work of faith and labor of love and patience of hope." It is a principle in the divine administration that goodness is essential to success, hence the success of any enterprise will be in the ratio of the men by whom that enterprise is prosecuted.

A missionary Board composed of infidels would not succeed, because God does not bless the actions of the bad men and infidels are all bad men. No one but Moses or one like Moses could have lead God's people from Egypt to Canaan, for that was a work of faith; and time would fail me to speak of Gideon and of Barak and David and the prophets, who through faith subdued kingdoms &c. In our social conversations we have frequently alluded to the confidence with which "the prayer of faith" of that spiritual or that godly man (as you usually call him) Rev. Jas. B. Taylor, Cor. Sec., B. F. Missions inspired us, as to the ultimate success of African and China missions. If the noise and confusion of a sanguinary war, sweeps over the "celestial empire" covering the children of the Sun with vapor of smoke, his voice is heard above the clashing of arms, "the Lord God omnipotent reigneth;" all nations shall serve him." If a B. oven fall on the sultry shores of Africa, he and his board fall on their knees in humble submission, and look up and behold a Priest and others stand forth, exclaiming here I am, send me.

With the energies of a Poindexter, the faith of a Taylor, the prudence and fidelity of the Board at Richmond, under the blessings of God who keeps covenants, this Board can never fail, no never, the eternal walls of the celestial city shall crumble to earth, the Idols fall and God shall be all and all. Already the dews of heaven are melting them away. Toil on then thou van of the Lord's hosts, the star of the east shall shine in the east "until the day dawn, and the day star arise" to chase away the night of gloom and death which have shrouded thee for a thousand years. Christ is in front and the victory is sure.

Inclosed I send you a letter from Bro. Taylor, which I hope you will publish. The occasion of this letter was this: during last summer, brother John Borders of Benton county Ala., voluntarily proposed to execute his obligation to the Board Foreign Missions for \$500.00 in five annual installments and five hundred to the Board for Domestic and Indian missions with similar conditions, and sister Borders executed a similar obligation for one hundred dollars. I wrote to brother Taylor, apprising him of this donation, and this letter is the response. Gifts thus coming as a free will offering, sanctified by prayer, will doubtless prove a blessing. May God bless both the givers and receivers of this benefaction to his glory, and the salvation of perishing souls, Amen.

Yours affectionately,
JESSE A. COLLINS.

RICHMOND NOV. 3d, 1856.

RE. JESSE A. COLLINS.—You know not how welcome was your epistle of the 15th ult., filled as it was with expressions of kindly interest in our work, and breathing as it did, so much of the Spirit of Christ. We sincerely thank you for the advocacy of the great cause of Foreign missions. This is as it should be. Brother Poindexter and I, have never failed to embrace all suitable opportunities of pleading for the Domestic Board. The cause is one.—The field is the world. All that relates to the spread of the gospel, at home and abroad, is identified with the glory of Christ. Nor does either of these branches of the missionary enterprise interfere one with the other. When a good man, or a christian church is prepared to sympathize with the miseries of a "world lying in the wicked one"—when liberal contributions have been secured from right views and right aims; to send the gospel to the heathen, there is the greater probability that the necessities of the home field will receive attention, and spontaneous free will offerings on its behalf be called forth. It is exceedingly unwise, as well as wrong, for agents to entertain jealousy of each other, or even to intimate

in their addresses, that they do not rejoice in the largest success of every good enterprise other than that they are called upon to promote. The sentiments contained in your letter, correspond so identically with our own that we shall take the liberty of inserting a portion of it, in our department of the Journal.

We thank you for receiving as you may find opportunity any funds which brethren may wish to send to our Board. What you say of the importance of well conducted periodicals to plead for us, by the fire side, when the living agent is away, is worthy of serious thought. The Baptists of the South are comparatively asleep on the great question of the world's conversion. They are not doing a tithe of that which the command of Christ, and the necessities of perishing millions, require at their hands. They must be awakened. The press must speak out. Our agents must cry aloud, and spare not. The pastors of our churches are to be aroused, and their influence is to be brought into requisition. This will be a happy day, when the full moral force of the 500,000 Baptists, with which we are connected, shall be put forth for the deliverance of the nations.

I shall be happy to hear from you at any time when your other duties will permit you to write. The Lord bless you in your good work, and make you a blessing.

Very Truly,

JAS. B. TAYLOR, Cor. Sec. &c.

