

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
H. E. TALIAFERRO, } EDITORS.

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

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SOUTH WESTERN BAPTIST.
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BY
THOMAS F. MARTIN,
JONES, TALIAFERRO & CO.,
PROPRIETORS.

Terms of Subscription.

Any person sending the names of 100 subscribers and
paying for them in advance, shall be entitled to a year's subscription gratis.
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but that we, in our zeal, allow at times,
too much of the spirit of the world to
be mingled with our rejoicing. We
manifest this, when we speak too flat-
teringly of the proselytes sincerity—of
his great moral courage, &c. We are
wont, at least, to speak injudiciously
of such an occurrence. Now let us
notice a few of the consequences of
this.

1st. It is not likely to benefit the
proselyte. It is, in my opinion, of lit-
tle importance to an individual, that we
commend, too highly, his sincerity. As
a general thing, if a man deserve praise
for doing a thing, he is none the better
by our praising him. Human nature
has always had a sufficiently exact
opinion of itself, we need not, therefore,
trouble ourselves to heighten this opin-
ion. The consciousness of having done
one's duty, will amply compensate for
all losses.

2nd. It does not benefit our religious
opponents. If they are in error, and we
in the right, we ought to try to con-
vince them of it. But we will be least
likely to do this, when we pursue a
course, which will excite their preju-
dice more vehemently. No shield is
more successful in warding off the darts
of an enemy, than is prejudice, to avert
truth from the mind. The more intense
a man's prejudice against a principle or
party, the less likely is he to embrace
either. But do we not excite their more
intense hatred, when we even seem
to exult over their defeat? The ques-
tion is not, whether it ought to do it
but does it?

3d. It does not benefit ourselves.—
To rejoice at the proper time, and with
the proper spirit, is no doubt beneficial.
We ought to do it. But, if we suffer a
little to much of unsanctified human
nature to enter and participate, we de-
prive ourselves of that gentle unalloyed
comfort, which it is our privilege to
realize. Thus while we gain a physi-
cal or numerical victory, we may moral-
ly or spiritually suffer a defeat. Be-
sides, it gives an occasion to others to
impeach our motives, and to suspect
that we rejoice more as victors, than as
followers of the meek and lowly Savior.
Nor is such a course any direct proof of
our real attachment to the cause. Pe-
ter was more enthusiastic in express-
ing his attachment for the Savior than
the other Apostles; but proof is want-
ing that he was more so. The ancient
Christians were quite exemplary in this
matter. When Paul was proselytized—
turned from the Jewish to the Christian
religion—we hear of no encomiums hav-
ing been passed; yet we are not to con-
clude that they were not rejoiced at it.

If, then, nobody is benefited by such
a course, but, on the contrary, much
evil results from it, ought we not to
double our diligence to suppress it?
I have written this article, not to re-
prove any one in particular, but to
check, if possible, the manifestation of
an injudicious spirit which is too preva-
lent among us all.

Murfreesboro', Tenn.

For the South Western Baptist.

Bro. Henderson and the Query.

We think Bro. H. has entirely dodg-
ed the question, and fostered the land-
mark question, which we have no dis-
position to discuss; believing, as we
do, that it never has been successfully
met by its opponents, nor never can be
consistently with the word of God. The
query was founded upon an editorial,
which appeared Bro. H. endorsed. Now
we have no objection to the remark,
but fully endorsed the sentiment. "Tor-
ture and put the word of God to the
rack." These terms mean more than
we have language to express. And
how Bro. H. can reconcile pulpits com-
munion with Ministers that "torture
the word of God and put it to the rack,"
we are unable to understand. Bro. H.
says, "whenever it is proven that Pe-
dobaptists are not the friends, but the en-
emies of Christ, then he will be prepa-
red to withhold all expression of Minis-
terial and Christian intercourse." Now
it is possible that men who can torture
and put to the rack the word of God,
be the friends of Jesus? I will leave
my beloved Bro. H. to decide.

But Bro. H. supposes he is justified
in the answer of Moses to the complaint
that was used by some (old landmark
men say the bro.) against Eldad and
Medad. Probably Moses had some of
the policy of my Bro. H. in the distract-
ed condition of the children of Israel
at that time, for fear there might be a
general rebellion against him; for the
answer of Moses is not conclusive by
any means, that Eldad and Medad were
true prophets of the Lord. The answer

was, "would to God that all the Lord's
people were prophets, and that the Lord
would put his spirit upon them." So
would I say, I would all the people
were Christians, but this is no argument
that they are so. But suppose they
were true prophets, they certainly
were under the influence of the same
spirit, and prophesied the same things,
at least, there is nothing to the con-
trary in the narrative. I would ask my
beloved Bro. H. do Methodist Ministers
preach the same doctrine that he does?
Bro. H. preachers the doctrine of elec-
tion, final perseverance of the Saints in
grace, and burial in water for baptism.
Do the above named Ministers preach
these truths? The answer of brother
Henderson is No. Are these doctrines
fundamentally and practically true?—
Are we not commanded to believe the
truth, and nothing but the truth?

"Ye are my friends, if ye do whatso-
ever I command you." "He that saith
I know him, and keepeth not his com-
mandments is a liar and the truth is not
in him." Will my Bro. H. say they
preach the truth, and keep the command-
ments of God? If the Bro. should an-
swer in the negative, will he not give
them the same character that Christ did?
Is it possible that one that tortures
the word of God and puts it to the
rack, can be the friend of Jesus? I
am of the opinion, decidedly, my brother,
that the only way to "preserve unity
of spirit in the bonds of peace," is to
believe and practice the truth. This
is what we are striving for, in order
that the Baptist may be one in Christ
Jesus, exercising no time serving pol-
icy. It is quite compatible with good
will to men, therefore, to attach high
importance to doctrines, to condemn er-
ror, to deny the christianity and safety
of those who withhold their assent to
fundamental truths, and to abstain from
all religious communion with them as
would imply in the least degree any
thing like indifference to opinion.

We may, indeed, be called bigots,
for this term, in the minds of many,
means nothing more than a reproach
for attaching importance to correct sen-
timents. "Let us strive for that wis-
dom which is from above; which is
first pure, and then peaceable," which
shows that peace is a subordinate prin-
ciple, in subjection to that which is
right; remembering always that chari-
ty rejoiceth not in iniquity, but in the
truth.

Yours, again, in the love of the truth.

JAMES PERRYMAN.

We have but a few words to say in
answer to the above. If we "dodged"
the question, we can only say it is what
we are not accustomed to. We simply
disenfranchised the "query" of what
we supposed was its mere drapery, and
answered the real import of it. We
supposed it to be a part of Bro. Perry-
man's good natured tactics—pleading
a special case upon us, to force us to a
general principle. The question is nar-
rowed down to this:—On one side of Jo-
rdan there is a large territory which
may be occupied in common by all the
sincere lovers of Jesus Christ.—On the
other side of Jordan there is a territory
which is, in our judgement, occupied
alone by the Baptists. In other words,
and to speak without a figure:—In the
purely spiritual department of Chris-
tianity, its moral elements, all truly con-
verted persons may labor together for
the good of the general cause. In its
positive institutions, which belong to
its visible organization, special rights
and privileges are conferred, which be-
long only to its visible organization.—
We simply state the principle and re-
fer it to the good sense of Bro. Perry-
man to make the application.

