

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

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

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Communications.

For the South Western Baptist.

Messrs. Editors: In Vol. 8th No. 38 you have given place to an article by a real old land-mark man. You are, no doubt, magnanimous brethren and will not withhold your columns from your spacious old land-mark brethren, as a real land-mark man would have you, and your readers believe, but will give them a showing also. Entertaining this opinion of you, I will offer some views in reply to a real old land-mark man, and some fugitive charges of others. Old land-mark reset men, so far as I know, have not denied that Pedobaptist Ministers, and other Pedobaptists, you they even admit that people outside of all religious organizations may be Christians, hence it is gratuitous to present the subject in that light. I have yet to learn that the old land-mark reset ministers desire to take this matter out of the control of the churches, this is another gratuity. What then is their position? They hold that Pedobaptist societies are not gospel churches, therefore, their ministers cannot be gospel church ministers, although they may be Christian society ministers. The real ground of difference is, the old land-mark reset brethren claim that all Christians should be members of gospel churches, because in this way, Christ designs to present his people to the world, all acting alike, and all speaking the same things, that the gospel be not hindered by the introduction of the traditions of men. While anti-old land-mark reset men, and the Pedoes claim for Christian societies, and their ministers, equal regard with gospel churches, and gospel church ministers; making the institutions of men equal to the institutions of God. To this old land-mark reset Baptists object, and will not aid in building up schemes, the tendency of which, is continually to oppose the spread of the gospel. Is immersion and communion gospel ordinances? If so, their development is necessary to the spread of the gospel, and any substitutes gotten up, it matters not whether by Christians or others, is rebellion against God, and operates against the cause of Christ, and subjects those rebelling, to the charge of enmities, and leaves their piety to be questioned, "for, says the Savior, if ye love me, ye will keep my commandments." No man can be pious who does not love Christ, and where Christ is loved, his laws are respected if understood. Some anti-brethren admit the Pedoes as irregular in their organizations, but at the same time plead that they have been brought up under prejudice of education. Shall Baptists perpetuate this prejudice by communing with it in the pulpit? Now, if Baptists are in any manner responsible for this prejudice by having at any time, fostered that system of education from which it sprung, then they should tolerate it, otherwise they should refuse to countenance it by opposing it in every possible scriptural form. A real old land-mark man has set up a standard by which I am willing to be tried.

"He says the human mind is so constituted that what is denominated confidence between man and man, is not subject to the mere volition of the individual, but is the result of certain influences operating upon the individual." I understand the amount of his principle, and his example simply to be this, that we form our opinions upon evi-

dence. He gives an instance in which his friend, one in whom he has the utmost confidence is brought before the court, and witness after witness is put on the stand until his confidence is gone. This proves clearly that we should act on evidence presented, and not on evidence assumed. In the case referred to, assumed evidence was relied on, and by it the man misled until actual proof to the contrary was presented, when presumptions all were made to vanish.

Upon the principle laid down, let us try the claims of Pedobaptist Ministers to Ministerial communion with Baptists. It is assumed that the Pedo is a Christian, and all the people of his acquaintance believe he is a disciple. I will quote the law of Christ, and try him by it, "ye are my disciples if ye do whatsoever I command you." Now for the witness on the stand. Has this man been baptized? No. This leading principle in the Christians obedience being neglected, of course all others that follow after, and may depend upon it for validity are neglected also. All the commands of Christ by this neglect are set aside and the delinquent has no claims as a disciple. Here is positive proof against the assumptions that he is a Christian. May not negative proof be presented against this unauthorized assumption? The man has not only refused to do what Christ and his Apostles commanded, but has actually done, and taught these things, the tendency of which, is to subvert the church of Christ, and bring infinite mischief upon the world. Yet Baptist ministers are called upon to endorse those unauthorized, and anti-scriptural assumptions by fraternizing in the pulpit with ministers who practice the traditions of men, not in accordance with, but in opposition to the word of God. Will they do it? Never, no never "A real old land-mark man" in amplifying his rule, he gives an instance of a good man in the Methodist or Presbyterian church, "we have heard him preach, he preaches Jesus Christ and him crucified." There is no old land-mark reset man, that is opposed to these ministers of assumed Christian societies doing all the good they can, neither are they opposed to good men outside of all societies doing all the good they can. But willingness to all this, does not afford a reason that they should merge the gospel church, gospel ministry and ordinances into those unscriptural schemes of man's policy. "A real old land-mark man," gives some practical instances of protracted meetings where great good might result to the people by inviting a Pedo to preach. Now, if it can be proven that evil has been the result of inviting a Pedo to preach, his protracted meeting instance, proves nothing. The writer of this article was at a protracted meeting not long since, where there was much excitement. There was in attendance, a Pedo, and had been for several days. The question arose in the mind of the pastor whether he should invite him to preach; he was in good good standing with all denominations, and the common sense of the world said invite him. He did so. The man took the pulpit with the pastor, and the writer of this article behind him. Now for what followed. He commenced a regular attack on the church; the pastor became excited, and replied in a way, that excited the whole congregation. Sides were taken and nothing short of threats of blows ensued. The Pedoes urged an unrelenting opposition during the remainder of the meeting. So much for pulpit communion, and this is not the only scene of the kind the writer has witnessed. In times of protracted, or any other meetings, Baptists should not put any one up to preach from whom they have no right to expect the truth, or no right to hope the cause of God would be advanced. If a Baptist preacher cannot advance the truth, keep him out of the pulpit.