For the South Western Baptist.

An Appeal for the Indians.

BY H. F. BUCKNER.

MICCO CREEK NATION, West of ARKANSAS, July 14th, 1856.

IV. SPECIAL CLAIMS CONTINUED.

2nd. We have wantonly wasted them in war. In support of this proposition I will merely stand by, and let history speak for me. Any thing that I might say on my own authority would be regarded as the mere product of an ardent zeal for my clients; but when history speaks, and it is remembered that her's is not the voice of the Indians, nor of their apologists, but of their enemies, surely her words will be credited. As early as March 12, 1494, the Spaniards under Columbus, in order to enforce their unjust claims and "to strike the imagination of the natives," marched against them with all the pomp of military magnificence that they could possibly exhibit. With colors flying, with martial music, with cavalry that paraded sometimes in the front and sometimes in the rear, with blood-hounds and fierce dogs of war, they marched against the defenseless Indians. The latter had never seen horses before, and imagined that they and their riders formed but one animal, at whose speed they were astonished, and whose strength they considered as irresistible. Being thus attacked by night, when least capable of acting with union and concert, and being filled with consternation at the noise and havoc made by the fire arms, and the first onset of the dogs, the Indians fled without even attempting resistance. (Winterbotham's Am. vol. 1. pp. 43, 48.) This, by our historian, is termed "an easy and bloodless victory," though he adds:—"Many were slain; more were taken prisoners and reduced to servitude; and so thoroughly were the rest intimidated, that they abandoned themselves to despair." Let it be remembered that I cannot pretend, in brief appeals like these, to give the full voice of history. I now hasten on to the "Spanish conquest."

On the 10th of February, 1519, Cortez, under the appointment of Velasquez, set out for the conquest of Mexico, or New Spain. At that time, Montezuma, a powerful Indian Prince who swayed the Mexican sceptre, had many provinces impatient of his control; and who were ready at the first opportunity to march under any standard that would promise them independence. Cortez, upon his arrival, took advantage of the distracted state of the empire, and of the native simplicity and good faith of the Indians, who received him with joy as a friend, and loaded him and his men with magnificent presents. Montezuma sent him a train of one hundred Indians, loaded with presents, which, in magnificence, far exceeded any idea the Spaniards had hitherto formed of his wealth. Such were the professions of a friendly intention which Cortez made every where and on all occasions, that he and his Indian allies had nearly reached the gates of the city before the Prince knew whether to receive him as a friend, or to oppose him as an enemy.

In the siege of the city, which lasted full seventy-four days, there were 4,000,000 fighting men on the side of Cortez, besides 3,000 boats and canoes which came to his assistance. When the Indians saw that all the protestations of friendship on the part of the Spaniards were as the idle wind, and that they must fight or become vassals to a foreign foe, they nobly and bravely resisted, until 50,000 of their citizens fell from famine, sickness, and by the sword; and never gave over until seven of the eight parts of their city had fallen

into the hands of their enemies, and until they were seriously assaulted in the last hold which was left them. (See Coopers History, p. 198; Winterbottom's America, vol. 1, p. 120.) I will omit for the sake of brevity, the cruel and wanton massacre of the Natchez Indians by the French, and pass on to an account of our own wars with them. And here I would remark, that by taking on ourselves the special care and guardianship of the Indians, we thereby release all other nations from responsibility—not affording them any opportunity of making amends for past wrongs; and, as a nation, we assume all responsibilities.

As there are many of us who are unwilling to believe that we have ever been cruel in our treatment of the Indians; and as we will not take time to read large volumes on the subject, I hope to be indulged in quoting the very words of history. In 1763, the Indians with whom Penn made his celebrated treaty, were murdered in cold blood by citizens of Pennsylvania. Manette (vol. 1, p. 340) says: "Such was the planned revenge of the Paxton Boys! They rivalled the most ferocious of the Indians themselves in deeds of cruelty which have dishonored the history of our country; shedding innocent blood without the slightest provocation, in deeds of the most atrocious barbarity. The Foretogo Indians were the remnants of the Corestago tribe, the early friends of William Penn, whose descendants, for more than a century, had lived in peace and friendship with the whites. This remnant of a tribe, about forty in number, were the first victims of this infuriate and demoniacal band. They were murdered in cold blood, in the midst of a civil government too weak to protect the weakest." But I do not wish to weary the indulgent readers of my appeals with lengthy articles; and yet I cannot finally dismiss the present argument until I have shown from authentic history that we have ever been as cruel and savage in our wars with the Indians, as they have ever been with us; and for more unjust.