A word as to the expression used by
our coadjutor, that men will sometimes
"torture and put to the rack" the word
of God. We suppose he meant that
some persons would, under the strong
desire to "make the worse appear the
better side," place constructions upon
God's word which the Holy Spirit never
designed, and which cannot bear the
test of enlightened criticism—as for in-
stance, they have written thousands of
volumes to prove that the Greek word
baptizo has a meaning which no Greek
Lexicon extant gives it. And in their
efforts to blunt the force of a plain pas-
sage, they will sometimes say, that it
cannot be ascertained which was bap-
tized Philip or the Eunuch. But surely
we are not to decide upon the general
character of a man by a single office.—
If so, Peter would fare badly. In the
truth that they hold, they are entitled
to our sympathies and Christian fellow-
ship—in their errors they are entitled
to neither.

For the South Western Baptist.

Peter Pilgrim.

A SKETCH.

(Concluded.)
He traveled on a little further and reached
one of the most delightful spots upon Earth
called Revival. There he met with other Pil-
grims who were zealous for God and ready
for every good work. A deep spirit of devotion
permeated every breast, and they often sang
the songs of Zion, prayed with and for each other;
and told of their hopes and joys, and they were
greatly improved thereby. Others who were
enemies were won over to their cause and a
time of great rejoicing was experienced. Feel-
ings like those enjoyed upon Mount Deliv-
erance were experienced again; and Pilgrim spent
nearly a whole summer in that delightful place. He
could have spent almost his whole life there,
had not other duties urged him onward in his
march.

We cannot give a particular history of the
rest of Pilgrim's journey to the Holy City.—
Suffice it to say, it was much like that portion
already given after he departed from Mount De-
liverance. He continued however trusting in
the strength of the Lord. He had many diffi-
culties and trials to meet many crosses to bear
and many afflictions to suffer. Sometimes he
was tortured with fears and doubts and perplexi-
ties. Sometimes he was scarcely able to travel
in consequence of the difficulties of the way
and his deep afflictions. Sometimes he was out
of the way for a time and groping in darkness.
Sometimes his zeal for God would diminish and
seem almost extinguished. But at other times
his heart was elated with joy, his strength was
firm, his health good and his progress encourag-
ing. He would at such times exercise a tri-
umphing faith and a sure hope in the Lord,
that nothing could destroy. Then he enjoyed a
consciousness void of offence and felt a happy
assurance of heaven. Then also he had an abid-
ing zeal for the promotion of the cause of God.
Amidst the ever varying state of his feelings
and the many vicissitudes of his eventful life
the Lord preserved him. He never lost his hope
and joy; and never brought a reproach upon
the cause of God. He commanded respect in every
circle. His labors were attributed to the errors
of the head and not to the evil designs of the
heart. Even his enemies were compelled to ac-
knowledge that he was a good man and true.—
His Bible was his constant guide and instructor;
and he communed with Lord by day and by
night; and whether advancing rapidly or slowly,
every day brought him nearer to his final home.

After tiring himself out in his journey, he
came at last to the valley of the shadow of
death; a dark and lonesome valley indeed. He
traveled along slowly in consequence of his in-
firmities. He was several days going through
it; but the great and good shepherd was with
him to guide him safely and to support him
amidst the dangers lay along his pathway. At
length Poor Pilgrim reached the stream of death
which ran along upon the uttermost border
of the valley. Its waters dashed madly along its
rocky bed, lashing the shore and foaming as
they rolled, and sending forth the sound of many
waters. The waves were dreadful to encounter,
but the same good shepherd was near to give
him aid to the weary traveler. Attending friends
were around him when about to take his last
departure. He bade them all an affectionate
adieu and encouraged them to meet him in heaven.
His way was clear before him and he desired to
depart and to be with Christ. His pilgrimage
was over. He entered the stream, the waters
closed over him so that his friends saw him no
more. But the voice of the angelic trumpet
sounded; and by the power of the Lord he was
brought safely and triumphantly through the dark
waters, and landed upon the shore of immortality.
His was the resurrection of the just. He
appeared before the judgement seat where the
books were opened and the fates of men decid-
ed. His sins, though numerous beyond com-
putation, were all blotted out of the book of
judgement; and his name stood inscribed in the
fair book of eternal life. No frown rested upon
the countenance of his judge; but a smile greet-
ed him as he received the joyful welcome.—
"Well done, good and faithful servant enter thou
into the joy of thy Lord." O what a scene then
opened! The bright robe of glory was put upon
him and the eternal crown placed upon his head.
A palm of victory and a harp of rejoicing was
placed in his hands. Thus equipped he was
led by the captain of his salvation and escorted
by the retinue of heaven into the Holy City.
The pearly gates and the everlasting doors flew
open at their approach; amidst one universal
chorus of praise, they entered into the golden
streets; and all heaven echoed with joyful re-
sponses when it was announced that another
was added to the multitude of the redeemed.
Such was the happy end of PETER PILGRIM.
His joys we cannot describe.

THE GOSPEL ADAPTED TO MANKIND.—The
gospel of Christ possesses all the characteristics
of a universal religion. It is adapted to human
nature: not to any particular country or class
of men; but as has been shown, to the nature
of the race. Its truths are intelligible, and may
be understood by all men, and transferred into
all languages. It is spiritual in its character;
designed to effect the mind and heart of man; so
that wherever intelligent beings are to be found,
there it may be introduced into the heart by
faith, to correct the spiritual evils of their na-
ture, and produce happiness in the soul.—Philo.
Plan of Salvation.

GOOD RULES.—Never do any thing that is
known to be wrong, or that you do not feel well
assured is right and proper.
Look kindly upon strangers as you pass them
and let all your words and actions be friendly
and respectful.

"Skeleton of a Fashionable
Sermon."

A good deal is said, now-a-days,
about "preaching for the times." The
meaning attached is, negatively, a re-
flection on the old style that went on
experience and dealt with Bible doc-
trine—talked of Jesus and Conversion.
Positively, the meaning is rather foggy.

The following well merited burlesque
upon that affected display of a "little
learning," which is sometimes attempt-
ed in the sacred desk, is from the Knick-
erbocker Magazine. We commend it to
ambitious theological students, and
young preachers fresh from the honors
of "Alma Mater."

Text—"And he killed the Fatted Calf."

Introduction.—Not necessary to say
much about the Prodigal Son, for nearly
every wealthy family has a specimen
of its own, and needs no enlightenment
on the subject. Divide the subject into
five heads.

1st. Speak of the Calf, and inform
your hearers how a calf should be fat-
tened. Give him all the milk of two cows,
except a tin cup full now and then for
the baby. Here you can make some
learned remarks about the milky-way,
the belt of Jupiter, and Lord Rose's tel-
escopes.

2d. He killed the fatted calf, but not
only the Scriptures, but Josephus and
the Fathers are profoundly silent on the
question how he killed it. As this was
more than a thousand years before the
invention of gunpowder or fire arms, the
presumption is that the old man didn't
shoot the critter, but pitched into him
with a club—for clubs are very ancient
institutions.

3d. Explain why the old gentleman,
instead of a calf, didn't kill a sheep—
make a one horse barbacue and have a
real time of it.

4th. Inform your hearers what the
word calf means when used in Greek,
Latin, Choctaw or Lockjaw.

5th. Dwell pathetically upon the
melancholy degeneracy of the present
age, evinced by the fact that fathers
now-a-days, instead of treating a run-
away son to a "Fatted Calf," are pretty
apt to treat him to a "hasty plate of
soup," made from the hide of the calf's
maternal progenitor.

Conclusion.—Throw in a little geol-
ogy; talk learnedly about "grapevales"
and "transition conglomerate." Wind
up the discourse with a most eloquent,
affecting appeal to the consciences of
your hearers on the Durham breed of
cattle.

Death of Dr. Harris.

The English Congregational body has
just lost its brightest ornament, in the
unexpected removal by death of Dr.
John Harris, President of New College,
London. His illness was but brief—a
species of fever issuing in erysipelas—
and to the last the gifted patient clung
to the belief that he should recover;
but on Saturday evening he breathed
his last, amid the prayers and sympa-
thies of his sorrowing friends, in the
53d year of his age.