All classes of Baptists I believe, agree that Pedoes preach errors in their own pulpits. Can it be possible such good men (as "a real old land-mark man" would have us believe they are) are not sincere? If they are, we impeach their sincerity by inviting them to preach for us, or otherwise, we surrender our own. If we are sincere in saying they preach error, we are insincere in our profession for the love of truth, or we could not invite them to preach. "A real old land-mark man" thinks the conscientious scruples of the Baptist, on the communion question, would be put in a proper light before the world, and Pedobaptist themselves. I shall take occasion to say, that the

world, and Pedobaptists have long since decided, and correctly too, that the Baptists in close communion, act exceedingly inconsistent. Pulpit communion, or ministerial communion is an acknowledgement of perfect equality between the parties, including all that appertains to church organization, government, ordinances, &c. Yea, the pulpit is the great stand-point, from which the whole gospel economy is overlooked. "A real old land-mark man" after saying, "let us then allow the whole question to be open, to be decided as particular exigencies may arise in the experience of ministers, and churches." He says, "for these rights to be taken out of the hands of the churches and their pastors, by an attempt to establish a public sentiment hostile thereto." The inference is clear then, when public sentiment shall be sufficiently hostile, it will take the subject out of the hands of the old land-mark reset ministers, and churches as well as out of the hands of anti-land-mark ministers and churches, and control it for or against pulpit communion. Now, on which side public sentiment would be in such an event, I do not know, but rather think it would be on the side of the anti-land-mark party. "A real old land-mark man" says further, "by brethren assuming that those who cannot see the propriety of surrendering these rights, are less attached to Baptist principles than themselves." What does "the brother mean by rights? I suppose he means the privilege of fraternizing with Pedobaptists. How can he surrender what he has not got? He has no rights in the matter according to his own reasoning, and that of his party generally. All Pedo societies are gospel churches, now if this is so, surely they and their churches are equal with the Bro. and the church of which he is a member.

The right then can be nothing more than a sovereign right, or a right that every gospel church can, and does exercise against offenders in the pulpit, and out of it, if need be. It should be borne in mind, that all the rights the churches possess, have been delegated by the Savior, and are to be used for protection of his interest, and when they are compromised to meet the unscriptural views of men, or societies of men, it is a surrender of the rights of Christ, and not our own. A few hints in relation to some of the inconsistencies to which anti-land-mark brethren are liable, and I am done. I believe all Baptists agree that certain doctrines belong to the churches, the belief of which, is necessary to obtain membership, and the practice necessary to maintain membership. Any thing out of these doctrines will not only prevent membership, but will destroy it. The churches throw the strong arm of these doctrines around the pulpit, and protect it against the heresies of her own ministers, and this is right. But does she in any way protect her pulpit against the heresies of society preachers? No. If your Baptist preacher denies you, or rather the New Testament doctrines, you turn him out, you will not wait for him to add to his sin by advocating opposite doctrines.—This to my mind is right.

Suppose we introduce a case. A Baptist Minister denies immersion as the proper action in baptism, he denies that a believer is the proper subject, &c.—The church will not wait for him to proclaim himself a believer in sprinkling and pouring for baptism, nor for him to declare that infants are proper subjects and thereby add to his offense, but he is turned out forthwith and can not even be allowed to have membership. Perhaps the same day upon which this man's exclusion takes place, along comes a Methodist, or a Presbyterian preacher, (and why not a Roman Catholic Priest?) into the pulpit he is invited, to do what? to preach what he believes if he chooses to do so, and whatever else he may choose to preach.—But the question arises, do these preachers disbelieve the doctrines for which the Baptist was excluded? Yes, and besides, believes many heresies that the Baptist did believe. I ask if the Baptist preacher is not as good as the others? Why make the distinction? Is pulpit communion less sacred than church membership? It is clear that the belief of certain doctrines is necessary to membership in a Baptist Church, while Pedobaptist Ministers can enter a Baptist pulpit without any passport whatever. But has this excluded minister no remedy? I answer yes. He goes over to a Pedo society, without recanting any heresy, is

received, put into the ministry, and returns to the church from which he was excluded, and is invited to preach by the pastor who announced his exclusion. It will be seen that the church deprives him of the less, while Pedoisism restores him to the greater privilege, that of pulpit communion. It will be further seen that the Pedoes, endorse his errors, and it is their endorsement, and not his errors that restores him to the pulpit from whence he had been ejected.

THOMAS H. MURPHY.

The following is an extract from a sermon by one of the Pastors in Ala.—His people desired its publication, and with pleasure we comply with their wishes.

The point upon which he was dwelling was, "Death is the enemy of our entire race—that he was so because he separates and tears asunder the tenderest ties of nature and affection," and the extract was designed to illustrate that thought:

"Look at that happy family. The father and mother were married in early life. They were united in holy wedlock from proper principles, viz: *Devoted affection and a correct understanding of, and reverence for the institution of matrimony as ordained of God for the good of man.*

They have now lived together for many years. Each knowing their proper sphere and reigning supreme in it, no serious difficulty has ever marred their true happiness. Commencing poor and seeing and feeling their poverty each was willing to labor, and thought it not only a duty, but a privilege so to do. Their united efforts, directed by prudence and perseverance, together with the practice of rigid economy, have been crowned with success. They are not wealthy even now; but surrounded with every comfort.—They have too, many pledges of their early and devoted affection; they have raised and are raising a large family. Several sons and daughters have already attained manhood and womanhood, and still a younger brood clusters around them in all the loveliness of early childhood. The children are all healthy, sprightly and intelligent. Look in upon that family as, after the labors of the day and the family repast, they assemble around the family hearthstone. See what order and decorum is observed from the oldest to the youngest.—That family is well governed. Those children have been "brought up in nurture and admonition of the Lord." They have been trained in the way in which they should go, and sure they do not and will not depart from it. That is indeed a social circle. The father and mother, venerable and dignified in every appearance and movement, take their accustomed seats, and each child theirs. There is family society too.—The parents have avoided on the one hand that reserved, stern, and severe appearance towards their children which is the bane of all free social intercourse between parents and children and always infuses fear and dread rather than love and respect in the one towards the other. And on the other hand they have avoided that unlimited condescension to all the wild freaks and fancies of silly childhood, so as to lose their dignity of character, and destroy in their children all reverence and serious regard for their parents. In a word, they have treated their children as equals and companions, as social beings, but ever careful to maintain their superiority in age and position.

Thus constituted and governed, that is indeed a happy family. Disease, to any serious extent, has never entered that happy circle, and death has never invaded those sacred precincts. All united by the purest affection and governed by the wholesome laws, nothing has ever disturbed their happiness, and their joy—so far as earthly joy can be—is unalloyed.