In my next, therefore, I promise to continue this argument; and, in the meantime, I hope you will not forget your indebtedness to the remnant of those down-trodden people, that you will continually remember them in your prayers and contributions.

For the South Western Baptist.
"Pray for my Ungodly Father and Mother."

BROTHER EDITORS:—The above request was made at one of my meetings a few days since, by a young lady whose parents were unconverted. I was going to close when she arose with tears flowing over her cheeks, and said, "O, Sir, don't close until you join with me in prayer to Almighty God for my ungodly father and mother." She dropped on her knees; tears, the first penitential tears, ever shed by that mother, run down aged cheeks, and she dropped on her knees. I waited a moment to see the effect on a brother and sister. Both were soon on their knees. The effect on the congregation was electric. On a after another, soon followed. Such an effect I have seldom seen. How many became penitent from these few words no one can tell. All were in tears, and probably as united a prayer went up from that congregation, as ever arose from the same number.—
R. KEITH.
Butler County, Dec. 9, 1856.

For the South Western Baptist.
Minutes of Alabama.

The minutes of every Association in Alabama for 1856, wanted to compile the perfect statistics of Alabama Baptists for the "Southern Baptist Register." Address, Tennessee Baptist, Nashville, Tenn.

The Troublesome Neighbor.

A few years ago, a poor mechanic, of a very quarrelsome disposition, settled near a farmer, whose friends expressed to him their sympathy in the annoyance he was likely to receive.

"Never mind," said the old man, "I never yet quarreled with a neighbor, and I am too old to begin now."

Six months passed, and then began a series of petty annoyances, which the farmer bore uncomplainingly; but this only irritated his neighbor the more, until meeting the farmer one day, in the height of passion, he poured upon him a torrent of insult and abuse.

"Friend," said the farmer gently, "no man under the influence of passion, can reason clearly, come to me calmly and we will discuss your grievance." The angry man raised his clenched hand to strike him, but was restrained by some one, and both went their way.

no purpose. He must leave his load or ask aid of the man he had injured. Presently he saw the farmer unhitch his oxen from a load of hay, and come towards him. With kindly words the farmer proffered his assistance, drew him safely to the summit, and without waiting for thanks, departed as he came.—Here is a simple act, but mighty in its influence. The mechanic was humbled and acknowledged the power and purity of that religion, that could "bear and forbear," and has, since that time, never willingly provoked his friend.

TIME AND ETERNITY.—Time, like a River, carries all things away with a rapid current; they swim above the stream for a while, but are quickly swallowed up, and seen no more. The very monuments men raise to perpetuate their names consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. But now, on the other side, the enjoyments and the treasures proposed to us by our Savior, are indestructible to their nature and endless in their duration. They are still full, fresh and entire, like the stars and orbs above, which shine with the same unwearied motion with which they did from the first of their creation. Nay, the joys of heaven will abide when these lights of heaven will be put out, and when the sun and moon, and nature itself, shall be discharged their stations, and be employed by Providence no more. The righteous shall then appear in their glory, and being fixed in the Divine presence, enjoy one perpetual and everlasting day, a day commensurate to the undiminished eternity of God himself, the great Sun of Righteousness, who is always rising and never sets.—
Dr. South.

Business Department.

Receipt List.

| Paid | to Volume No. | Amount |
|-----------------------|---------------|--------|
| E. W. Barker | 9 | 2 00 |
| J. V. Brantly | 9 | 2 00 |
| J. W. C. Clark | 9 | 2 50 |
| Wm. Cunningham | 9 | 2 00 |
| J. A. Smith | 9 | 2 00 |
| Rev. C. Bain | 9 | 2 00 |
| S. M. Williams | 9 | 2 00 |
| R. G. Patten | 9 | 2 00 |
| John Lowry, Jr. | 9 | 2 00 |
| E. S. Crawford | 9 | 2 00 |
| J. M. Ellison | 9 | 2 00 |
| Samuel Hall | 9 | 2 00 |
| G. A. Beard | 9 | 2 00 |
| Thos. M. Stridling | 9 | 2 00 |
| John H. Bonds | 9 | 2 00 |
| C. B. Vail | 9 | 2 00 |
| L. B. Parker | 9 | 2 00 |
| Mrs. Mary A. Safford | 9 | 2 00 |
| E. P. Lane | 9 | 2 00 |
| Mrs. Elizabeth Hudson | 9 | 2 00 |
| S. N. Ferguson | 9 | 2 00 |
| J. M. Glover | 9 | 2 00 |
| W. W. Ward | 9 | 2 00 |
| James Collier | 9 | 2 00 |
| Charles Webb | 9 | 2 00 |
| J. J. Flournoy | 9 | 2 00 |
| Col. E. S. Out | 9 | 2 00 |
| James Smith | 9 | 2 00 |

Obituaries.