Dr. Harris first came prominently be-
fore the public as the author of a prize
essay, entitled *Mammon*. The volume
took the religious world by surprise,
and met with a measure of success
which few theological works have at-
tained. This was about 25 years ago,
when he was the minister of a small
Independent Church, in a small village
in Surrey. At once he became one of
the most popular men in the country,
both as a preacher and an author; and
that reputation he enjoyed to the last.
His works are remarkable alike for
their intellectual character and the
evangelical union with which they are
impregnated; and wherever they are
known, they cannot fail to exercise a
holy and happy influence over the pub-
lic mind. Dr. Harris has left a precious
record and legacy to the Church, but
we lament that we cannot now have
the completion of that vast design of
his, of which *The Pre-Adamite Earth*,
Man Primæval, and *Patriarchy* were but
sections.

One Soul.

The craving after great results, signs,
and wonders, and mighty workings,
with a corresponding disappointment
at moderate success, and contempt for
feeble beginnings, is well rebuked in
the following incident, told of a vena-
rable Presbyterian Minister:

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, FEBRUARY 12, 1857.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the name of such of our subscribers as may not promptly pay in advance, over and over, 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.

Elder Z. G. HENDERSON is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

Our columns are much crowded with original matter. Be patient, friends, if any are otherwise. We will hear the most of you; but those who write shortest articles, will see the light, first.

The following extract from a private letter shows a state of things existing in nearly every portion of our State. We will ask our brethren a few questions. 1. Should you not pray God most fervently for a supply of ministers? 2. Have you sustained those whom he has sent you in past days? 3. Have you not so starved some of them that they have left you for better quarters? 4. Can you think of praying for God to send more, without promising to sustain them when he answers your prayers? 5. Will you do a better part by the pastors and evangelists you now have? But to the extract.

"I am this year engaged to supply four churches: Mt. Zion, at Alexandria, and Harmony, Benton Co., Mt. Zion and Liberty, Cherokee Co. No one man can do justice to four congregations. But it is the best we can do. The harvest is white and plenteous, and the ministers are very few. Oh! that God would send forth more laborers into this section to gather in this ripe harvest!"

J. J. D. RENFROE.

We publish the following gratifying intelligence from the Baptist Church in Tuscaloosa, Ala.

TUSCALOOSA, Feb. 2, 1857.

MESSRS. EDITORS: On the last Sabbath in January, Rev. J. K. Barry was unanimously called to the Pastorate of the Baptist Church in this city, for the present year. This ministering brother had been preaching for us since the beginning of the year, and had made a most favorable impression upon the church, by the eloquence and ability of his pulpit performances. He has entered upon his pastoral duties, with an earnestness, and zeal, which are good warrants of a successful career. Already signs of revived interest appear in the church. Our lecture-room is almost crowded on the evening of our weekly prayer-meeting, and the brethren express warm desires for another season of refreshing from the presence of the Lord. We trust that Bro. Barry has been sent to us, by a kind Providence, who has bountiful blessings in reserve for us.

A. J. BATTLE.

New Arguments on Baptism.

The *Watchman and Evangelist* in reply to our notice of his being thunderstruck at the Roman Catholic ceremony of the baptism of bells, introduces some brand new arguments on Baptism. He first, to prove infant baptism, introduces the common-place argument, "Suffer little children to come unto me," and some others of like import, then passes rapidly on to one of his new arguments, which is nothing more nor less than to accuse us of being a "crusity old bachelor;" of a "want of philoprogenitiveness;" that we "do not love children the reason we are opposed to their baptism." And as though some one in this wide world had used that potent argument, he leaves it, and informs his readers, the whole world and the rest of mankind, which rest of mankind we take to be the Broddingnagians, an account of which people may be found in that celebrated work, called "Gulliver's Travels," that he had an infant just "two days old" whose "innocent prattle had more music than all the Bells in the world." O Aristotle! Whately! Hedge! Ye men of renown in Logic! We are used up, yea, we are hashed up!

A Talladega Boast.

The cars on the line of the Alabama and Tennessee Rivers Railroad, have reached Talladega county; having crossed the Coosa River, and a glorification bariacue is to be held at the Depot, near Childersburg, in April.

The Talladega Reporter rejoices greatly at the event; and puffs Talladega county in the following manner.—There is more truth than poetry in the boast, as we can testify after living there for twenty years.

The depot at Childersburg, will be completed by the end of the present week, and it is believed that the track can also be laid to that point, in time for the cars, to commence their regular trips next week. If anything were wanting, to make Talladega, the first county in Alabama, the link is now complete, and the question placed beyond a doubt. We are now in a condition to supply the world, and the rest of mankind, with the purest marble, the best iron, the finest hydraulic lime, the most superior article of trippoli, elegant lithographic stone, good roofing slate, and the most costly copper, besides any amount of cotton, corn, wheat, lumber, &c. &c.

Christian Baptism.

No. 4.

NEW TESTAMENT PRECEPT AND PRACTICE.

Is it possible for a candid, unprejudiced enquirer to ascertain from the New Testament what our Lord means when He commands us to be baptized? Or has He selected a word to indicate that action or ordinance so perfectly ambiguous, as many Pedobaptists appear to think, as to baffle all serious efforts to ascertain its import? With the avowed intention of giving us a revelation so plain and distinct, that the "wayfaring man, though a fool, need not err therein," has He involved the great initiative act into his earthly kingdom in such a maze of impenetrable obscurity, as utterly to preclude all possibility of our arriving at its divine significance? Who will dare affirm this? And yet what other theory can account, practically at least, for the many singular productions which the baptismal controversy has called forth? Here is a ponderous volume, written by a very learned doctor, to prove that sprinkling was the practice of the Apostolic Churches. There is another equally imposing and learned, written by another doctor, to prove that pouring was the undoubted usage of that era. Now, some Hercules appears, club in hand, and demolishes both of these astute divines, and proves to a demonstration (!) that purification is the only idea conveyed by the holy penman, and that it is a matter of indifference as to how the water is applied—sprinkling, pouring, or immersion being equally valid! The law of God is so wonderfully accommodating to human caprice and prejudice, as that the will of man is the consideration which consecrates the action chosen!

By collating the commission which our Lord gave to his disciples, on the eve of his ascension, as reported by the several Evangelists, we find that there are three duties incumbent upon all those to whom the gospel is addressed. These are, Repentance—Faith—Baptism. This is the divine order of sequence in the kingdom of Christ. He who subverts it invades the prerogative of Infinite Wisdom.—Observe, *The duty to be baptized, grows out of, and is predicated upon, the previously discharged obligation to repent and believe.* It would be just as absurd to require one to submit to the ordinance of baptism, who had never repented and believed in Christ, as it would be to call a notoriously wicked man to the pastorate of one of our Churches. It is a duty deriving its obligation from the performance of other and necessarily previous duties.

Now, we need scarcely inform the reader that the words baptize and baptism are not English words. They are Greek words, transferred in the English language. Baptize and baptism are no more translations of the Greek baptizo and baptismos, than *metanoia* and *pistis* are translations of *metanoia* and *pistis*—(to repent and to believe.) And we presume no one will doubt the postulate, that to baptize in English means just what it does in Greek.—That word cannot carry into any other language any more or any less, than it possessed in its own. We have in a previous number ascertained its etymology by appealing to the best evidence that can be commanded—the Lexicons of the language from which it has been transferred. These all speak as a unit on the subject. They all concur in deposing that the original, primary, and only legitimate signification of the term is to immerse, and that all its secondary meanings are in accordance with this. There is not a word in the whole range of Greek literature, upon the meaning of which to use the language of Prof. Stewart "all Lexicographers and critics of any note are more uniformly agreed" than they are upon this. A line of criticism has been adopted by Pedobaptists upon this subject, which, were it ventured upon any other Greek term, would scarcely be tolerated by scholars. That process of criticism by which immersion is excluded from baptizo by Pedobaptists, is precisely the process by which "for ever" and "everlasting" are excluded from *aion* and *aiwnios* by the Universalists. All a Universalist has to do in a controversy with a Pedobaptist is to demand the benefit of his criticisms upon baptizo, and apply them to *aion* and *aiwnios*, and his triumph is complete.