Can such happiness ever have an end? Can there be a fallen spirit so lost to the happiness and well-being of others as to destroy their happiness and ruthlessly cut asunder the ties which bind that family together?—Yes there death enters and there is no defence. Calmly he surveys the scene before him. He selects his victims from that happy group, and heedless alike of the grief, the tears and entreaties of the others his victim soon lies prostrate in the cold embrace of death. Another and another in quick succession is selected until but one single member of that happy family remains. The father or mother worn and bowed down with sorrow, stand like some old oak, around which

for a century, the winds have howled, the thunders roared, and the lightnings flashed until riven, limless and alone it stands amid a dreary desolate waste, a sad memento of the past. Or it may be that both father and mother, together with every child, save one, have been hurried away until that child, friendless and alone, is thrown out upon the cold charities of this sin-cursed world.

Now in what light would you, nay, in what light could you, regard the being which could thus mar the happiness of such a family and sever the endearing ties which bound them together? You would most assuredly regard such a being as an enemy, the bitterest enemy of man. Such an enemy, my friends, is death.

Many such families as the above have existed, and this most implacable enemy has destroyed all this happiness, torn asunder the ties which bound them together, and broken them up forever." FETUS.

Southey on Duelling.

Lord Byron, as it is well known, was much galled with some severe strictures made by Southey on his character and writings, and announced his intention of demanding the "satisfaction of a gentleman." For some reason the challenge was never sent, but, in anticipation of it, the Laureate prepared the following reply, which was found among his papers:

"Sir: I have the honor of acknowledging the receipt of your letter, and do myself the pleasure of replying to it without delay.

In affairs of this kind the parties ought to meet on equal terms. But to establish equality between you and me, there are three things which ought to be done; and then a fourth also becomes necessary before I can meet you on the field.

First, You must marry and have four children; please be particular in having them girls.

Second, You must prove that the greater part of the provision you make for them depends on your life, and you must be under bonds of four thousand pounds not to be hanged, not to commit suicide, and not to be killed in a duel—which are the conditions upon which I have effected an insurance on my own life for the benefit of my wife and daughters.

Third, I must tell three distinct falsehoods concerning you upon the hustings, or in some other or less public assembly; and I shall neither be able to do this, nor to meet you afterwards in the manner in which you propose, unless you can perform the fourth thing—which is:

You must convert me from the Christian religion. Till all this be accomplished, our dispute must be carried on without the use of any more iron than is necessary for blacking our ink, or mending our pens; or any more lead than enters the composition of the Edinburgh Review.

I have the honor to subscribe myself, sir, yours, with all proper consideration, ROBERT SOUTHY."

How Paul and Peter Looked.

It is allowable to mention the general notion of the forms and features of the two apostles which have been handed down in tradition, and as represented by early artists:

Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expression of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were a transparent complexion which visibly betrayed the quick changes of his feelings; a bright gray eye, under thickly overhanging united eyebrows; a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labor, that he was possessed of great strength of constitution.—But men of delicate health have often gone through the greatest exertions; and his own words on more than one occasion, show that he suffered much from the lack of bodily health.

Peter is represented as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of a soul revealed themselves in the flashes of a dark eye. The complexion of his face was full and salubrious; and the short hair which is de-

scribed as entirely gray at the time of his death, curled black and thick around his temples and chin, when the apostles stood together at Antioch, twenty years before their martyrdom. Believing, as we do, that these traditional pictures have probably some foundation in truth, we take them as helps to the imagination.

What Men Have to Expect.

There is a marked uniformity in the providence of God in regard to the destinies of men. Not that every sin meets its immediate punishment, or every work of faith an instant reward, but in the winding up of every man's history there is a verification of God's declarations in favor of holiness, and in condemnation of sin. It shall be well with the righteous, is an affirmation which is never falsified, for, whatever intermediate trials they may encounter, the end of such is peace. Neither death nor the grave triumph over them: hope cheers them through the dark valley: their sun sets serenely, that it may hail them at its rising in an eternal day with its refulgent beams. Equally illustrated is the fact of the impenitent sinner's final doom, whatever may be his advantages in this world. How often have we traced the history of families which were Godless and Christless, through all their guilty career, to the melancholy close! Provided with wealth, intent upon pleasure, absorbed in self-gratification, they have proudly borne themselves as if defiant of adversity; and yet, in a few years, we have seen such wrecked in fortune, wrecked in reputation, wrecked in happiness, dying without one sign that the change that was passing on them, was for the better. Surely they that harden themselves against the Lord shall not prosper. It has ever been so.—Presbyterian.

DECLINE OF HINDOOS.—Scarcely a mail arrives from India, says the London Christian Times, that does not bring to us some new indication that the power of Hindooism is passing away, and that the whole fabric of that hoary superstition will soon be levelled with the dust. No more hopeful symptoms of this consummation could be imagined than the altered tone of the Hindoos with respect to women. In that direction the social prejudices seemed most deeply rooted; and it is these that are most rapidly passing away. Not a year has elapsed since the enactment of the beneficent law—passed with the general consent of the Hindoos themselves—which allows of the re-marriage of widows. Since then, great restraint—amounting to a virtual prohibition—has been put upon the practice of polygamy; and now we hear that a passion has sprung among the wealthy Hindoos, for the education of their female children. In none of these reforms is the hand of the missionary directly visible; but not the less surely can we trace his work. The heaven is hidden, but the fermentation begins to be visible over the whole surface of society.—Christian Secretary.

Fair Weather Christians.

Some people are remarkable for their habit of being absent from Church whenever the weather is unlikely. If it is cloudy, or wet, or cold, or hot, it is a sufficient excuse for them to stay away from meeting. And in this way they are a large part of their time neglectful of the duties they owe to the house of God. But I notice, these same persons can attend to worldly business, go on visits or attend public meetings of a worldly character through all sorts of weather. Why is this?

Reader, I do not mean you, unless you are guilty.—Chris. Index.

The Difference.