Dec. 10, 1856. On the 4th day of December, 1856, in the 24th year of her age, NANCY R. BOWEN, wife of Dr. A. B. Bowler, of Towson county, in this State.

It is no exaggeration to say of the deceased, that she was superior in the ability of her character and the meekness of her manners, and in her affectionate disposition. She was a devoted wife, a kind mother, a true friend, and a true neighbor. As a mother she was ever affectionate and kind, and as a friend she was ever ready to do good. She was a true Christian, and her life was a constant offering to God. She was a true friend to the poor and the afflicted, and her death is a great loss to her family and to the community.

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Special Notices.

HOLLOWAY'S OINTMENT AND PILLS.—Wonderful Remedies for the cure of Scalls and Burns. Emeline Anderson, of Newport, Rhode Island, was accidentally scalded by some boiling water falling over her. The whole of the right side and leg in particular was in a most shocking state. Something like the injury of the moment was applied which caused the flesh to peel off almost to the bone, and rendered her utterly unable to move; she was carried to bed, medical assistance called in, and her recovery despaired of; it so happened, that a friend who paid a visit that day, had just been cured of a dreadfully bad leg by Holloway's Ointment and Pills, and he recommended the same, the Pills and Ointment were accordingly bought and used, by continuing them for two weeks, she was perfectly well, and has written most gratefully to Professor Holloway for the cure effected.

Prof. WOOD'S HUR RESTORATIVE.—In our advertising columns is to be found an advertisement of this popular restorative. We know nothing of its merits save what we read, but that is sufficient, particularly when we see such testimony as the following, which we clip from the Ottawa Free Trader.

"Having tried unsuccessfully many highly recommended tonics on our own half-drowned crew, we had about lost all confidence in nostrums of that sort until a week ago we met a distinguished physician of this State, who had used three bottles of Wood's Hur Restorative, and as gray as a rat, but now looking as fine and vigorous as a head of hair as one could wish. We demurred at the secret of his improved appearance, when he readily accounted for it by ascribing it to the virtues of Prof. Wood's Hur Restorative. We shall try that next."—*Rock River Press.*

EVERY READER.—We have the pleasure to announce to our readers that the Publishers of the South Western Baptist, have just received a new and complete set of the South Western Baptist, for the year 1856, and are now offering them at a very low price. The set consists of 12 volumes, and is a most valuable addition to any library. The price is \$1.00 per volume, or \$12.00 for the set. The set is now on hand, and will be sent by mail on receipt of the order.

A Most Extraordinary Cure Effected by DR. MILNE'S CELEBRATED VERMIFUGE. PREPARED BY FLEMING BROS., OF PITTSBURGH.

This is to certify that I have been troubled for almost four years with a choking sensation, sometimes so bad as almost to suffocate me. I employed two regular physicians, but to no purpose. I was then persuaded to try a bottle of Dr. Milne's Celebrated Vermifuge, prepared by Fleming Bros., of Pittsburgh. I took one bottle, and in a few days the choking sensation was entirely cured. I have since taken two more bottles, and feel perfectly well. I have no more to say of this medicine, but I can say that it is a most extraordinary cure. I have no more to say of this medicine, but I can say that it is a most extraordinary cure.

The Largest Edition of any Baptist Book ever Published, and sold before Published!—

The South Western Publishing House is now preparing to bring out the largest edition of the second volume of the South Western Baptist, for the year 1856. The set consists of 12 volumes, and is a most valuable addition to any library. The price is \$1.00 per volume, or \$12.00 for the set. The set is now on hand, and will be sent by mail on receipt of the order.

Secular Intelligence.

BY TELEGRAPH.

ADVISED FROM EUROPE.

Two days Later.

ARRIVAL OF THE

AFRICA AT NEW YORK.

New York, Dec. 11.