But it has been said that baptizo has a sacred signification which is altogether different from its classical—that it is a Hebraism—and that, therefore, neither Greek Lexicons, nor classic usage, is authoritative in the premises. If this be a correct principle, then it must apply to all other words chosen by the Holy Spirit in which to communicate the divine will to man. There can be no more reason why baptizo, as used by the sacred penman, should be a Hebraism, than that *metanoia*, *pistis*, &c., should be Hebraisms. Now, suppose all the words taken from the Greek language to convey to our understandings the divine will, has a different meaning in the New Testament to

what they have in the Greek classics, then a sacred terminology, indited by the same Spirit, must be furnished in which these terms are explained, or the Bible becomes a system of riddles and conundrums, utterly baffling all human efforts to comprehend. But we have not so learned the truth as it is in Jesus. The import of baptizo is to be ascertained just in the same manner as that in which we ascertain the import of any other Greek term used in the New Testament. The sources of information are the same in every instance. And when these sources have decided that meaning in regard to this word, they are just as authoritative, as when they settle the meaning of any other word. So soon as we forsake this golden rule of interpretation, and establish others of our own invention to subvert a special emergency, and which would not dare to apply to any other doctrine or duty, we are at sea without chart, compass or helm, and a "horror of great darkness" instantly surrounds us. Whenever we assign a meaning to any word in the New Testament which the Holy Ghost never designed to convey, we are guilty of an attempt to make a new revelation.—"No prophesy of Scripture is of any private interpretation," or invention.

What is the practical result of all the "thousand and one" volumes that Pedobaptists have written upon the baptismal controversy? As Christian men, their avowed object is, to explain the teachings of God's word on that subject. Have they succeeded? Why, if many of them had solemnly proposed to themselves to "darken counsel by words without knowledge," they could not have succeeded better. With the ostensible purpose of elucidating the divine command, their whole object would seem to be, to envelop it in the darkest gloom, so that the effect upon the mind of the reader of these ponderous volumes is, as it was once expressed to us by a very intelligent Pedobaptist, "The entire subject is so much involved in discussion, doubt and uncertainty, that the truth never can be known." The purport of most we have read and heard from our opponents in this discussion has been to throw an air of mysticism and incertitude over all that part of divine truth which relates to Christian Baptism. Their main effort appears to be to prove rather that our Lord does not mean, than what he does mean, in the baptismal statute.

Having settled these preliminaries, we shall, in our next enter at once upon the Scriptural argument.

REVIVALS.—The last two issues of the *True Union*, Baltimore, gives the gratifying intelligence of a general revival influence in all the Baptist Churches in that city. Many additions have already been made to the churches by baptism, and the work still increases. In other cities and localities, North and West, there are many precious revivals. May the Lord pour out his Spirit abundantly!

Brother ELISHA BETTS informs us that the Rehoboth Baptist Church, Barbours Co., have secured the services of Elder J. P. W. Brown to preach to them on the 1st Saturday and Sunday of each month, for 1857.

Gleanings from Wise Men.

We glean the following from men of deep experimental piety. They performed wonders in their day; armed with a deep conviction of the mighty truths which they had felt. To make a strong man in the Lord, he must know theoretically and experimentally the truths he teaches. The Spirit and Grace of God must be believed to be and felt in his heart, then he will speak in the confident tone of

1. WICKLIFF, who says, "Except a man be united to Christ by grace, he hath not Christ the Savior."

2. JOHN HUSS, who suffered martyrdom for the truths of the Gospel, was a firm believer in the impotency of man to do anything in Divine matters to profit, without the grace of God assisting him, and exclaims: "O most merciful Christ, draw us weak creatures after thee, for except thou shouldst draw us, we are not able to follow thee."

3. LUTHER agreed with Paul, in acknowledging that God "reveals his Son" to the sinner. In his last moments he said, "O my heavenly Father, I thank thee for having revealed to me thy dear Son Jesus Christ."

4. JOHN ROGERS avowed, "All Christians ought to be like Christ, and the Apostles, according to the measure of their faith, and the diversity of the gifts bestowed on them by the Spirit of God."

5. PASCAL says, "Never think it strange that illiterate persons should believe without reasoning. God inspires them with the love of his righteousness, and with the hatred of themselves. No man can believe with a true and saving faith, unless God inclines his heart thereto." Self-righteousness, and self-constituted believers, are not apt to agree with Pascal.

6. We close our extracts this week with one from WILLIAM TINDAL, which we commend to the special attention of Ministers of the Gospel. He said to a certain minister—

"Expound the law truly, prove all

men sinners; and preach Christ, the only balm of wounded consciences. Then shall your preaching be with power, and not as the doctrine of the hypocrites; and the Spirit of God shall work with you, and your hearers shall bear record unto you, and feel that it is so."

Tindal's directions to that Minister was the method of preaching adopted by the pioneer Baptist Preachers of this country, when there was such power in the pulpit. May their descendants learn a lesson from their success!

YAHVEH CHRIST, or The Memorial Name. By Alexander MacWhorter, Yale University. With an Introductory Letter, by N. W. Taylor, D. D. Published by Gould & Lincoln, 59 Washington street, Boston.

A copy of the above work which is just out, has been sent us by the publishers. It is nearly gotten up, and as a critical work is no doubt useful to those acquainted with the Hebrew. The author endeavors to show that the term Yahveh should be applied to the Deity instead of Jehovah, as in our translation of the Scriptures. One unacquainted with the Hebrew is scarcely competent to judge of the propriety of many of his criticisms. We are therefore not prepared to speak of the real merits of the work.—*Biblical Recorder.*

The Recorder's notice is candid and judicious. One cannot help wondering why the learned world has been all the time blind to the fact pretended to be developed in the above work. Many great critics have lived; but it seems to have been left to the year of grace 1857, to make this wondrous discovery. Bold, reckless criticism, upon such awful subjects does not suit our taste; nor is it in accordance with profound humility. Though we thus speak, the reader would be instructed by its perusal.

Revival Intelligence.

From The Witness.

Christian Times reports thirty-one recently added to the Church by baptism, at Farm Ridge, La Salle county, Ill. In Newark and vicinity, a precious reign of grace is enjoyed.—At Pavillion, more than twenty hopeful conversions. Eight have been baptized at Littleton, Adams county. A very interesting revival is in progress in the Baptist church at St. Charles, Ill. There have been already 20 converts baptized. The church is without a pastor.

We are indebted to the *Examiner* for the following revival summary, which we are unable to make up so fully, as our exchanges are not as numerous, being only partially known to the fraternity.

In Massachusetts, one hundred, in all, at Lawrence eleven at Woodville; seven at Middleboro; two at East Cambridge; thirty at Martha's Vineyard—149

From Connecticut, thirty at Quabamby; seven at Preston; five at Stepney; forty near Stonington—82.

From Maine, twenty and upwards, (Free Will,) at Danville and Richmond.

From Rhode Island, five at Natick.

From New York, sixty (in all) at Berlin; sixty at Greenfield; one hundred and thirty at South Butler; twenty-six at Port Jervis—276.

