

SOUTH WESTERN BAPTIST.

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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THOMAS F. MARTIN.

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Letters.

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Final Perseverance.

No 2.

The first argument which we employed to prove the final salvation of all believers was founded upon the covenant of redemption, an argument against which we might extend to a dozen numbers but we desist.

Our salvation is certain. Secondly, because of the immutable purposes of God. We learn from the Bible that God is unchangeable, "I am God and change not." David says, "ye think that God is altogether such an one as yourself." And this is the reason that men are continually attributing to God in his actions mutability. The purposes of God in the salvation of all who believe are his eternal designs of mercy vouchsafed to them through the all-sufficient merits of Christ's blood.

What is the purpose of God in the regeneration of a soul? Is it not the salvation of that soul? And can God be thwarted in his purposes? If he can, the final destruction of all men is inevitable, but if God's purpose in regeneration is salvation and his purpose cannot fail, it follows as inevitably true that the believer will be saved though earth and hell oppose. Christ says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I come down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that all which he hath given me I shall lose nothing, but should raise it up at the last day." What are God's purposes but his will? There is not the immutable purpose of God which is expressed in this quotation conclusive? First, the purpose relates to those who the Father gave to his Son. And, secondly, the purpose itself is that of all the Father gave to the Son, he should lose nothing, but should raise it up at the last day. If those who were given to Christ fail of salvation, then there is a violation or failure of one of the most important stipulations in the compact between the Trinity. And in this failure, the most important purpose and end which God had in view in the great scheme of recovering mercy falls—the salvation of the believing soul. If the design of mercy in regeneration is salvation, how shall the soul fail of salvation? Will the objector say that salvation rests upon conditions such as, if you forsake God he will forsake you, if you continue in the road to heaven he will take you there, if you will be obedient he will make you obedient, but if you change your mind God will change his, and the devil may make the best of you for what he cares. This is downright legalism the very foundation upon which Methodism is built. I suppose my salvation depends entirely upon myself? My conviction, regeneration, sanctification, final perseverance, the promises of Christ, and eternal salvation all depend upon myself. And is it true that thousands at present base their hopes and faith upon such contingencies upon works? When God says, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." Again, "Who hath saved us, and called us with a holy calling, according to his works, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began." Here it is declared that we are saved according to the purpose and grace of God, which was given to us in Christ Jesus before the world began. It is evident that God purposed the salvation of those who believe before the world began. And their salvation according to the purposes of election were all to be accomplished through Christ, and not by works of righteousness. There are some strange inconsistencies about our Methodist friends, they disclaim anything like a belief in works of supererogation when they place the whole salvation of the soul upon works of righteousness. The scriptures teach us that after we have done the best we could to count ourselves, but unprofitable servants. If all that we can do in serving God and promoting the interests of his Kingdom, is but our duty, there can be no merit in it, for if we justly owe to God our whole time and talents, our exerting ourselves to the very extent of our capacity, will not bring God under any obligation to us. Hence, if the Methodist plan of getting to heaven be true, "do and live, or neglect and die," it becomes necessary that we perform works of supererogation, works over and above that which is required in order to secure our salvation. And all who do not perform such works will fail of heaven because they in no other way can bring God under obligation to save them.

Why condemn Pelagians in your Discipline, and then in the pulpit strive to sustain his doctrine? Your declaration against the final perseverance of the saints, lead to Pelagianism, to downright legalism. Such doctrines only tend to feed the pride of the human heart. Legal convictions lead to legal repentance, and legal repentance to legal conversion. Let us not be deceived, God is not mocked.

S. W. BARTLEY.

The Doctrine of Election in Revivals.

The late Dr. Nettleton was one of the most efficient preachers of his day. Those who heard him have frequently assured us that he invariably brought out the distinguishing doctrines of the Calvinistic system during the progress of almost every revival in which he labored. After a sermon on the doctrine of election, an inquirer said to him: "I cannot get on with the doctrine of election." Then he said to him, "You are at liberty to get to heaven the easiest way you can; whether election is true or not, you must repent and believe and love God. Now, what we tell you is, that such is the wickedness of your heart that you never will do these things unless God has determined to renew your heart." * Why do you stand caviling with election? If you prove it false, what have you gained? You must repent and believe after all. Why do you not immediately comply with these terms of the Gospel? When you have done this, without the aids of Divine grace, it will be soon enough to oppose the doctrine of election.

On another occasion an Arminian approached him and said: "Do you believe God influences the will?" "I do," said Nettleton. "How do you prove it?" "I prove it by the text, 'God worketh in you both to will and to do.'" "But that does not mean," said the Arminian, "that God influences the will; and now how do you prove it?" "Prove it," said Nettleton, "by the text, 'God worketh in you both to will and to do.'" "But that, I say, does not mean that God influences the will." "And what does it mean?" said Nettleton. "It means," said the other, "that God gives us a gracious power to will and to do." "Then it does not mean," said Nettleton, "that God works in us to will and to do."

As then, so now.

Suppose a person deeply perplexed about the state of his soul, continually fluctuating between hope and fear, and overwhelmed with grief, were to repeatedly utter this wish: "O that I certainly knew that I should be able to persevere." He might be answered thus: "And what wouldst thou do, if this certain knowledge were bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance." *

Instead of indulging anxious inquiries into the future condition of our souls, we should apply ourselves wholly to know what was the good and acceptable will of God, as the only principle and perfection of every good work.

Thos. a Kempis.

The New Dispensation.

The Old Testament showed us the Deity in unspeakable majesty—His creation beautiful and sublime. Christ proclaimed Him the Father of Men, and in those words poured on earth a new light. The words which guaranteed the eternity of our spirits, chased a dimness from the sky which had hung there from the days of Adam; they rent down the curtains of death and oblivion, and let fall upon earth such a tide of sunshine as never warmed it till then. The atmosphere of heaven gushed down to earth. From that hour a new and inextinguishable interest was given us in nature. It was the wish of our Father; it was the birth-place of millions of everlasting souls. Its hills and valleys then smiled in an ethereal beauty, for they were then to our eyes spread out by a mighty and tender Parent for our happy abodes. The waters ran with a voice of gladness; the clouds sailed over us with a new aspect of delight; the wind blew, and the leaves fluttered in it, and whispered everywhere of life—eternal consciousness—eternal enjoyment of intellect and love. Through all things we felt a portion of the Divine, paternal spirit diffused; and "the wilderness and the solitary place" thenceforth had a language for our hearts full of the holy peace and of the revelations of eternity.—Selected.