The British Mail Steam Ship, Captain Neil Shannon, of the Cunard Line, has arrived with advices from Liverpool to the 29th Nov., being two days later than our accounts by the Anglo Saxon at Portland, one week later than the regular weekly mails of the Cunard Line, by the Arabia.

An abstract of these advices is given below.

Commercial Intelligence.

LIVERPOOL, Nov. 29.—Cotton Market.—Cotton is quiet, the lower qualities declined 1/4 since the last weekly report of the 22d. In other qualities the prices are barely maintained. The sales for the week amount to 34,000 bales, of which 2,200 were on speculation and 1,600 for export. The sales of Friday amounted to 6,000 bales, of which 4,000 were on speculation and 2,000 for export. The market closing steady. Middling Orleans 6 1/2, Middling Mobiles 6 1/2, Uplands 6 1/2, Fair Uplands 7.

In other respects the market reports possess little interest.

Spirits Turpentine 36. Rosin unchanged. Rice quiet and steady.

HAY, Nov. 25.—In this market Cotton has declined three times. Sales of the week 4000 bales.

LONDON MONEY MARKET.—Money is easier; billions increased £215,000. Consols for money closed at 94 1/2.

General Intelligence.

It is generally thought that the financial crisis in England is passed, and the expectation is that the Bank of England will soon lower its rates of interest to six per cent. The whole of the Atlantic Telegraph stock has been taken up.

Later from California and Central America.

The steamer Tennessee has arrived with later accounts from California and Central America. The vote for President in California stood 61,000 for Buchanan, 35,000 for Fillmore and 19,000 for Fremont.

In Nicaragua the Americans defeated the Costa Ricans. The latter lost 200 men. Walker burnt the town of Granada and removed the Capital to Rivas.

In a naval engagement with the Costa Ricans latter were defeated.

Franklin College.

We are indebted to a friend, says the Augusta Constitutionalist, who was in Athens, on Friday for the following result of the election of President and Professors by the Board of Trustees of Franklin College.

Dr. A. Church, elected President pro tem. subject to the confirmation of the Senate Academics at its next session.

Dr. Wm. T. Brantly, Professor of Belles Letters and Oratory.

J. D. Easter, of Smithson Institute, Washington City, Professor of Natural Philosophy and Chemistry.

Wm. Rutherford, of Athens, Professor of Mathematics.

James Woodrow, of Oglethorpe University, Professor of Natural Science.

W. D. Wash, of Mississippi, and William Henry Waddell, of Athens, were elected Trustees.

Dr. Church it is understood has accepted the Presidency. Two Trustees were elected to fill the vacancies in the Board, but our informant did not ascertain their names.

The State of Alabama.—Macon County. PROBATE COURT.—SPECIAL TERM.—10th day of DECEMBER, 1856.

THIS DAY came GEORGE W. GUNN, guardian of Mary A. Thompson, a minor, and presented his account current and vouchers for a final settlement of his accounts as guardian aforesaid, which were set for filing and set for settlement on the 24th day of January next. Notice is hereby given to all persons interested to be and appear at a regular term of the Probate Court, to be held on the 24th day of January next, at the Court room of said county, to be held on the 24th day of January next, and show cause why said account and vouchers should not be allowed.

LEWIS ALEXANDER, Judge of Probate.

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THE TUSKEGEE INSTITUTE.

THE STOCKHOLDERS of this Institution, at their annual meeting held this month, elected to the following offices: President, J. F. R. Edwards, Jr., B. Smith, Richard W. Harris, W. C. Swanson, S. B. Palmer, R. F. Ligon, and C. A. Battle. J. W. Edwards was elected President, and J. D. Porter was continued as Secretary.

IVEY & YARRINGTON, Attorneys at Law, CLAYTON, ALABAMA.

SOUTHWESTERN PUBLISHING HOUSE, Nashville, Tenn.

GRAVES, MARKS & CO.

PERIODICAL PUBLICATIONS.

Southern Baptist Review and Ecclectic, QUARTERLY.—FOR 1857.—\$2 PER ANNUM. A THEOLOGICAL TREASURY.

EDITORS.

J. R. GRAVES, Nashville, Tenn.

THE CHILDREN'S MONTHLY BOOK.

BOOK PUBLICATIONS.

The State of Alabama.—Macon County. PROBATE COURT.—SPECIAL TERM.—10th day of DECEMBER, 1856.

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