From Pennsylvania, ten in the Third church, Philadelphia.

From Ohio, fourteen at Richmond; twenty-three at Mt. Vernon; fifteen at Warren—52.

From Indiana, sixteen at Bethel; seventy added at Bedford Association since August; twenty at Lick Creek; thirteen at Mill Creek—119.

From Illinois, fifteen at Moor's Prairie; twenty-seven at Union; thirty-two at Little Saline; twenty-one at Pleasant Hill; twenty at Prosperity; fifteen at New Liberty; twelve at Marine Prairie; revival at Hindley's Station; twenty at St. Charles 168.

From Maryland, thirty or forty; nine at Baltimore 40.

From Tennessee, sixty-three at Liberty Hill, distributed among the several denominations, and one of Sabbath School, every member over ten years of age was hopefully converted.

From Kentucky, ten at Ten Mile; fifty at Wolfe Island; six at Mill Creek; seventeen at Pleasant Grove; four at New Hope; fourteen at Whitesville; thirty-seven at Danville 138.

From Virginia, eleven in Braxton County.

From North Carolina, forty-five at Sandy Cross; forty-eight at Yeeppin; thirty-two at Whiteville Grove; eight Macedonia 133.

From Mississippi, fifteen at Mt. Pleasant; fifteen at Cypress Creek; thirty at Liberty twenty at Friendship 60

From Missouri, twenty-six at Bethlehem; twenty-five at Mt. Vernon; sixty-five at Charleston; seventeen at Knob; twenty-two at Prosperity; forty at Friendship; thirty at Bethpage; twenty-six at Sugar Creek 253.

Cherokees, eighty-seven, at three different places.

British Provinces, forty-two.

A Household Baptism.

It is often asked by our Pedobaptist friends, "if infants are not the proper subjects of baptism, how could so many household baptisms as are mentioned in the New Testament, have taken place? And, 'why do not Baptist ministers and Baptist missionaries, even report the baptism of entire households, as was the case in apostolic times?'"

The following which we take from an Exchange, may be regarded, as one among the hundreds of matter-of-fact answers to both the above questions.

A correspondent of the *Examiner* writes from Mecca, Ohio:

On the 23d of November, we commenced a series of meetings, which closed last evening, during which eighteen were baptized, one restored, and one received by experience into the fellowship of the Baptist church in this place. Among the baptized was one household, consisting of an aged widow, recently from Ireland, with seven children, and an aged Scotch widow residing with them—making four entire households of baptized believers belonging to this small church, of little more than fifty members.

Communications.

For the South Western Baptist.

Minutes Wanted.

BRO. T.—Please say, that I want the Minutes of the following Associations in Alabama for 1856, in order to compile the perfect statistics of the denomination for one year, which never yet has been done!

Alabama, Autauga, Bethel, Bethlehem, Canaan, Carey, Central, Coosa, Central, (Sumpter,) Cherokee, Coosa River, Eufaula, Judson, Liberty, East Mulberry, North River, Pine Barren, Ten Islands, Tuskegee.

I will send the Southern Baptist Register in return. J. R. GRAVES, NASHVILLE, TENN.

Letter from R. W. Priest, to the Alabama Association.

BARK HERMITAGE, [Lat. 23° North, Long. 26° West.] Oct. 25th, 1856.

DEAR BRETHREN AND SISTERS: The Bark Vickery, bound to Gambia on the coast of Africa some seven hundred miles above Lagos, passed us the 21st inst.—I sent by her, a letter to you; but I will write again and send another letter, if I meet with an opportunity, lest you may not get the one sent by the Vickery. We are now getting along finely, for yesterday we met the North East trade winds. We are in the Torrid Zone. Crossed the Tropic of Cancer to-day about 10 o'clock. I have suffered a great deal from Rheumatism in my shoulders during the last two weeks, but don't suffer as much now as last week. I have had more pain from headache this week. Mrs. Priest is sea sick yet, but does not suffer as much as she did the first month. Now, I know, some of our kind hearted, sympathizing sisters will say, "O! dear, has sister P. been sea sick a month?" Yes, my dear sister, she has been sea sick about thirty-seven days, and the probability is, that she will have to remain on this vessel a month longer. "Poor woman," you say. I say so too. But she does not murmur. I have never heard her say more than this: "I am willing to go on, and if I were in America I should be willing to go to Africa, but I don't think I shall ever be willing to return to America." We have agreed among ourselves, to beg the good Lord to spare our lives, and bless us abundantly, in our labors among the heathen; and thus, forever, put to silence the opposition of our anti-missionary brethren at home. Yet we intend to be resigned to the will of our heavenly Father, as is much as possible with our sinful nature.

Brethren and sisters, we earnestly ask you to pray for us. The blessed Lord will hear your prayers. This thought often fills our hearts with joy, for we remember how many—no, no, I was going to say, we remember how many hands were extended to us in token of remembrance, and prayers; but the number is "legion." I have learned that the more we pray the more we love to pray, and the happier we are. I don't think I have possessed as much of the spirit of resignation, as is necessary to make a Christian perfectly happy; but I do think I have felt as much resigned to the will of my blessed Master since I left America, as I had felt for years before. Yet I find that I have the same corrupt, heart and sinful nature that often made me weep in bitterness of soul while at home in America. Ah! my soul, Christ alone is thy righteousness.

It won't be long till we all shall meet to render an account of our days, and weeks, and years of time spent in this world. Then all those who look for, and love the coming of the Lord, shall receive the blessing from Him with a crown of righteousness which the Lord our righteousness shall give to all who love and serve Him. Then, "brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds of love, that therein I may speak boldly as I ought to speak." And that I may increase more and more in strength, and be able to

onfound the heathen which dwell in Africa, proving to them that we worship the true God. Farewell.

Nov. 18th. We are now near lat. 5 North, and long. 18 West. When I wrote last, I thought we would be at Lagos by this time. But, as it is very uncertain when we will get there, I shall continue to write something, occasionally, that you can have some idea of our voyage. The 2nd of last month we were in sight of two of the most southerly of Cape Verde Islands, Brava and Fogo, they were off some forty miles. Fogo is some eight thousand feet above the level of the sea. Being so far off, the land looks more like dark clouds almost buried in the distance, than like islands. We see vessels frequently; some days as many as 3 or 4. Some nine days ago a French Bark passed within a stone's throw of us.—It was bound to Calcutta. The Captain hailed on's with "the politeness of a Frenchman," and asked if he wished anything from his vessel. There is something peculiarly interesting and grand in the sight of two vessels, at sea, coming together to speak to each other. The French Captain hung out his flag when about four miles off, then our's was hung out, in answer. When some half mile off Captain Roberts had our Main-Topsail thrown back; soon the Frenchman hauled down his "Fare Royal," these, to me, seemed silent, yet impressive salutations. Thus we only met to pass, though strangers, both from foreign lands, felt some what as kinsmen feel when meeting after long separation. But soon we'll meet that crew again, with all who live on sea or land. O my dear brethren, there is something joyful in the thought that we will meet our loved ones again.

Mrs. Priest has been well of sea sickness some four days, but I fear she will be sick again when we get a breeze. We are yet some fifteen hundred miles from our future home, and it is two months, to-day, since we ate our last breakfast in N. Y. Your associational meeting is over, and now you call us (I doubt not) your children, and feel that we represent you in Africa. Then pray for us as for your own cause, for you labor in Africa through us. May the Lord get unto himself a great name there.