A Faithful Church-Governer.

An old man of over fourscore years, whose residence required him to travel eight miles each way, in order to attend public worship on the Lord's day, once said that he could recollect but one or two instances in his life in which he had been absent from the house of God in consequence of storms or bad roads. What a rebuke to multitudes who suffer even the apprehension of unpleasant weather to deter them from the sanctuary! If men love the gates of Zion, as this venerable Christian did; if they long for the ordinances; if, like David, they consider the altar of God an exceeding joy, they will never allow trifles to keep them from their appropriate place in the Lord's house. It is to be feared that in our day there is a growing indifference to public worship.—*Christian Intelligencer.*

To Preachers.

I have found the following rules to be of much service to myself, and respectfully suggest to my brethren in the ministry the propriety of testing their merits:

1. Resolve to be brief, as this is an age of telegraphs and stenography.
2. Be pointed; never preach all around your text without hitting it.
3. State your propositions plainly, but do not stop long to particularize.
4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.
5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.
6. Avoid all high-drawn language; quote no Hebrew nor Greek; aim to be simply a preacher.
7. Be honest enough to own that you do avail yourself of help from any source. But in using helps, be sure you never make stilts of them, when your own legs are far better.
8. Expect the Father's blessing; you are his servant, and can do nothing without it.
9. Stop when you are done.

Among the many rules given the preacher, I have found it convenient to adopt the above, as being such as were profitable to me.

And now, my brother, if they will do you any good, you are welcome to them.

Geo. C. Bancroft.

THE PRESS IN GERMANY.—It was stated at the General Assembly of the Roman Catholic Association, that of the four hundred and fifty-six large papers of Germany, "four hundred are decidedly hostile to the Romish Church, and that even of the remaining fifty, one-half are but half Catholic, which is just as much un-Catholic." Many of the Roman Catholic papers are not self-supporting, but are with difficulty kept alive.

God doth reserve his richest cordials for our sharpest faintings. It is observable that just after the invasion of Zikleg, in which David's family was carried away captive, and they all wept until they had no more power to weep, the crown of Israel was brought him, and the people besought him to accept it.

Webster's Opinion of Byron.

We do not remember having met anywhere with an estimate of Lord Byron's character, that seemed to us more just than that contained in the following extract from the correspondence of Daniel Webster. In a letter dated at Washington, April, 1833, Mr. Webster wrote:

"I have read Tom Moore's first volume of Byron's life. Whatever human imagination shall hereafter picture of a human being, I shall believe it all within the bounds of credibility. Byron's case shows that fact sometimes runs by all fancy, as a steamboat passes a scow at anchor. I have tried hard to find something in him to like besides his genius and his wit; but there was no other likeable quality about him.—He was an incarnation of demonism. He is the only man in English history for a hundred years that has boasted of infidelity and of every practical vice, not included in what may be termed, what his biographer does term meanness. Lord Balafrake, in his most extravagant youthful sallies, and the wicked Lord Littleton, were saints to him. All Moore can say is, that each of his vices has some virtue or some prudence near it. Well, if that were not so in all, who could escape hanging? The biographer, indeed, says his moral conduct must not be judged of by the ordinary standard! And this is true, if a favorable decision is looked for. Many excellent reasons are given for his being a bad husband, the son of which is that he was a very bad man. I confess I was very much rejoiced then, and am rejoiced now, that he was driven out of England by public scorn; because his vices were not in his passions, but in his principles.—He denied all religion, and all virtue from the homestead. Dr. Johnson says there is merit in maintaining good principles, though the preacher is seduced into violation of them. This is true.—Good theory is something. But a theory of living, and dying too, made up of the elements of hatred, of religion, contempt of morals, and defiance of the opinion of all the decent part of the public; when before has a man of letters avowed it? If he were alive to recast certain prominent characters in his great epic, he could embellish them with new traits without violating probability."

Paying for the Pitcher.

Dr. Alan Clarke was preaching to a large congregation in Ireland, and after dwelling in glowing terms on the freeness of the gospel, and telling them that the water of life could be had "without money and without price," at the conclusion of the sermon a person announced that a collection would be made to support the gospel in foreign parts. The announcement disconcerted the worthy doctor, who afterward related the circumstance to the lady of the house where he was staying. "True, Doctor," replied the hostess, "the water of life is free, 'without money and without price,' but they must pay for the pitchers to carry it in." The conclusion of this anecdote was followed by cheerful smiles and clapping of hands, and the children showed that they understood its import by the readiness with which they contributed to the collection.

A LIFELESS STATE OF HEART.—You said in one of your letters, that you had then little delight in prayer. That is just my grief at present, and I have, what is worse, no desire after God. O! of all my different states of feeling, I shudder most at that, when I seem as if I had no need to seek God in prayer; I had rather long, even to agony, to get a sense of God's presence, than be as I am now, so lifeless; my soul seems completely dried up within me. Were you ever in that state, when you cannot pray at all, because you do not know what to ask for? I like to feel my need of God, for then he is precious.

Bonar's "Stranger Here."

I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach who take up that error. I have heard such men talk nonsense by the hour.—*Cecil.*

ADAMANT AND ASPIRATION.—It is a good thing to believe; it is a good thing to admire. By continually looking upwards, our minds will themselves grow upwards, and as a man, by indulging in the habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the op-

posite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire. Here, as in everything else, humility is the surest path to exaltation.—*Arnold.*

MINISTERIAL EDUCATION.—I have read the articles of "Andrew Fuller," with interest. The last number seems worthy of special attention. Who can doubt that the movements 75 years ago, or more, in behalf of ministerial education, have had much to do in promoting the progress of our denomination from that time to the present; or that the present enlarged and more systematic efforts will produce a rich harvest in generations to come?

Sigma.

To-morrow.—Who ever received mercy to-morrow? None. Not to find mercy to-day is to lose it forever.—Where is God's invitation to be found for to-morrow? Nowhere! God is too just to be mocked, too piteous to mock. Who ever was put off by God to "to-morrow"? No one. When God says "now," he means "now." Who ever died on "to-morrow"? No one. Salvation, life, death, hell, all are gathered up in "to-day." To those whose last hour is come, "to-morrow" will be as though a thousand years had rolled away since they heard "come in, or depart."