The Church Advocate, the Organ of the "Church of God," in reply to an article in the Journal and Advocate on Methodists uniting with Baptists, has the following sensible and pointed remarks:

"The great difference between immersionists and Pedobaptists is not whether immersion is scriptural baptism (this is admitted,) but whether sprinkling and pouring, are also scriptural modes of baptism. This is the point at issue. Pedobaptists affirm, immersionists deny. Of course, the *onus probandi*, rests upon Pedobaptists. Let them prove from the teachings of the Bible, what they affirm, and the controversy is at an end. But just so long as this is not done, the controversy will go on, and immersionists will contend for the immersion in water, of a believer in the name of the Father, and of the

Son, and of the Holy Ghost, as the only valid and scriptural baptism. Hence, they cannot consistently remain in the communion of Pedobaptist sects; and if they could, they would not be tolerated.

"Pray without Ceasing."

Christian, pray. You have a power with God. You can call down the blessings of heaven. You are commanded to use this power. Pray without ceasing. But for what? For yourself—for those around you—for all.

Pray for the child. When you meet him at his sports, at home, abroad. Wherever you meet him, let a prayer rise to heaven in his behalf. Pray that he may be a child of God, that he may be guarded from temptation, that he may become a blessing to himself, and the world. Pray for him. It will cost you nothing. It may be the means of his salvation.

Pray for the man. Pray that, amid the cares of life, he may not forget to care for his soul. Pray for him. You may never meet him again in this world, but your prayer may save him from ruin.

Pray for the aged. When you see the whitened locks, the bent form, the trembling hand, the tottering step, wherever it may be, breathe a prayer in behalf of that old man. Pray that God may be his support, that his few remaining days may be well spent, that his journey to another world may be an easy one. Pray for him. He may soon become a ministering spirit to watch around your path.

Pray for all. For the sad, and the joyous—for the beggar, and the man of wealth—for the sick, and the well—for friend, and foe.

Christian, pray. You are the almoner of God's blessings. Give as you have received; and the more you give, the more you will have. Pray without ceasing. W.

American Messenger.

"A TICKET TITMOUAT."—This was the exclamation of a young man to whom a lover of souls gave a tract just as he was stepping into the cars. It seems to have flashed through the young man's mind, that that tract, loved and obeyed, would be the means of tickling him through the scenes of time to a brighter world above. Yes, with love and joy in the truths it contains, it will carry him out of darkness into marvellous light—through many and sore temptations and trials—through arduous and self-denying duties—through the region and shadow of death—through the gate into the city." This young man thus uttered a truth we would like to press upon every young man throughout the land.—Rev. Dr. H. B. Hooker.

OVERLOOKING THE BRAIN.—The death of Hugh Miller, the distinguished Scotch geologist, who, in a fit of insanity, in the dead of night took his own life, has shocked the scientific and religious world. He was a self-made man, the son of poor but pious parents, and having learned the trade of a mason, he worked fifteen years in the quarry. In this period he improved every opportunity for cultivating his mind, and gave special attention to the study of geology, of which science he at length became one of the most distinguished ornaments, refuting infidel objections, and showing that the discoveries of geology are not inconsistent with the inspired word. He had just finished his treatise, "The Testimony of the Rocks," working on it late at night "at the utmost pitch of intensity." The community generally have but a feeble appreciation of the pressure and exhaustion of severe intellectual labor, whether in the ministry, or in other professions, or business; and the instances are not few in which, goaded by constant excitement, it is pushed to an extreme destructive to health and life.

American Messenger.

Christian Cheerfulness.

Christian cheerfulness is honorable to God and of happy influence on man. Let the cheering and tranquilizing power of the Gospel break forth and shine from your character. Jeremiah sung psalms in the dungeon; John beheld the brightest visions of the New Jerusalem in Patmos; Bunyan, in later days, composed his Pilgrim in confinement. There is very impressive power in Christian happiness, on those who see it from without. It is a sunshine amid dripping clouds—a Sabbath heart in a week day body, and Sabbath speech amid the dialects of Babel. It is the brightest when all around it is the blackest. When on natural affections cease their music, we can hear sung out of the sky, unutterable melodies, which our hath not heard; when the world is all gloom, a regenerated soul threads glories out of every pebble, and sees the stars as arteries along which pulsations of felicity reach him. He can say with Habbakuk, "Although the fig tree shall not blossom, neither fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

POPULAR PRAISING.—A modern writer, satirizing the endeavors of the pulpit to meet the false taste of the day, which, instead of hungering and thirsting after righteousness, craves for what has been called "the bland-mange of Christianity," delivers himself of the following: "What a curious production would a chemical analysis of many latter-day sermons furnish! Somewhat like this: 1 part Bible; 5 parts logic, badly kneaded; 20 parts city milk; 14 parts otto of roses; 60 parts yeast. Now this is a nice mixture to feed immortality on. It couldn't live a day on such food."

What must be done to conduct a newspaper right? Write. What is necessary for a farmer to assist him? System. What would give a blind man the greatest delight? Light. What is the best counsel given by a justice of the peace? Peace. What cry is the greatest terror? Fire.

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

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.00.

Elder Z. G. HENDERSON, is agent for Howard College for 1897. He is also authorized to act as agent for the S. W. Baptist.

Tuskegee Schools.

It is reported in some parts of the State that the East Alabama Female College has but few scholars and is fast going down. From 190 to 200 students now in school, and others still coming, is going down then the College is rapidly declining. Such has been the increase of pupils that the President has had to increase facilities, and add other teachers to his able faculty. The fact is, the College never was in as flourishing a condition.

The Methodist College is doing as well as its most sanguine friends could expect. Both Colleges are quite full. They have but little room for more.—Yet Colleges are like Omnibuses, Stages, Railroads, Cars and Steamboats, they have room for a "few more."

The Male Schools for young men and boys are all doing well. Messrs. JONES, PINCKARD, JONES and GROVER all have fine schools.

Central Africa. Adventures and Missionary Labors, in several countries in the Interior of Africa, from 1849 to 1856. By T. J. Bowen. 12mo.—371, pp. Charleston: Southern Baptist Publication Society.

Public desire to see this work has been great; and we are happy to inform our readers that it is now ready for delivery. We shall order soon a supply for our office, and when they arrive we will announce the fact to our readers.