Dec 6th. Since writing the above we have passed through many rains, some winds and much clear weather.—On the 29th of last month we first saw the western coast of Africa, which loomed up in the distance like dark rolling seas. At 11 o'clock the green trees could be distinctly seen through the telescope. When within some twelve miles of the land, the natives could be seen coming over the rolling seas in canoes almost with the speed of a mountain deer. They were all naked except a small cloth about their hips.—Some had on no clothing at all. I counted nineteen ivory rings around one's arm. All have something around their necks; some nothing but a small thread. We "let go the anchor" and lay some eight hours off Fish Town, where our supercargo hired thirteen Kroomen to go down to Elmina. We have seen some beautiful country, being quite broken where we have seen along the coast. We have been lying at anchor all morning off "an insignificant Fort" called Secundee. We have had to let go the anchor three times in the last twenty-four hours to keep the tide current from carrying us among the wild breakers of a reef of rocks some five miles long. We have had a few cocoa nuts, bananas and plantains from the coast. There is a light breeze coming on the sea now, and they are again "heaving up the anchor." We see Elmina off to the N. E. some 20 miles.—Thermometer 85°.

Dec. 7. At anchor off Elmina only a moment to write. Lagos, we learn, is now besieged. Six English men-of-war are lying there to protect the town. There is no communication with the interior. Our voyage has been long; it may all be well when we arrive. We'll pray for it. O! dear brethren, let us humble ourselves before the Lord. Pray for us, all well and cheerful, knowing that all things work together for good. Farewell. R. W. PRIEST.

For the South Western Baptist.

Are there Such?

Reader, do you, within the range of your acquaintance, know of a single pastor, who does not stately preach to his Church and congregation on the subject of Missions? Do you know of one who has permitted the year, that has just closed upon us, to pass without making an earnest and pointed appeal for the heathen? If so, you know one who is not faithful to the sacred obligations laid upon him. He may be ever so faithful in other points, and yet, if he neglected this, he is guilty before God. That is not all, he feels his guilt—his conscience troubles him often when no one is aware of it. He may try to justify himself by saying, his church is poor, or it has undertaken to build a meeting house, &c. Wonder how many of his members are as poor as the widow that gave her mite?

But I repeat the questions, do you know of such a pastor as this? If so, let me tell you one little fact about him. His Church don't support him. No, nor they never will while he is afraid to teach them the precepts, and enforce the examples of Christ and his Apostles.

No, such pastors need expect their Churches to support them. They never have, nor never will do it. Who can give one single instance of the kind? These pastors should be reminded of the Lord's saying, "He that would save his life, shall lose it." Let them make the application.

For the South Western Baptist.

MESSRS. EDITORS: "Last night the 'Coliseum Place Baptist Church,' held its monthly Church meeting.

From the report read by the Clerk of the Church, we gather the following.—Since its organization one hundred and seventeen members have been received.

By Letter, 57; by Relation, 22; by Baptism, 38; of this number, two have been excommunicated; two died; and five dismissed by letter, leaving a membership of one hundred and eight.

At the meeting last evening, were received by letter, which added to the above figures make the present membership one hundred and thirteen; say, thirty seven males, and seventy-six females.

Of the total number received into the Church only twenty-six were originally converted with the old First Church organization; which shows that ninety-six had never been associated with any regular Baptist Church in this city.—The first person baptized into the Church was Dr. F. R. Witter, who for eighteen months or more has been preaching Christ crucified, having been licensed by the Church.

We have been thus particular in our statement supposing it would be somewhat interesting to yourselves and to many of your readers to know what is being done by the Baptists in New Orleans; and how the membership of the Coliseum Place Baptist Church stands.

By the first of next month no doubt our Church Edifice will be fully completed; we shall then look for much "material aid" from the friends of the cause.

We again ask you to pray for our Zion in this forsaken city.

Yours, &c. S. O. New Orleans, Jan. 22, 1857.

My relation, we mean those who have been living in this city for many years, but who have been led off from associating themselves with the Baptists.

For the South Western Baptist.

Paragraphs by Tan.

When the world and the serious minded part of the Church, are arrayed against each other, on any matter of principle, we may safely conclude, before hand, that the Church is in the right; for their moral instincts are more reliable. But saith not the Scripture, also, "Know ye not that the friendship of the world is enmity with God?" When Church members, in such a case, take the side of the world, it is calculated to remind one of the conduct of some children and family connections, who prefer the friendship of strangers to that of brothers, and sisters and kindred.

When we preach the law, in its breadth, purity, and inexorableness, men complain that we are too threatening; whereas, we are at last to God, proclaiming it from Sinai, but as the echo of the canon or the thunder to the original sound.

When we preach Christian morals, men, even brethren, complain of stringency; while we only admonish offenders privately and tenderly whom we had seemed to denounce, in words, they predicate fear and inconsistency of our course, whereas, we but talk out the whole truth, and but act with that forbearance which would not break the bruised reed nor quench the smoking flax. Did not the great Head of the Church himself, bear with, and patiently admonish the corrupt Churches of Asia? Did not his servant Paul the same with the Corinthians? When the time—when charity has been duly exercised, then, let action be firm and unwavering; let judgement be laid to the line, and righteousness to the plummet.

The backslider must be regarded a great offender—a sinner above other men. Therefore, though God calls him back, saying, "return, O! backslider, for I am married unto thee," it is meet that he be kept in the antechamber till other suitors be heard. Don't be impatient of the dews and bleak winds, friend, 'tis meet that thou see how farlorn were thy case shouldst thou be left there; how foolish thou wast to wander from thy Father's face; how mean is the condition of the king's enemies, with whom thou hast for a time consorted, and the meanness of whom thou hast been.

"PREACHING WITHOUT NOTES."—A correspondent of a religious newspaper says, that it is unscriptural for ministers to preach without notes—that is, BARK notes: since the Scriptures pronounce the laborer worthy of his hire, and teach that they who preach the gospel, should live of the gospel.

SOUTH WESTERN BAPTIST

A Record of Crime.

The lines heretofore appended, we have transcribed from the back of a one dollar bank note, on the Central Bank of Alabama. No. 3503, Letter B, 1st Sept., 1856. We give this description before we send it out again, that it may be recognized and preach as it wanders about on its pecuniary mission. We omit the unfortunate young man's signature to spare the feelings of surviving relatives who might perchance see this article. The record is in these words:

"MONTGOMERY, 20th Feb., 1856."
"But a few years ago I had the love and confidence of a father, who left me a large fortune. I was raised in the country but then moved to town. I associated with dissipated young men and was soon in difficulty. Initiated in obscene and shocking left me now, but human wretchedness and black foreboding of future woe and misery. I am bathed in my own gore and wallowing in the awful pool of debauchery, ruin and disgrace. Yet for all these do I repent of change, but I am irreversibly lost, and with this my last dollar, invested as it is in gambling, goes my last hope. Farewell those pleasant scenes of boyhood! Welcome the scaffold, and arch-devils. Fellow man, beware."

The blanks denote the position of his name, which is given in full except the middle which is represented by a single letter. The italicized words are his own, as found in the original. What a warning to young men!

The three Glances.

A pious man was once asked, whence it came, that in spite of all the calamities of life, he could still preserve such equanimity. He answered:

"It comes from this, that I take good care of my eyes; for all evil comes into the heart through the senses, but good, also, by the same way."

Upon further questioning how he did this, he said:

"Every morning before I go to my business, and among men, I directed my eyes thoughtfully to three things: First, I raise them to heaven, and remind myself that my chief business and the aim of my life and endeavor is up there. Secondly, I lower them to the earth, and consider how little room I need, one day, to find me a grave there. Finally, I look upon myself, and think of the multitudes of those whose fortune is worse than mine. In this way I have patience in all my sorrow, and live with the world and men contented in God.—Auerbach."