A FINE COUNTRY FOR LOAFERS.—According to Mons. Humboldt there is a tree in the South Sea Islands which produces ready made shirts. The natives cut off pieces of the tree about two feet long, from which they draw off the fibrous bark as boys draw off the bark of chestnuts to make whistles. Each man selects a tree near his own diameter, so that the shirt may be a good fit. When the bark is off, they cut a hole in each circle to admit the arms. The shirts do not require any washing, starching and ironing, and a more convenient article for loafers could not be imagined. The same country produces breadfruit, so that a fellow may get his board and clothes gratis.

FAITH AND WORKS.—Faith without works is dead. It is like an index without a book; like hands without a clock; like sails without a ship; like a tree with nothing but dry and withered branches. Professed disciple of Christ, to prove thy discipleship genuine, thou must surround thyself with widows, whom thou hast comforted; with orphans, whom thou hast succored; with the ignorant, whom thou hast instructed; with the wandering, whom thou hast reclaimed; with the hungry, whom thou hast fed; with the naked, whom thou hast clothed; with the sick, whom thou hast visited. These are thy trophies!

NOT AFRAID OF DIGNITIES.—The eccentric Peter Cartwright, the well-known Methodist minister, was once preaching, when General Jackson entered the church. A pastor in the pulpit gave his brother Cartwright a nudge and whispered that the old hero had just come in, as much as to say, "Be careful what you say." But Cartwright, in a loud voice, which could be heard all over the church, exclaimed in response, "Who cares for General Jackson? He'll be lost as soon as anyone, if he don't repent." The General, when asked what he thought of the preacher, said, "Sir, give me twenty thousand of such men, and I'll whip the world, including the devil."

The following estimate has been made of the probable amount which it costs the individual members of the different Churches in the United States to sustain their respective Churches. The estimate is founded upon the last United States Census. A Baptist or Methodist, three dollars and forty cents; a Presbyterian, seven dollars; a Congregationalist, ten dollars; a Roman Catholic, fourteen dollars; an Episcopalian, eighteen dollars; a Reformed Dutch, twenty-two dollars; a Unitarian, twenty-three dollars.

STUDY OF MANKIND.—In order to love mankind, expect but little from them; in order to view their faults without bitterness, we must accustom ourselves to pardon them, and to perceive that indulgence is a justice which frail humanity has a right to demand from wisdom. Now, nothing tends more to dispose us to indulgence, to close our hearts against hatred, to open them to the principles of a humane and soft morality, than a profound knowledge of the human heart. Accordingly, the wisest men have always been the most indulgent.—*Bulwer.*

Selected Gems.

Nature designed the heart to be always warm, and the hand to be often open.

"Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath."

Use the means and trust to God for the blessing.

Pride requires very costly food—it's keeper's happiness.

"The first and worst of all friends is to cheat
Ourselves. All sin is easy after that."

Society, like silk, must be viewed in all situations, or its colors will deceive us.

Every man magnifies the injuries he has received, and lessens those he has inflicted.

Is not every face beautiful in our eyes which habitually turns toward us with affectionate, guileless smiles?

He has a good income who has but few occasions of spending,—not he who has great rents and great vents.

Men of the noblest disposition always consider themselves happiest when others share their happiness with them.

The incapacity of men to understand each other, is one of the principal causes of their ill temper toward each other.

We paint our lives in fresco. The soft and facile plaster of the moment hardens under every stroke of the brush into eternal rock.

We must hear the warnings of conscience, or we shall feel the woundings of conscience.

When a friend once told Plato what scandalous stories his enemies had propagated concerning him, "I will live so," replied the philosopher, "that nobody shall believe them."

Avarice lodged in the soul is usually the last vice that capitulates to religion.

The difficulty of refuting very silly and weak arguments reminds one of the well known difficult feat of cutting through a cushion with a sword.

Drop by drop falls into the clear well-spring of our youth, the bitter water of experience, and there is no filterer; this side of the grave that can restore the old purity.

HOW TO BE BEAUTIFUL.—If man or woman either, wish to realize the full power of personal beauty, it must be by cherishing noble actions and purposes—by having something to do, and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Prof. Upham.*

Origin of "Cant."

In "Things not Generally Known," we find this word, now applied to fanaticism and hypocritical conduct, is derived from two Scotch Presbyterian ministers of the reign of Charles II.—They were father and son, both named Andrew Cant; and Whitlock, in his "Memoirs," after narrating the defeat at Worcester, in 1651, says: Divers Scotch ministers were permitted to keep a day of humiliation, as they pretended for their too much correspondence with the king; and in the same month, when Lord Argyll had called a Parliament, Mr. Andrew Cant, a minister, said in the pulpit that "God was bound to hold this Parliament; for that all other Parliaments were called by man, but this was brought about by his own hand."

CALIFORNIA.—SACRAMENTO.—The cause of Zion is prosperous among us. The eight churches in this city are well attended for a country like this, where so many have but a transient home. Our own church is the largest Baptist church in the State, and is, without doubt, the most prosperous. Additions by baptism and letter have been made every month for the last thirty months, without interruption. It is, probably, the only church in the United States where the Chinese and English languages are both used at the prayer meeting and communion table. Our pastor, the Rev. J. Lewis Shuck, is still with us, and we hope he will remain.

Do you believe in so plain a thing as "Thou God seest me?"—that in every thought, and deed, and purpose, you are seen by God? What, then, is the deed you do, the thought you think, the purpose you intend, under that secret blazing inspection? What the sentiment you express, upon the faintest features of whose expression that unearthly, penetrating light falls? What good and righteous purpose shall I not make predominant in all the frame of my mind, and all the work of my hand, if "thou God seest me?"

The agency of the Holy Spirit.

The following interesting incident is copied from Dr. Teasdale's sermon on the agency of the Holy Spirit in the work of salvation, published in the January number of the Baptist Preacher 1857.

"The Holy Spirit strives with men, by the entreaties and admonitions of Christian friends. A kind word, a solemn admonition, an affectionate entreaty, a pressing request, or an earnest exhortation, is often made the effectual instrument in the hand of the Divine Spirit, of the awakening conversion of sinners. I will give an illustration.