We have read the work with care—have been thrilled by its facts and details, and instructed in regard to the Geography, Geology, Mineralogy, Meteorology, climate, soil, productions, rivers, mountains, birds, animals, &c., of a region of God's earth, heretofore almost unknown to the civilized world. More interesting still to the Christian and philanthropist is Mr. Bowen's reliable account of the various tribes in the interior of Africa. Their persons, language, manners, customs, worship & traditions—everything pertaining to them, are all described with an ability which few men possess. Mr. Bowen has learned the happy art of knowing what to say, and how much to say, and like a man of sense uses no repetition. It is astonishing and gratifying to see how much matter he has condensed in a small volume. None of your long, dull, prosy, make-you-go-to-sleep details are to be found in the 371 pages. The style is good; but if it were not one cannot criticize for looking at the authors facts.

We predict for this work a more general circulation than any book of the age. It will be read by all denominations, as they are all engaged and interested in Missions. It will be read by statesmen, in Europe and America; for all commercial nations wish to open trade with Africa, and have a strong wish to push their conquests in that direction. All men will read it for the information it imparts. And warm hearted Christians will read it for the more noble purpose of sending the Word of Life to the dark sons of Ham.

Much more could be said in praise of this timely work, but space (a frequent plea with editors) forbids. We say to our readers purchase one forthwith.—Here follows what the Southern Baptist says of the work of Mr. Bowen:

"After the copious notices which we have already given of this work, and extracts which we have presented from the sheets as it was passing through the press, we need scarcely now attempt to characterize the book. It deserves a circulation limited only by the extent of the reading classes, among Christians of all persuasions, who are engaged in missionary work, and of all intelligent and patriotic men. It presents to our Southern people especially, a series of facts which will elicit their thoughtful attention. No man has the confidence of our Southern churches, more than Mr. Bowen; and the evidence of accuracy and candor everywhere apparent cannot escape the notice of all readers. The mental discipline evinced in the classification of the materials, and the amount of scientific knowledge incidentally exhibited by the author, will add no small value, in the estimation of some who might not otherwise appreciate all his views and motives as a missionary. There is a fine copper plate map made in this city, expressly for the book. The mechanical execution of the work is worthy of its contents. The price is \$1. Smith and Whilden will be supplied with another edition, by the time the present one of 3,000 copies is exhausted; which will

doubtless be in a very short period.—The profits of the work to the author are already assigned to the Central African Mission."

Christian Baptism.
No. 6.

THE BAPTISM OF JOHN.

Having ascertained as we think, conclusively, that the ministry and Baptism of John properly belong to the Christian dispensation, and that he is therefore competent "to bear witness" upon the subject we are discussing, we shall proceed at once to take his testimony. "The third of Matthew" has become a stereotyped phrase, synonymous with immersion. It is a phrase as euphonious to a Baptist ear, as it is discordant to that of a Pedobaptist. It produces most awful havoc beyond the precincts of Baptist Churches. The effect is somewhat similar to that which was produced by the sturdy, uncouth, masculine eloquence of the first Baptist preacher "in the wilderness of Judea." And really this is not to be wondered at, whether we consider the subjects of baptism, or the act itself. For when "many of the Pharisees and Sadducees came to his baptism," with the plea that "Abraham was their father," a plea by the way, as potent as can be alleged for the baptism of the offspring of any believing parent now, the uncompromising Baptist answered, "O generation of vipers, who hath warned you to flee from the wrath to come?—Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children to Abraham." The baptism of children upon the faith of parents or sponsors as now practiced among Protestants was a thing as utterly unknown to John as the "baptism of bells" among the Roman Catholics. There is just as much Scriptural authority for the one as the other. When the Roman Catholic is asked for his authority for baptizing bells, he gives just as good a reason for it by quoting Zech. 14: 20. "In that day shall there be upon the bells of the horses, holiness unto the Lord,"—as the Protestant does for the baptism of infants by quoting Matt 19: 14—"Suffer little children to come unto me," &c. The one has as much authority for inferring baptism from the first passage, as the other has for inferring it from the second.

That John immersed those who came to his baptism, "in the river of Jordan," they mean while "confessing their sins,"—and that he immersed the Son of God, when he came and demanded the holy rite at his hands,—is so plainly affirmed, that the most eminent scholars and pious ministers among our Pedobaptist brethren are compelled to admit it. We have not the space to insert all the testimony which the force of truth has evoked from this source, for really, without a figure of speech, it may be called legion. We propose furnishing a bare specimen of a somewhat recent date. It is proper to say, that we quote the divine account of this transaction as furnished by Matthew and Mark:—"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. * * * * * And Jesus, when he was baptized, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased."—Matt. 3: 13, 16—17. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove, descending upon him."—Mark 1: 9—10.

Dr. George Campbell, a Presbyterian divine, in a note on Matt. 3: 11, says:—"The word baptizein, both in sacred authors and classical signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin fathers, 'tingere,' the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning. * * * When therefore the Greek word baptizo is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."—Four Gospels, Vol. II, pp. 20—21.

Dr. Hermann Olshausen, in his Biblical Commentaries on the New Testament, speaking of the baptism of our Lord as recorded in Matt. 3: 16—17, says:—"We are told only what took place after the baptism was over—that is, at the emergence out of the water.—That the outpouring of the Spirit did

not take place before the submersion, perfectly accords with the symbolical character of the action (see Rom. 6: 1, ff.) which is not indeed in itself applicable to John's baptism, but with the Savior, by his baptism, typically imparted to the action," &c. Vol. I, p. 272. It will be seen from this, that Dr. Olshausen speaks of the "submersion" and "emergence" of our Lord, as though it were a matter in which all the world were agreed—a thing which never had been questioned. Dr. Wall, in his history of Infant Baptism, rebukes sharply the profane scoffs of the English Pedobaptists directed against immersion, because "in all probability, it was the way in which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism."—Wall's History, vol. 2, p. 384.

Again: Commenting on John 3: 22, 24, Dr. Olshausen observes:—"John also was baptizing in the neighborhood, because the water there, being deep, afforded convenience for immersion; and the proximity of the two messengers of God occasioned the following dispute," &c. Vol. II, p. 365.