Prince Albert, it is said, is getting quite unpopular in England, and has on several public occasions lately been treated with marked coldness. The reason alleged is that he has assumed too great influence in national affairs, so that the queen, who relies implicitly upon him, has by degrees become a mere cypher. But it is hinted that the real cause of his unpopularity lies deeper than this. Among the higher and middle classes, high-church doctrines are said to have attained to such a pitch that England is fairly in the way of going over to Rome. Against this the prince has put his protest, and the consequence is that all the ecclesiastical appointments of late years have been made in favor of the lower evangelical party. Hence the disaffection of the high-churchmen—and hence the "unpopularity," of the prince consort.

The report of the discovery of a volcano in Piedmont county, Va., is confirmed.

Do not meddle with other men's business; and be particularly careful about any interference you may practice in times of difficulty. Above all, beware of troubling matrimonial engagements already made.

Business Department.

Mrs. ELIZA M. STARKES paid to Jan'y, 1858

Receipt List.

Paid to Volume No.	Amount
Ala. Bapt. 8	33
O. Swindle 9	33
W. Satter 9	31
M. L. West 9	8
Wm. Robertson 9	17
Mrs. J. W. Palmer 9	12
Saml' P. Doughty 9	36
Thos. Hays 9	36
Wm. Todd 9	44
Mrs. Eliza Stone 10	15
Mrs. Eliza M. Starkes 9	37
Nathan McPherson 9	13
Joseph Henderson, Esq. 8	10
A. Robinson 9	12
J. C. Goodson 9	21
Wm. Hargis 9	47
Mrs. Emily Collier 9	44
J. M. Borman 9	25
F. Finney 9	11
Rev. J. M. Scott 10	13
Wm. Caldwell 10	34
W. W. Kilduff 9	2
C. L. Conner 9	38
J. H. Nettles 9	38
J. H. Gardner 9	39
Ira Jordan 9	49
Mrs. Eliza M. Starkes 9	38
Wm. Edwards 9	44
O. Cox 10	28
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Charity.

Thou who by thy freeds sitting,
Hear'st without the winter storm,
Which but makes the heart more cheerful,
And thy home more bright and warm:
Think of those who have no freeds,
Of those homeless, friendless ones,
Whom though all forsake and shun them,
Yet the winter storm ne'er shuns.

For the storm-flood bath no pity
Even for the babe just born;
And his blast be never tempests,
Though the lamb be closely shorn.
Thou whose bounteous board is laden
With each luxury wealth can give:
Who bath every joy that renders
It a pleasant time to live:

In the midst of your enjoyment,
Give, oh! give a single thought,
To the poor whose life's burden,
And the hungry who have naught,
And not only just remember
That the poor are in distress,
But from out thy heart and substance
Help them in their helplessness.

For the Lord hath blessed thee greatly,
And His Son hath said to thee,
He who feeds and clothes the needy,
He hath done it unto Me.
When thou givest give not coldly,
As one throweth to a dog;
But with words of cheer and kindness,
For remember, 'tis to God.

Charities, when coldly given,
On the heart as coldly fall
Like the shielding snow of winter,
Which protects yet chilleth all.
But when warmed by words of kindness,
But when warmed by words of kindness,
Then thine alms refreshing fall,
Like the genial rain of summer,
Which revives and strengthens all.

Charities may in their measure,
Differ not a single grain,
Yet be like each other only
As the snow is like the rain.

Oh! the luxury of giving,
Though it costs us but a mite,
Yet there's naught beneath the heavens
That can give such pure delight.
Not even in the heavens
Do the saints such pleasure know,
Only on this earth 'tis given
To relieve a brother's woe.

Then, as did the old Egyptian,
Cast his seed upon the Nile,
Trusting, in its proper season,
He would see a harvest smile;
Cast thy bread upon the waters,
And if done in faith and love,
Thou shalt reap a golden harvest
In those fruitful fields above.

The Family Circle.

"God is Love."

The little star that wanders through
The blue canopy of heaven, like some
brightly glowing gem shining in Mer-
cy's diadem, with Faith's serene ray
brighter than the rising day, when the
sun in all his glory shines; much bright-
er than the diamonds sparkling in the
mines of Golconda, and brighter still
than rays that shine from the purest
earthly gem, like some guardian an-
gel, whispers "God is love."

The ocean, great thoroughfare of
commerce, rolling its billows from con-
tinent to continent, on whose surface a
ship may sail for months without meet-
ing another, and whose waters are never
at rest, but with steady change ebb-
ing and flowing, vexed and heaved into
mountains by storms, and thundering
against its granite ramparts with a force
that often rends and overflows those
rock-ribbed barriers—who can con-
template it without awe and amaze-
ment? But still, be it calm or be it
rough; be it placid as a hushed infant,
or be it lashed into billows and foam,
it proclaims aloud, "God is great," and
murmurs "God is love."

The winds, unseen currents of the
air that play with the tree tops; that
bear up the busy bee, and toss the
hair o'er maiden cheeks and give them
a fresher glow; that roll the white
clouds through depths of blue, and
shake the lingering dew from faded
flowers; that bear upon its wings Cat-
alpa's blossoms and scatter them o'er
the ground like snow, and dart upon
the deep with impetuous roar, from
whence comes a louder roar, and men
grow pale and pray—testify that "God
is love."

The simplest flower that grows in the
vale; the grassy plains; the drooping
willow, and the palm tree's leafy shades;
the tall elm; the little dew drops that
glisten beneath the warm rays of the
sun; the little rose-buds that slum-
ber so quietly in the vale, and the soft-
ly murmuring brook, with its clear wa-
ter rapidly rolling on, protected from
the glare of the noon-day sun and pub-
lic gaze, by bank, adorned with trees
of every variety of form, sweetly whis-
per, "God is love."

'Tis written on the illumined sky,
and reflected on the abyss beneath; 'tis
written upon the cloud-capped moun-
tain, and the brightening tops of the
rippling waves of the little rivulet; it
is written on the sea, the air, and the
sky, and dwells in the sublime, solemn
roar of the thunder; 'tis written on the
beams of the morning sun, when rising
from its ocean bed, and when it dips
itself in the western waves,—there
comes but one voice to our listening
ear: "God is love."

Above all: while the heavens declare
the glory of God, and the firmament

shows his handy work; while day by
day his speech is proclaimed, and night
unto night his knowledge is shown, let
the Christian rejoice that it is written
on his heart by the Holy Spirit—"God
is love."

Life's Vicissitudes.

Life's vicissitudes, while they teach
the elevated humility, are well calcu-
lated to encourage the lowly and cheer
the faint-hearted. Few men are so
rich in this country, but that they may
lack the means to purchase a dinner,
and may die in destitution. On the
other hand, the poor, friendless boy of
to-day may, in no great number of
years, become the possessor of scores
of thousands, the loved and respected
of a large community.

Not many years since, a little boy
might have been seen picking up chips
for his widowed mother's fire, where a
public building was in process of erec-
tion. Since that time this little boy
has grown to be a man, and that man
is, Hiram Powers, world-renowned, and
as widely honored.

An awkward youth left 'Jersey' many
years ago. The best use his father
could put him to, was to help to make
the family shoes in the winter time. By
long years of industry, temperance and
economy, his fortune is now counted by
millions. And still mindful of human
vicissitudes, he has donated a large
property to the city authorities, pro-
viding that its income shall be given
to the poor, so long as there are none
of his family and name to apply for a
night's lodging or a loaf of bread.

Twenty years ago a fatherless boy
was placed in a third or fourth-rate
country store "for his victuals and
clothes." His cherry face and laughing
countenance, his accommodating dis-
position, and the alacrity with which
he served his customers, soon advanced
him to a better store at a dollar a
week extra, which he regularly placed
in the hands of his mother, to aid her,
by marketing for others, to support her
little family. He now ships cargoes
for his own vessels, but embarks in no
enterprise without first consulting that
mother still.