A pastor who wished to hold a series of religious meetings in his church, invited a neighboring preacher to assist him in the services. The neighboring pastor came to his aid, and at the close of the first sermon, which was a very solemn impressive appeal to Christians, to arouse themselves from their spiritual apathy, and come up to the help of the Lord to the help of the Lord against the mighty, he said he had a proposition to submit to his Christian friends present. He told them that he had come, at the earnest request of their affectionate pastor, to assist him a few days in the meetings, but that he could not stay long on account of other unavoidable engagements. He said he was anxious to do all the good he could during his brief sojourn among them and he wanted them to do the same. "And now," said he, "I wish to make this proposition to you, viz: that each professor of religion present, solemnly as before Almighty God, promise me that he will do what he can to win a soul to Christ during my stay among you, that the members of the church, especially, will endeavor to win one soul, at least, to the love and service of the Redeemer, during the continuance of the meeting. And as many of you as feel prepared to respond to this proposition, will oblige me by rising to your feet."

Many of the Christians present instantly arose; and amongst the number was a poor girl named Mary, who was out at service in a rich aristocratic family in the vicinity. Mary was profoundly impressed with the solemnity and importance of the vow which she had assumed, and bore in her countenance the marks of deep and unusual anxiety. When she reached home her mistress discovered that Mary seemed very solemn, and was obviously in trouble of mind about something. She therefore asked her if she was sick, and Mary said, "No, madam."—Then she asked if she had heard any bad news, and she replied again in the negative. Her mistress then became very anxious to know what was the matter with poor Mary; and finding it impossible longer to evade the anxious scrutiny of her mistress, Mary disclosed to her all that had happened in the meeting; told her how deep was the impression made by the sermon; what a solemn proposition had been submitted to the people; how cheerfully many responded to it &c. &c. Her mistress then said in a tone of derision and of ridicule; "And did you get up, Mary?" The poor girl trembling replied, "I did madam." And then in a tone still more taunting and intimidating, the mistress said, "And whom do you expect to convert during the meeting, Mary?" Poor Mary burst into tears and replied, "I don't know madam; but oh! that it might be you! Oh! that my dear mistress might be the happy soul!" She could say no more; nor was it necessary. That fervent wish, expressed in humility and in tears, went like a barbed arrow to the heart of her haughty mistress, and she never had a moment's peace afterwards, until she found it at the feet of Jesus; and poor Mary was permitted to come with rejoicing, her shaft to the granary of the Lord, before the meeting closed, in the person of her own converted mistress. The humblest efforts of God's people are thus often made effectual to the conversion of the stoutest hearts. The Spirit of God can take a worm and thresh a mountain."

IS CHRIST IN THE HOUSE?—The Rev. Dr. Nettleton, while passing the residence of a gentleman in one of his walks, went up the steps and knocked. A young woman came to the door, of whom he inquired "if Jesus Christ dwelt there." Quite astonished, she made no reply. Again he asked, "Does Jesus Christ dwell in this house?" "No, sir," said she, and invited him to come in. "O no," said he very sadly; "if Christ is not here, I can't come in," and then turned and went away. The next time he preached in that city a young woman met him as he was leaving the church, and with tears in her eyes asked if he recollected inquiring at a house if Christ dwelt there. "Yes," said he, "I do." "I am that person," said she, "of whom you inquired; and it has been blessed to my soul."

An Independent Reader.

Some forty years ago, when a man's respectability depended much on his taking a newspaper, a certain shrewd old fellow was one morning enjoying the luxury of perusing his paper, (although he labored under the great disadvantage of not knowing a letter in the alphabet) when a more knowing neighbor of his happening in—perhaps to borrow his paper—observed to him that he had his paper wrong end up.—The old gentleman, drawing himself up in all the pomposity of affronted dignity, exclaimed: "I would have you to know sir, that if I take a paper and pay for it, I have a right to read it which end up I please?"

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, MARCH 26, 1857.

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

In pursuance of this modification in our terms, we shall inform our readers, that payments made within three months will be recognized as being in advance. But if persons 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.

A Compliment.
A brother sends us a communication, and in a private note makes the following statement:

"There has been great affliction among the people of my charge. The S. W. Baptist comforts the hearts of many of the saints of God."

It should be one of the leading objects of religious Journalism to comfort the afflicted. In the heated controversy of this age, the piety and spirituality of God's people must not be overlooked. There is danger of a religious Journal making better sectarians than Christians. When sickness invades, and the "swellings of Jordan" in the struggles of death come, then the nourishing and sustaining doctrines of the Gospel are needed, and not the vim of heated controversy. In the S. W. Baptist we intend to defend the truth, and to write and publish such articles as will improve and increase the piety of Christians. May we ever assist the Pastor to administer comfort to his afflicted flock.

LITERATURE IN FREE ITALY.—According to the *Rivista* of Turin, the number of political, literary, scientific, and commercial journals published this month in that capital amounts to sixty-eight.

The above is gratifying intelligence. There is in Europe a rapid increase in Journalism. Newspapers, political, literary, scientific, and commercial are springing into existence fast. And a striking feature in nearly all of them, is their hatred to Popery. Papers purely Roman Catholic are few, and but poorly supported, scarcely none of them self-sustaining. The Revolution of 1848 failed, because there was not virtue and intelligence among the masses sufficient to sustain the intelligent leaders of the movement. Another remote reason may be assigned; the remaining lingering attachment to Roman Catholicism in France and some other powers. But Catholicism is depreciating as rapidly as intelligence increases. Yea, more; for the down-trodden millions begin to see that their social and political evils have been produced more by Priestcraft than Kingcraft; and they are visiting both with great severity where the least opportunity offers. Indeed they do not wait for opportunity. Let no one attribute the late assassination of the Archbishop of Paris, and the still later assassination of the Archbishop of Mantua, to insanity. There is a deeply seated hatred among honest and intelligent Catholics against the recent dogma of the immaculate conception. They consider their Church degraded in the estimation of Protestants and Infidels, and with fanatical zeal they are taking vengeance on their Church dignitaries. If this is the feeling of a large portion of Catholics, what must be the feeling of those who have no sympathy with the Church of Rome. The time is not distant when God will "remember her iniquities."

"Falling from Grace."

Our correspondent, Bro. N. C. Baldwin, says there are Baptist Ministers in some parts of the N. O. Association who hold the Methodist dogma of "falling from grace." We were not apprised before, that there was a Baptist minister in East Tennessee who had gone so far into error as to adopt such an absurdity. Indeed we never have seen but one Baptist minister who did hold such sentiments, and he was on his way to Bethany, and has since, we believe, fully avowed the sentiments of Mr. Campbell. We fear that Presbyterians are not sufficiently particular in their examination of candidates for the ministry. However talented a man may be, and whatever may be his qualifications in other respects, such a departure from the principles of the gospel is a capital error that should not be winked at. Such views of the grace of God and the work of Christ in the great scheme of man's redemption are too low for Baptist ministers. Those brethren ought to be taught the way of the Lord more perfectly.