We could easily multiply similar concessions from other Pedobaptist authors, but these are sufficient for our present purpose. We may only add in conclusion, that if the evidences in favor of immersion are as overwhelming as furnished in the baptism of John, as to lay many of our Pedobaptist brethren under the necessity of ruling his ministry out of the Christian dispensation, and to extort from many of our best writers the admission that he did immerse the people and our Lord "in the river of Jordan," surely they ought not to wonder that the same evidence should be regarded as conclusive in the premises by the Baptists. Whenever one party to a suit before our courts attempts to rule out the testimony of a witness, it is because the testimony of that witness would militate against him; and the admissions of adversaries have always been considered as worthy of the highest regard, as they come from parties interested in speaking the reverse.

Dr. Clob's American Cotton Planter for March 1857 is received. It is unsurpassed in neatness and in valuable matter. Why don't every farmer take it, and read it?

STRICKLAND & Co., late of Mobile, are now Booksellers, Stationers, and dealers in Fancy Dry Goods, Milwaukee, Wisconsin. They will do well, no doubt, as they have got with birds of the same feather. Having been "martyrs to liberty," viz: Fred. Douglass liberty, in Mobile, they will have the sympathy of fanatical freedom lovers, and get deeply into their pockets. Pretty good way, that, to "raise the wind" in trade!

Elder A. J. SEALE has removed from Tensaw, Ala., to Buena Vista, Chickasaw County, Mississippi.

Z. G. HENDERSON with his accustomed zeal and energy, is succeeding well in securing subscriptions for the endowment of Howard College. May he receive a hearty welcome everywhere, and large donations! Read an article by E. A. in another column.

The sin of gratitude shall not rest upon us. We, therefore, return our thanks to Elder E. E. KIRVIN for list of new subscribers.

New Paper.

Our wishes have been realized. The Baptists of Mississippi have a paper. The first number, a beautiful and well filled sheet, is before us. We welcome "The Mississippi Baptist," published at Grenada, as a fellow laborer in the cause of the Divine Master. It is obvious to every reflecting Baptist that each State, able to support one, should have an organ of its own. Baptists in that State have done well, but they would have done better if they had established and sustained a paper of their own. Baptist papers from other States cannot answer their purpose. We trust this will not be a failure. The Denomination in Mississippi are able to sustain it, and we hope they will lay hold of it with energy and soon place it upon a self-sustaining basis.

Associational.

We are in receipt of Minutes of the 37th session of the Alabama Baptist Association, held with Mt. Gilead Church, Lowndes county, Ala. from Oct. 10th, to the 13th, 1896. Elders D. LEE, Moderator, and I. LYON, Clerk.

Baptized during the year, 329; net gain, 231; total, 4,707.

Also Minutes of Bethlehem Association are received. Its 40th session was held with Bellville Church, Conecuh county, commencing Saturday, September 27th, 1896. Elder A. W. JONES, Moderator, and ANDREW JAY, Clerk.

Baptized, 144; net gain, 109; total, 2,467.

Seventh annual session of the Pine Barren Association was held with Al-

lenton Church, Wilcox county, Ala., Oct. 18th and 21st, 1896. Elders J. J. Sessions, Moderator, and C. W. HARR, Clerk.

Baptized, 127; net gain, 48; total, 1,833.

Mrs. Jane Posey.

The surviving companion of the late HUMPHREY POSEY, of excellent memory, has recently spent a few days in our community. We had the pleasure of spending a few hours in her company; and truly it was a pleasure and privilege that we shall not soon forget.—Though she has now past her four-score year, like Moses, it may be said of her, her "eye is not dim, nor her natural strength abated." Sister Posey has been a consistent member of the Baptist church for about sixty years. Her chastened and subdued piety—a faith that has triumphed over trials innumerable,—an experience rich in all the resources of wisdom and spiritual knowledge,—furnish themes of religious conversation edifying to all Christians. Long may she live to encourage younger disciples in ways of righteousness!

Elder K. HAWTHORN has an advertisement in our paper as Bookseller and Stationer, Mobile, Ala. Brother Hawthorn is well known, and has the entire confidence of the public. We trust he will do well in his business.

Cheering.

In looking over our Northern exchanges, we rejoice at the triumphs of the gospel. Columns of Baptist papers are filled with the good news of the conversion, and Baptism of hundreds. The Holy Spirit is doing his work, and glorifying Jesus among the people. May it continue, and increase! The Christian Secretary, Hartford, Conn., prefaces its revival columns with the following:—"THE MORNING LIGHT IS BREAKING." By reference to the column headed Ministers and Churches in another part of this paper, it will be seen that several of our own churches are enjoying a special outpouring of the Holy Spirit and a revival of a work of grace in their midst. It is a long time since we have had the pleasure of recording so many revivals in our State in one week. May the good work go on until every section of the State shall participate in the blessing.

SPIRIT RAPPINGS.—This business is not confined to our highly civilized country. Mr. BOWEN in his late work on Central Africa, says:

"The sassa wood, called *iroko* in Yoruba, is regarded with superstitious reverence on most parts of the coast. The Yorubas think there is a spirit in it, because doors and tables made of it, have a singular habit of cracking or rattling, especially at night. Hence, the Yoruba man worships his own dog when made, as it usually is made of this timber."

Our children laugh at the superstition of the Yoruba negro, and the time is near when they will make themselves equally merry over this "Spirit Rapping" and "Table Moving" age.

Revivals.

In the Tennessee Baptist, Elder Daniel Smith reports the baptism of 86 candidates, the result of protracted meetings held with six churches.

In the same journal, Elder J. P. Bowen writes that at a meeting held with the Buffalo church, Tenn., there were 103 conversions, and 76 baptisms.—Bird's Creek church had received an addition of 34 by baptism, and Union Hill church 10.

The Christian Secretary reports the baptism of 17 candidates at the First church, New Haven, 22d ult., making 29, in all, and the revival still continues.

The Christian Era reports the addition of 16 members to Hanover church, Mass.

The Western Recorder reports the addition of 22 members to Mt. Carmel church, Ky.