The son of "an apple woman" we
know to be one of the richest men in
the United States, and who accumulat-
ed his wealth by his own activity and
enterprise; but by speculation, but by
legitimate commerce—by honorable
mercantile competition.

A "nice young man," ten years ago
worth fifty thousand dollars, who de-
lighted in horses, hounds, and gunning,
married a young lady of refinement
and education. Now, with that same
wife and five small children, in a coun-
try village beyond the Mississippi, he
teaches a writing school for his daily
bread.

Let us now go round to times long
past, and see how history teaches the
same lesson.
1777. Mr. Hastings received an hum-
ble petition from the Great Mogul for
aid against his enemies; ten years later,
and Mr. Hastings is on his knees in the
House of Lords, and was obliged to
give bail that he would not run away.

1776. Lord North was Prime Min-
ister of England, the counsellor of kings;
ten years later and it is recorded, "Lord
North was led out of Westminster
Abbey by one of his daughters."

In 1777, Dr. P. went to the gallery
of the House of Commons to hear Mr.
Pitt's speech, and was turned out; ten
years later, and Dr. P. rose in his place
in the House of Lords, to defend a dai-
ry-man, while Mr. Pitt stood in the bar
below to hear him.

By these examples let young men
learn that attention to diligent, persever-
ing, loving attention to any of the use-
ful callings of human life, guarantees
success, whether in a monarchy or a re-
public—whether under kings or presi-
dents. That to be good at one thing
is of itself elevating, and aids to high-
er successes. That what gives endur-
ing success is not family, name, nor
wealth, nor accident, nor position, nor
even genius itself; but it is steady en-
ergetic following up of any one call-
ing in the love of its nature and the
belief of its importance. And more
—without this faith and affection, no
man has ever yet succeeded in any
credible occupation, nor do we be-
lieve ever will. For the most part, it
may be set down as a very general
truth, that the great stimulus which is
essential to the successful pursuit of
any worldly calling is the want of mon-
ey—the very thing which young men
think the greatest calamity.—*Boston
Dispatch.*

God. Collect all the powers and
principalities of heaven, all the per-
fections of angels and virtues of men,
all the splendors scattered over crea-
tion; collect all these into one vast as-
semblage, and they are lost before God,
like a mote in the full blaze of the sun.
Marcy.

Excerpta.

THE LAW. The great educational
idea, upon which the law for the Isra-
elites was framed, was hatred of evil.
Accordingly, we find the moral law,
instead of being summed up in abstract
principles of positive duty, is sent forth
in connection with specified forms of
evil, or sin, and before each the great
distinctive "Not"—"Thou shalt not."
—thus training the mind through that
perpetual watch-word of the Israelite,
to a knowledge or recognition of 'sin,'
and an aversion, or "turning away,"
from it. *MacWorter.*

SELF-STUDY. I study myself more
than any other subject; this is my met-
aphysics, this my natural philosophy.
Montaigne.

ATHEISM. I very much question
whether anything besides ill humor can
be the cause of Atheism. For there
are so many arguments to persuade a
man in good humor, that, in the main,
all things are kindly and well-disposed,
that one would think it impossible for
him to be so far out of conceit with
affairs, as to imagine they all run at
adventures, and that the world, as wise
and venerable a face as it carries, his
neither sense nor meaning in it.
Shaftesbury.

PRAYER. When thou prayest, rather
let thy heart be without words, than
thy words without a heart. *Bunyan.*

DIVINE BENEFICENCE. There is noth-
ing in the world really beneficial, that
does not lie within the reach of an in-
formed understanding and a well di-
rected pursuit. There is nothing that
God has judged good for us, that he
has not given us the means to accom-
plish, both in the natural and moral
world. *Burke.*

WORKS. Good fruit, though it does
not constitute the goodness of the tree,
is necessary to demonstrate that it is
good. *Bunting.*

SELF-DECEPTION. No man was ever
so much deceived by another as by him-
self. *Greville.*

INDOLENCE. It is a mistake to believe
that none but the violent passions, such
as ambition and love, are able to tri-
umph over the other active principles.
Laziness, as languid as it is, often gets
the mastery of them all, overrules all
the designs and actions of life, and
insensibly consumes and destroys both
passions and virtues. *La Rochefoucauld.*

PENITENCE. The concern which
arises from repentance and remorse, is
more allied to pleasure than to pain.—
It contains a cure for that distress which
it brings along with it, and a preserva-
tive against future pains of the same
kind. The more sensibly they are felt
at any particular time, we shall be in
less danger of feeling them afterwards.
Maupeitau.

HOOKE'S DYING WORDS. "Lord,
I plead not mine own righteousness,
but the forgiveness of my unrighteous-
ness, for the sake of Him who came to
purchase a pardon for penitent sin-
ners."

THE MINISTRY. We come far short
of the spirit of our ministry, if our
hearts be not intently fixed upon the
promotion of personal holiness in the
lives of our people; we fail entirely in
the effect of our ministry, if our doc-
trine be not successful in securing it.
M'Leane.

AT JESUS' FEET.—The Rev. W. Jay
one day attended the dying bed of a
young female, who thus addressed him:
"I have little," said she, "to relate
as to my experience. I have been
much tried and tempted, but this is my
sheet-anchor. He has said, 'He that
cometh to me I will in nowise cast out.'
I know I come to Him, and I expect
that He will be as good as His word.
Poor and unworthy as I am, He will
not trifle with me; it would be beneath
his greatness; I am at his feet. As you
have often said:

"Tis joy enough my lot in all,
At thy dear feet to lie;
Thou wilt not let me lower fall,
And none can higher fly."

Hospitality in the House of Wor-
ship.

Every religious society that would
prosper must show proper attention to
strangers. It should be seen that they
are promptly and courteously provided
with seats, and made to feel that they
have a cordial welcome there. Kind
looks should greet them as they come,
and follow them as they go. Should
they come again, let them meet with
the same reception. And should they
become constant worshippers there, let
them be sought out and visited, not
merely by the pastor, but by members
of the church and society. Whether
rich or poor, they should not be over-
looked or neglected. They have claims
as strangers, irrespective of all outward
distinction. Let us see that they have
prompt attention.

You cannot trust man too little, nor
God too much.

Legal Notices.

THE STATE OF ALABAMA—MACON COUNTY.
Probate Court.—SPECIAL TERM.—20th day of JANUARY, 1857.
THIS DAY came Henry H. Armstrong, and presented
an instrument in writing purporting to be the will of
John McCracken, deceased, and made application to be
the same admitted to probate as such, which applica-
tion is set for hearing on the 31st day of January next;
and it appearing that the said John McCracken left neither
widow nor next of kin, and that the said John McCracken
deceased, and made application to be the same admitted
to probate as such, which application is set for hearing on the
31st day of January next; and it appearing that the said John
McCracken deceased, and made application to be the same
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Cracken deceased, and made application to be the same
admitted to probate as such, which application is set for
hearing on the 31st day of January next; and it appear-
ing that the said John McCracken deceased, and made
application to be the same admitted to probate as such,
which application is set for hearing on the 31st day of
January next; and it appearing that the said John Mc-
Cracken deceased, and made application to be the same
admitted to probate as such, which application is set for
hearing on the 31st day of January next; and it appear-
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which application is set for hearing on the 31st day of
January next; and it appearing that the said John Mc-
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application to be the same admitted to probate as such,
which application is set for hearing on the 31st day of
January next; and it appearing that the said John Mc-
Cracken deceased, and made application to be the same
admitted to probate as such, which application is set for
hearing on the 31st