Bro. Watchman.

No doubt these Methodist Baptist Ministers were "middle ground" men.—Some fancy that truth is to be found betwixt a contested question in every case. Hence they make it a uniform rule to take "middle ground." On The-

ological subjects there is quite a number who adopt this easy method of settling questions. Technically the Christian world is divided in doctrine into Calvinists and Arminians; and then comes in our "middle ground" men whom we call Baxterians. As to our own part we had rather undertake the difficult job of welding iron and clay, than to attempt to harmonize these doctrines. To attempt to take from one and the other and build a medium platform, is but to entangle the builders in their own absurdities, and become the butt of laughter for Calvinists and Arminians. In spite of themselves, "middle ground" men will, in their teachings, lean to one side or the other. They cannot help it; for there is no resting place on their imaginary platform. Those Baptist Ministers alluded to have gone on the Arminian side. While we regret it, we are not at all astonished; it is the logical result of "medium" men who hate the term "Calvinism" without knowing, it would seem, why they hate it. Men who hate terms should remember that men will use terms to convey ideas.

Here follows some sensible remarks upon "Niggers" and Slavery by one who had seen the contrast in the South and Africa. Nothing will cure a raving abolitionist sooner, provided he cannot see his eyes open to see, than such a view of Niggerdom as the one described by the "officer of the United States Navy."

The Negroes in Africa.

We are permitted (says the Boston Post) to make the subjoined extract from a letter written by an officer of the United States navy to a friend in this city. The writer is the son of a late distinguished Senator from one of the New England States. The letter is written from on board the United States ship St. Louis, and dated October 15, 1856, at "Little Fish Bay west coast of Africa."

"There is very little variety upon this coast. 'Niggers' slaves! 'niggers' is the cry. This town is, like most other places upon this coast, made up of a few people called white, and a crowd, a mass of miserable, filthy, worthless, indolent (niggers) natives. If Charles Sumner, Jack Hale, or any other sensible man who wishes or is willing to be permanently cured of his mock philanthropy and sickly sentimentality in regard to the universal negro race, he has only to take a six months cruise upon the coast of Africa. If that will not cure him, and convince him that his sympathy for the three and half millions of the happiest negroes upon the face of the earth is misplaced, then I have only to say he is past hope and past cure."

"As I live, I do not believe there is one negro in one thousand upon the coast of Africa, who is as well off, morally, physically, or socially, as the worst abused slave in the United States. Slavery here is slavery indeed, and of the most horrible kind. Cruelty practiced here by black slave owners is heartrending to witness. Some chiefs (black) own thousands—they sell, torture, or kill them, at pleasure. Ninety-nine of every hundred negroes, slaves or free, even in towns, would gladly exchange their condition with the meanest, most illiterate slave in the Union. It is impossible to picture the miserable condition of the native African upon his own soil. Civilization, or even partial culture, with the mass of natives, is an idea so perfectly absurd that it does not admit of a thought. With the combined efforts of a million competent, honest, industrious, persevering philanthropists with millions of money yearly expended to the best possible advantage for a million of years, would not develop one hundred native Africans who would be of any account to the world at large. So much for 'niggers.' Having seen our negroes at home in our Southern States, and having seen them here, I regard the 'institution' as it exists there as a benign, nay, heavenly institution, and our Southern brethren deserve the thanks of the whole Christian world, for having ameliorated, in such striking contrast with their brethren here, three and a half millions of negroes."

Rev. Mr. Harvey, Methodist minister in Carbondale, Pa., who a few years ago turned spiritualist, and has been holding religious services connected with the rappings, has been brought to see the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion.

If ministers were more spiritual they would be less given to spiritualism. When a minister of the Gospel, like Mr. Harvey, turns aside from his great work and tampers with humbuggers he is sure to be humbugged. The Spirit of God will no more dwell with modern Spiritualism than it will with an article called "Ardent Spirits." Let ministers commune with God, and they will not seek communion with real or men-made devils. The curiosity and credulity of some preachers is equally great. Vain curiosity has led thousands from the paths of rectitude.

Christian Baptism.

No. 7.

"PAUL'S VIEW OF JOHN'S BAPTISM"—THE "TRUE WITNESS"—MARK'S VIEW OF JOHN'S BAPTISM.

The first part of the 19th chap. of the Acts has often been quoted by Pedobaptist writers to prove that John's Baptism did not belong to the Christian dispensation. We think a fair and candid construction of that passage, however, according to the common rules of interpretation, will rather sustain, much less militate against the views we have suggested. *Appropos*, the Presbyterian "True Witness," of Jackson, Miss., in reviewing one of our articles on the "Ministry and Baptism of John," takes us to task for the novelty of our views, and classes us with a certain "brother of the same school," (of Biblical knowledge) we suppose, at which he is "somewhat amused," whom he heard in the pulpit say with "deep earnestness," that John was a Baptist, James a Methodist, and Paul a Presbyterian, and therefore as John was before James and Paul, the "Baptist Church was certainly the oldest of the three!" Now, we think we can improve the wit of our contemporary, "John the Baptist," commenced his ministry "in the wilderness of Judea" about A. D. 30. "John the Presbyterian" commenced his in Geneva about A. D. 1541. "John the Methodist" commenced his in England about A. D. 1731. Our witty brother can readily supply the *ergo*.

After quoting an illustration we used to indicate the relation of John's ministry and Baptism to the Christian dispensation, not to "prove," as the "Witness" says our position, but barely to illustrate it—for we can scarcely suppose a Presbyterian editor capable of confounding an illustration with a proof—he says:—"Now a sufficient answer to this would be to show that Paul had a different opinion of John's ministry when he (Paul) baptized his (John's) disciples."—Acts, 19: 3-5. He then argues that if Paul had regarded John's ministry as belonging to the Christian dispensation, "he certainly would not have re-baptized those who had been baptized by John." (The italics are ours.)—Now this we readily grant. If the sacred historian had informed us that these disciples had been baptized by John, the case would be made out.—But far different is the record. Perhaps we may "somewhat amuse" our worthy contemporary still further by our more "logical deductions and Biblical knowledge" in our analysis of this passage. It is quite pleasant to contribute occasionally to the amusement of one's friends. We assert then

First, that Luke does not say that John baptized these disciples, as the "True Witness" affirms. When Paul asked these disciples, "If they had received the Holy Ghost since they believed," they responded, "We have not so much as heard whether there be any Holy Ghost." Now it is a matter of distinct record, that John did inform those whom he baptized that one should come after him, who would "baptize them with the Holy Ghost." Matt. 3: 11.—And we humbly submit, that if these disciples had not heard "whether there be any Holy Ghost," they could not have been instructed by him who was commissioned to teach them on that very subject.