The Western Watchman reports that 28 converts were received for baptism at Rock Creek, and 40 at Big Ridge, both in Missouri.

Elder J. Davidson reports in the Mountain Messenger, the baptism of 6 candidates at Coon's Run church, 6 at Mount Vernon, 14 received at Point Pleasant church, 11 baptized at Boothville, 22 at Union church, and 40 at Booth's Creek, North Western Virginia.

The True Union reports the baptism at Baltimore, of 21 candidates, by Dr. Fuller, 3 each by Elders Williams and Adams, 5 by Elder Phillips, and 2 by Elder Seely; and 12 by Elder Greer, Second church, Washington—making 51 since the meeting commenced.

Extract of a Letter from Elder R. Jones:
"An interesting revival of religion is now prevailing among the young ladies of the Chowan Female Institute, Murfreesboro', N. C. Twenty of the pupils have professed conversion. Among the number is the daughter of the writer."

Elder C. C. Chaplin, pastor of the Danville church, baptized six persons on Friday last.

Communications.

For the South Western Baptist.
Final Perseverance.
No. 1.

The doctrine of the perseverance of the saints in grace to glory is calculated to fill the child of God with many pleasing emotions. The solidity of the foundation of the believers hope—the blessed assurance of God's fidelity to his promises, the never-failing streams of grace, and the all prevailing merits of the atonement makes the victory of the child of God certain.—The very character of God is pledged for the safety of his people, "Because I live ye shall live also." Surely the Lord is a strong tower, a wall of defense—the Christians munition of rocks. And truly the righteous run into it and are safe.

1. One great certainty of their final salvation is founded in the fact that they are Christ's by covenant engagement. They cannot reverse the decree of death which has gone forth. Neither can they satisfy the least demands of a broken law, the law calls loudly for their death. But Christ engages for them—he takes their law place, and suffers in their stead. Hence, he becomes the end of the law for righteousness to every one that believeth. The penitent while deeply sensible of his guilt and condemnation flees to the law to avert the awful doom which awaits him. He now begins to plead for mercy, he drops one sin upon the right and another upon the left. He does not only cease to do evil, but learns to do well. He looks for mercy by the deeds of the law. He searches the treasures of inspiration with avidity. He reads, "by the deeds of the law shall no flesh be justified." Look at him, he is now pleading for mercy, his heart is black—a sink of sin—enmity to God, the very kindlings of divine wrath has already begun in his soul—hear his groans—he loathes his own soul, the pains of hell has gotten hold upon him, listen, Oh what lamentations! I see how he agonizes, he is suspended over the awful gulf by the frayed threads of life, God is thundering above and hell is gaping beneath, the sword of divine justice is drawn, Oh what a wretch! Remorse wrings his bleeding heart—what excruciating pain—what anguish of soul the lurid arrows of fire are shooting in every direction, the bellowing thunder of Sinai shakes the earth, Oh how ominous of his destruction!—His sins as mountains, already tower to heaven to convey the lightnings of divine wrath down upon his guilty soul. He cries still more vehemently, but his prayers have no merit in them, his righteousness is as filthy rags. As despair begins to settle upon his tortured soul the storm of death darkness—the tempest of destruction rages—fiends of hell howl for his damnation. Yet he cries, Lord save me I perish. It is done—light shines into his soul—faith lays hold upon Christ, and hope springs up in his heart, and he now cries, "Glory to God in the highest." He can now say of Christ, "he is the Lord my [our] righteousness."

Christ's righteousness now becomes his by imputation. "Other foundations can no man lay than that which is laid Jesus Christ the righteous." The father says, "Behold, I lay in Zion for a foundation a stone, a true stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." It was laid in the councils of eternity for a foundation. It is an elect stone—it has now become the head stone of the corner. The whole building is squared by this stone, no wonder then, that it is called the chief corner stone, in it are deposited the treasures of life, therefore it is precious. This is the believers foundation. The Lord says, "I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me." Rev. 32: 40. The believer does not stand upon the covenant of works, but is included in the stipulations of a covenant, the purposes of which are everlasting. One of the promises in this covenant is, "that they shall not depart from the Lord."—If the Father has given them to his son, and he has consented to become their surety, how can they be lost? If he has subdued their hearts to the reign of clemency and grace, and stands in their law place as the victim upon whom the law has poured out its wrath, how can it the second time demand satisfaction? I have never read of such a law among the Turks, much less in the statute of heaven. "Will not the Lord of all the earth do right?" Or will he demand payment both of the surety and actual debtor. Christ has cancelled all the debt and set the prisoner at liberty. He says, "because I live ye shall live also," then if his life is hid with Christ in God, when he who is his life shall appear, he shall also appear with him.

"How firm a foundation ye saints of the Lord, Is laid for your faith in his excellent word."

S. W. BARTLEY.

Shelby Co., Iron Works.

Messrs. Editors: Though your paper is the organ of a religious denomination, still it being the only source of information in the way of a favor to many of your subscribers, they are, perhaps, interested occasionally in an article which is rather secular in its nature. Believing that a few items concerning the Shelby county Iron Works would interest your readers, I have concluded to send you this short sketch and leave it to your discretion to publish it or not.

The facts which I shall state, some were given me by the most reliable authority, while others were gained by observation when on a visit there a few days ago.

For a successful iron business there must be an abundance of wood, stone coal and limestone adjoining a good bed of iron ore. All this the proprietor has. He has been merely laying the ground works for a very large business, but his capital has been necessarily absorbed in this way, and he is left in the condition of a child with a sledge hammer, he can't wield it.

His ore consists of a vast, almost solid bed of the richest quality, yielding from 50 to 60 per cent, Pig iron in the common blast furnace. This furnace will make from 4 to 5 tons per day.—There ought by all means to be two other furnaces and a good rolling mill. Mr. Horace Ware assured me that he had offered his property at one hundred thousand dollars to stockholders upon condition they would come in and help him to develop the resources of his property, he of course, forming one of the stockholders.