Again: When Paul asked them, "Unto what were they baptized?" they answered, "Unto John's baptism." This language, it strikes us, is totally incompatible with the idea that John had baptized them. Henry has given, doubtless the true construction of this clause. He says, "They own they were baptized unto John's baptism, i. e., as I take it, not by John himself, but by some disciple of his." *Compre. Com.* vol. V. p. 111.

And still further, the city of Ephesus where these disciples resided, was nearly five hundred miles from the scene of John's ministry. It was moreover a heathen city, and we have not the slightest intimation that John ever visited any city beyond the Jewish territory. That they had visited Judea about the time of John's ministry, and had been by him baptized is quite an extreme supposition. And moreover, the facts in the case do not require a resort to any such supposition. If the reader will turn to the closing part of 18th chapter of Acts, he will find the key to unlock the whole mystery. We are there informed that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Now, put these facts together—Apollos came to Ephesus—he knew only the baptism of John—Paul afterwards visited the same city, and found certain disciples in that city who had been "baptized unto John's baptism." Does it betray "amusing" powers of "logical deduction," or a very high degree of "biblical knowledge," to decide that

these disciples were, most probably, baptized by Apollos?

And still further: We have no account in the New Testament that the ordinance as administered by John himself, was ever afterwards repeated.—The Apostles of our Lord were most likely first the disciples of John, for his mission was to prepare a people for the Lord. And yet, so far as the divine record goes we have no account that any of them were ever re-baptized.—Apollos appears to have been an immediate disciple of John, and though we have an account of Aquila, and Priscilla "instructing him in the way of the Lord more perfectly," we have no account that ever he was re-baptized.

And let us observe, that in the article which the "Witness" reviews, we used the following language:—"We do not pretend to say that John's ministry ever reached the perfection of the Christian system. We only alleged, that it was 'the beginning of the Gospel of Jesus Christ, the Son of God,' and therefore falls within the limits of the Gospel economy. It was the formative period of Christianity." We then drew, it will be remembered, an illustration of our views, from the formative period of our civil government. The case of Apollos at Ephesus will still further sustain this position. It is said, that during his ministry there, "Aquila and Priscilla instructed him in the way of the Lord more perfectly." The very language imports that he had made no little proficiency in his knowledge of the Gospel of Christ.

A plain candid man, we apprehend, who had no previously adopted theory to sustain, would arrive at the truth in this case thus:—On the day of Pentecost, our Lord having ascended on high "to receive gifts for men," the Holy Spirit descended upon the Apostles, and thus inaugurated what we may call the perfection of the Christian economy; just as the adoption of our present federal constitution in 1787 inaugurated the perfection of our present system of civil government. This event, (the descent of the Spirit) while it did not make null and void the official acts and doings of God's messenger, John, whose ministry it is affirmed was "the beginning of the Gospel of Jesus Christ," superseded it from that period; just as our present civil constitution at the period of its adoption, did not make null and void, the official acts of the first civil functionaries, but superseded the old "articles of confederation." So that from the Pentecostal era, it was unlawful for any one to receive the ordinance of baptism as John administered it; just as it would have been unlawful for the officers of our present political commonwealth to have been inducted into office according to the forms of the old compact. These disciples at Ephesus appear to have been baptized, (by Apollos most likely,) after the Pentecostal era, and therefore after the baptism of John had been superseded by a still further development of the Christian dispensation. Hence their baptism was void, not because John's baptism was void, but because they had received it after that baptism had been superseded. The baptism of John up to the day of Pentecost, to use a legal phrase, was "in full force and effect;" but disciples made after that period were to be baptized in accordance with the fuller and more perfect development of the kingdom of God. And, therefore, Paul did that in the case of these Ephesian disciples, which every Baptist minister is bound to do in all conversions from the errors of Pedobaptism—"he baptized them in the name of the Lord."

Now, it will be seen from the foregoing exposition of this passage, that "Paul's view of John's baptism" perfectly harmonizes with Mark's view of that baptism. Paul put no dishonor upon John's baptism by re-baptizing these disciples, because they had only been baptized "unto John's baptism," and as we think we have shown, after that baptism had been superseded.—Mark affirms of the ministry and baptism of John, they were "the beginning of the Gospel of Jesus Christ, the Son of God." It would be difficult to state a proposition in terms more pointed, unmistakable and specific than those in which this is stated. We have asserted that John's ministry and baptism "fell within the limits of the Christian dispensation." Mark declares that they were the "beginning of the Gospel of Jesus Christ"—"either" Mark, "then, or this editor [of the Witness] must be wrong, for they differ widely in their views of John's ministry." There is no necessary disharmony between Mark and Paul. *Mark states a fact*, with which the case of the Ephesian disciples readily harmonizes in the estimation of ingenious criticism. It is no light matter for a Christian minister to pronounce that to be untrue, which an inspired man declares to be a "part of the counsel of God."

The whole matter resolves itself into this: The baptism of John belongs either to Moses or Christ. If it belongs to Moses, then the "baptism of repentance for the remission of sins" had been

practiced among the Jews for about fourteen hundred years. And yet not a single instance of the kind is recorded from the beginning of Genesis to the close of Malachi. But if it belongs to the Christian dispensation, then it came from heaven in the days of Christ, to his harbinger, John, who "was sent from God," and was, as Mark affirms "the beginning of the Gospel of Jesus Christ."

Our witty contemporary grows a little caustic toward the close of his article. Hear him:—"It is a blessed thing for the world that there is at least one (meaning us) who can furnish light, that all may know when and by whom the Christian Church and its ordinances were instituted."

Now this is all very fine; but the mischief is, that in this case, the light shines in too dark a place to be comprehended (!) For really when a "True Witness" disposes one thing, and an inspired man says another thing, it does indicate something analogous to what the Scriptures call—"darkness." And it will no doubt "somewhat amuse" others to see our brother extricate himself from his present position. Amusement, in order to be relished, ought to be diffused over a larger circle than a single editorial sanctum.

It will be seen by the following, announced from the South Baptist, that J. J. Toon, late of the firm of Nelson, Toon, & Co., Booksellers, Nashville, Tenn., is Financial Secretary of the Southern Baptist Publication Society. Such an officer was needed to attend to the increasing labors of that Society; and J. J. Toon is the man for the station. We are happy in being able to announce the onward progress of that Institution. It is now doing a great work, and what an engine of moral and intellectual power it will be, if sustained by its friends a little longer, no one can tell. If the South will watch its interests, we mean Southern Baptists, such an Institution can be built up in Charleston, as will furnish the Southern mind with such a Literature as its wants demand. Sectionalism we despise, but Southern people are compelled to guard with vigilance their rights:

Financial Secretary of the Southern Baptist Publication Society.

At an adjourned meeting of the Board of the S. B. Publication Society, held Nov. 25, 1856, a question long under consideration by the Board, was settled by appointing a new officer under the Board, whose duties are described below. The increasing business and influence of this Society, made such an appointment a matter of necessity; and a man was at length found who was believed to be competent to fill it. The Board elected, J. J. Toon, late of the firm of Nelson, Toon & Co., Booksellers, in Nashville, Tenn. He has now arrived in this city and has entered upon the duties of his office. Much of the business and administrative work heretofore by necessity laid upon the Corresponding Secretary, will now belong to this new office, while the Corresponding Secretary can henceforth devote his attention to the duties proper to his own office, as described by the constitution.

The general principle which is to guide the conduct of the new officer will be his acting as the agent of the Financial Committee, and, subject to their instructions, is to be invested with the general powers of said Committee as set forth in Sec. 21, of article 4th of the By-Laws of this Board.

The following are some of the specific duties which under the above general rule will devolve on the Financial Secretary.

1. It shall be his duty to visit the prominent religious meetings of the denomination, and present the claims of the Society, and make efforts for the extension of the business of the depository.
2. It shall be his duty to attend to the collection of all dues to the Society, whether the same be for contributions or purchases, is to have a general superintendence of the agencies of the Board.
3. It shall be his duty to keep accounts with the several agents of the Board, and of the separate funds of the Society. He shall receive all monies contributed to the Society, and pay over the same to the Treasurer, who shall disburse the same upon the order of the said Secretary.
4. It shall be his duty to give a general superintendence to the business of the depository, and have the direction of the purchase of paper, and the publishing, stereotyping and binding of the Society's publications.
5. He shall make a monthly report of the business of his department to the Board, in which the pecuniary condition of the Society shall be exhibited, and shall recommend such plans for increasing its funds and managing its fiscal affairs as he may deem requisite, for the efficient promotion of the objects of the Society.

See advertisements of SMITH & WHILDEN.

Elder J. E. ALBRITTON has removed from Elba, Ala., to Geneva, Ala., and speaks of his location as follows: "I wish to say a few things about Geneva, in order that my brethren at a distance may know where I am and what I am doing. There are but few churches in our place, and they are divided between the Baptist, Methodist and Presbyterians, neither one being able to carry on a Sabbath School, successfully without the assistance of the others. We have therefore, united and organized a union Sabbath School, having for its Superintendent Mr. J. S. Hansberger, with a sufficient number of teachers to carry on the School.—We also have a Bible class which is very interesting indeed; and I believe that the day is not far distant when we will have good society and good churches in our place."

Educational.

We publish below an encouraging article from the Alabama Educational Journal, edited by W. F. PERRY, Superintendent of Public Schools for Alabama. The Table of Figures is a rebuke to all who predicted evil of the Public School enterprise. In the hands of Mr. Perry, success is certain. But read the article, which speaks for itself:

We offer the subjoined statement as the best possible commentary upon the advantages of a public educational system, and a condensed reply to all inquiries as to what ours is accomplishing. The results which it discloses are truly surprising when it is remembered that such a system requires time for the organization of its more external machinery, time to adapt itself to the various circumstances and wants of those it was designed to benefit—time to set to work those influences which shall act on public opinion, and awaken a general interest in reference to schools and education; and still more time to elevate the standard of qualifications in the profession of teaching, and to introduce improved processes and methods of instruction. What may not be expected from the full maturity and development of that which has accomplished even thus much while yet in its infancy? We submit it as a sort of first fruits of the rich harvest which our people are destined to reap.

COUNTIES

Counties	Number of Pupils	Number of Teachers	Value of Property
Benton	1,760	2,969	1,127,173
Bibb	1,127	1,733	712,268
Blount	712	2,098	1,636,268
Coosa	1,636	2,868	298,543
Covington	298	543	762,479
Dale	762	2,479	1,347,293
DeKalb	1,347	2,923	1,256,240
Fayette	1,256	2,410	1,194,210
Franklin	1,194	2,100	788,127
Jefferson	788	1,217	1,049,181
Land	1,049	1,871	1,739,229
Lawrence	1,739	2,229	1,322,202
Madison	1,322	2,020	710,182
Morgan	710	1,823	1,831,308
Pike	1,831	3,068	1,794,865
Randolph	1,794	3,865	828,143
Russell	828	1,443	688,178
St. Clair	688	1,758	1,093,216
Schley	1,093	2,166	2,081,507
Tallapoosa	2,081	3,067	1,210,349
Talbot	1,210	3,494	1,590,198
Tuscaloosa	1,590	1,998	222,157
Walker	222	1,574	
Total	27,923	51,645	

The first column is taken from the United States Census of 1850; the second from the reports of the Trustees made on oath to the County Superintendents. The first includes children sent to schools of every description; the second those sent to the Public Schools alone. The reports from the other counties also show a large increase of aggregate attendance over that of 1850, but a greater proportion of them are in the private schools. We feel safe in making the assertion that there were more children in school in the State during the year 1856, by thirty-five thousand than have ever been before.

Revivals.

The True Union states that Dr. Fuller baptized 33 candidates the past week; Elder J. H. Phillips, 2; Elder L. W. Seeley, 2; and Elder Noah Davis, 1.

We learn from the New York Chronicle that several of the churches in Philadelphia are experiencing revivals; 39 candidates have been recently baptized. The church at Cusseyago, Penn., has had an addition of 23 members by baptism, and at Conklin, N. Y., 32 persons have been baptized.