There is a probability of the company being formed, and the day is not far distant when that property cannot be purchased for a half million. He however, may fail to raise a company. The iron combines the softness of the best Scotch, with the strength of the best American. The bar iron made from it is equal to the best Sweden iron. The hollow ware made of it has greater strength with less weight than imported ware.

The prices are reasonable, the works are within five miles of the Ala. and Tenn. R. R. Road. And being near the centre of the State, and very accessible to the largest towns and cities in the State together with the intrinsic value of the articles made there, will doubtless soon secure a very extensive circulation of them. I am glad that Ala. has such iron in her own bowels. The article is indispensable, while at the same time we have it at home of the very best quality. It may yet be necessary and convenient to have Sharps Rifles to spring forth, Minerva like from that Jupiter to be used in defense of our beloved country. That man, State or nation is alone independent only when their respective sources of independence are developed.

May Ala. be equal in her enterprise to any other sister State, and she will doubtless share most of the profits.

For the South Western Baptist.
To the Alabama Association.

DEAR BRETHREN: One year ago in answer to an advertisement of your Missionary Board, I entered upon my work as your Missionary. The result of which, you will find below. I travelled 2446 miles; visited and prayed with 221 families; preached 147 sermons; delivered 61 exhortations; baptized 38; constituted 3 churches, and re-organized 2.

The above churches have a membership of 175, with large congregations. In my Ministerial labors I have visited several afflicted families, and officiated at several funerals. I have supplied a large destitute region with the gospel. Sinners have been converted—churches have been constituted, and where they have had no preaching the people are in a cold state,—and it might be said, the blind see and the lame walk, but to the poor the gospel is preached. Aided by our prayers, I trust I have been the humble means of spreading a knowledge of the Savior of sinners, whom to know is life eternal. With the continued blessings of God and the labors of your missionary in this part of your association this year, this will cease to be Missionary ground, as there are coming into this part of the country ministering brethren that will supply the churches. Let your Missionary continue to feel that the prayers of the Association are sent up to heaven for his success, and it will cheer his darkest hours.

ROBERT KEITH, Miss GREENVILLE, Feb. 23, 1896.

For the South Western Baptist.
Why can't our Folks do it?

A recent scheme has been set on foot to add \$50,000 to the endowment of Princeton College New Jersey. A gentleman in New York offered \$30,000 provided the balance could be secured. Two others came forward and pledged \$25,000 each on the same consideration. No doubt the whole amount is

secured by this time—all done in the course of one or two months! Why can't our brethren do the same for Howard College? By the meeting of the Convention the College might be completely endowed if a few of our brethren would take the matter in hand with the same liberal zeal that these friends of Princeton College have done.

Will not some one, on reading this, immediately announce that he will give twenty-five thousand dollars for this object provided the balance of one hundred thousand is secured? Let others immediately respond till the requisite sum is made up. What a jubilee we would have at our Convention next month if it could there be announced that "our College is Endowed!"

For the South Western Baptist.
Delegates to the Southern Baptist Convention.

The following States are by the constitution of the Southern Baptist Convention entitled to the number of delegates specified below in the next meeting of that body, by the contributions they have made to the Board of Domestic and Indian Missions:

Georgia, 76; Alabama, 61; Virginia, 59; South Carolina, 19; Kentucky, 18; Mississippi, 16; California, 13; Tenn. and N. Ala., 11; Maryland, 10; Missouri, 7; Arkansas, 5; North Carolina, 4; Louisiana, 1.

Baptist papers supporting the Southern Convention, please copy.

R. HOLMAN, Cor. Sec. B. D. & I. M.

For the South Western Baptist.
To the Churches of Alabama.

DEAR BRETHREN: As the period of your annual Convention draws near, I take the liberty of soliciting your attention to the claims of the Foreign Mission cause. Your Board in Richmond, are making every endeavor to diffuse more widely the knowledge of that precious gospel which brings life and immortality to light. They find it impossible to meet the demands which God in his Providence is making, in connection with their several stations in heathen lands. The appropriations for 1897 have been however increased, in view of these pressing calls, and they cannot but believe their brethren in Alabama, will bear their full proportion of this responsibility. Shall it not be so? Will not each reader of these lines, for himself, and so far as he can influence the Church, resolve to share in this work? May we not appeal to the pastors to bring up before their churches this great claim at once, and send up to the Convention, meeting in Marion, their liberal free-will offerings? We trust they will. We have no agent at present in Alabama, and therefore must depend on the voluntary endeavors of our brethren.

Brethren, we are encouraged, so far as the indications in the foreign field appear. One chief ground of alarm, and sadness, is found in the little interest taken among the churches at home, in the command to preach the gospel to every creature. But we will labor still in this blessed work. The Lord reigns, and if we as his professing people continue to slumber over our responsibilities, he can give this work to other hands.

On behalf of the Foreign Mission Board,
JAS. B. TAYLOR, Cor. Sec. &c.

For the South Western Baptist.

Messrs. Editors: At the call of the Baptist Church, LaGrange, a presbytery assembled with said church on Saturday 21st of February, to inquire into the expediency of setting apart Henry Erasmus Brooks to the full work of the Gospel Ministry. The candidate preached a sermon characterized by freshness and a most edifying simplicity. In the afternoon the presbytery examined Bro. Brooks upon his religious experience, motives for preaching, and views of Christian doctrine; all which being satisfactory, they resolved to proceed with his ordination the next day.

Selections of scripture and ordaining prayer by Rev. W. A. Callaway; sermon by the writer; charge and presentation of the Bible, by Rev. J. E. Dawson. A large congregation waited on the protracted exercises patiently and seriously.

Brethren have conceived a high opinion of brother Brooks' spirit aims and qualifications. His mental training and scholarship are fine.

The Institution here, over which brethren Foster and Brooks preside, the Southern Female College, in a prosperous condition in other respects, is enjoying a remarkable religious awakening. More than forty of the pupils have recently embraced the hope of the Gospel. Sabbath before last, the writer baptized eight of them. Three others have been received for baptism. Others still are affected; some will defer church connection till they return home at the Summer vacation; and some will unite with other denominations. No measures aside from the ordinary routine have been employed. Ministers have rarely visited the Institution, except when inquirers or new born souls