The Christian times reports, that over thirty have been added to St. Charles Baptist church, Ill.—thirty by baptism, and the remainder by letter and experience; at Zion's Baptist church, Iowa, seventeen have been baptized and the meeting still continues.

The Journal and Messenger reports an addition of thirty-five to Amanda and Finlay churches, Ohio; at Mt. Gil-ead, Ohio, thirty-five were added to the church—thirty-five by baptism, and ten by letter and experience; at Southington, Ohio, nine have been added to the Baptist church; the Casstown Baptist church, Ohio, has recently added ten by baptism; seventeen have been recently added by baptism at Mechanicsburg church.

Greensburg, Ind., 14 have been baptized, Mount Moriah 6.

MASSACHUSETTS.—South Abington, 10; Pittsfield, 25; Barre, 18; Boston, 36; Charlestown, 18; Hanover, 25; East Tisbury, 4; Lowell, 7; Lawrence, 12—155.

Tuscan Proverbs.

Proverbs are pithy sentences. They are the utterances of the experience, wisdom, shrewdness, humor, imagination, fancy, passions and moral sentiments of men. We will give the reader a few specimens of the proverbs of the people of Tuscany.

1. Proverbs founded on superstition. "Blest is the corpse that has died on Saturday;" "A man's spittle subdues every serpent;" and "when there is sunshine and rain together, the devil is taking a wife."

2. Here are some that show a disbelief in the existence of probity among men. "God protect me from my friends;" "I will protect myself from my enemies;" "Speak to your friend as if he were to become your enemy;" "Think that your enemy may become thy friend;" "An honest man hath a hairy palm;" "To a rich one must have friends in the devil's house."

3. As a set off to the severity of the above, we give the following merry and light-hearted ones: "Laziness does good to the blood;" "Every one laughs, you take a nail from your coffin;" "God helps merry folks."

4. What grace and force is a proverb on special providence: "A leaf moves but God wills it;" "A leaf is imagery for you: 'Age in love, winter in flower'; 'War begun, hell is chained'; 'Hope is the bread of the unhappy'; 'Fraud squats under a good bargain.'"

5. They have some very engaging proverbs; of women they say: "On a sudden, fools on reflection;" "In buying a horse and taking a wife, shut your eyes and commend yourself to God."

6. On clarity and benevolence they have some fine sentiments: "No man ever become poor through giving of alms;" "Better a pain in the pocket than in the heart;" "Avarice is made to appear senseless in the following: 'Our last garment is made without pockets'; and 'The miser does good only when he dies.'"

7. Constancy, energy, and perseverance are well recommended thus: "The tree often transplanted is never laden with fruit;" "The tree does not fall the first stroke;" "Work in jest, waste in earnest;" "Only they that fight are crowned." Here is much manifold reliance taught in a sentence: "An anvil does not fear the hammer." In this the wealth of resource is fully expressed: "A good knight is never at a loss for a lance."

8. Concealment and lying are severely handled by some of their terse sayings: "One," they say, "should speak with heart in hand;" "Truth is the daughter of time;" "Truth and oil come to the top;" "Truth may drop but never perish;" "Lies have all legs;" "Lies are lame;" "Lies never grow old."

9. They have some noble sentiments on Friendship and love. "He who has love in his heart has spears in his sides;" "Love knows no measure;" "Love warms more than a thousand fires;" "Who would be loved must love."

10. Here are their views of a lazy man: "A lazy man is the devil's whetstone;" "Labor as if thou wert to live always, but pray as if thou wert to die this day;" Jeremy Taylor quotes this proverb in his *Holy Living*, and it is, doubt, suggested to him the following energetic and pithy sentence:

"Do all the parts of your duty as earnestly as if the salvation of all the world, and all the whole glory of God, and the confusion of all devils, and all that you hope or desire, did depend on every one action."

For the South Western Baptist.

Read This.

DEAR BRETHREN: Many of you have kindly given your notes for the endowment of Howard College. Some of you are in arrearsages with the interest of those notes. The interest may be small on each note, and you may consider that your part is so inconsequential that there is no need of it, but it is a very sum that the Institution is now suffering for. It is almost impossible to visit all of you and collect the little amounts, while it is very easy for you to remit by mail the same.

The Convention will soon meet, and you not send up the interest on your note by some Delegate.

By way of information to those who are anxious to lift their notes: if they will send or bring the money to the Convention, they will be accommodated.

Who are willing to unite this year giving Howard College, Fifty thousand dollars additional endowment?

Let each Baptist of means inform the Editors of this paper what they would be willing to give to secure the above mentioned sum.

Ten \$2,000 subscriptions; Ten \$1,000 subscriptions; Twenty-five \$500 subscriptions; Ten \$250 subscriptions; Fifty \$100 subscriptions, will make the sum. Who will at once unite to give?

Z. G. HENDERSON, Agt. Howard College.

Communications.

At the regular Conference in March 1857, of the Alabama Baptist Church, the following Committee was appointed to provide for the reception and accommodation of delegates at the Alabama Baptist State Convention, to be held in the city of Montgomery, on the 10th of April, 1857, viz: E. D. King, William N. Wyatt, L. Y. Tarratt, Dr. William P. Holman, and L. C. Tett.

Delegates and visiting brethren, on their arrival in Montgomery, are requested to report themselves to the above committee or some one of its members.

By order of the Church, L. C. Tett, Ch. Clerk.

Greensboro Alabama.

Wm. C. Buck of Columbus, Miss., has received and accepted a call to the pastoral care of the Baptist Church at Greensboro Ala., and will, immediately upon his arrival, hold the first Sabbath in June next.

While so many of our leading ministers, during the past few years have left the State, it is encouraging to receive occasionally one in return.

Bro. Buck is a man of age, experience, strong mind, deep piety, great energy of character. He has occupied important and responsible positions in the denomination. For many years he was pastor of the First Baptist Church in Louisville, Ky. For eleven years, editor of the Baptist Banner and Pioneer (now Western Recorder) Corresponding Secretary of the Board of S. C. churches two years, and pastor of the Columbus Church during the last two years. He is a bold, energetic, fearless writer and preacher. In a controversy he is a hard "back" to handle. He is now about to publish a work on the "Philosophy of Religion." Having known him personally, for some twenty years, we give him a hearty welcome to our State.

The Church at Greensboro has done well to secure such a man—such a pastor and preacher. It is an important place. The Church is small in members, weak in influence, feeble in means. But by the blessing of God with such a ministry we may reasonably expect a great change in that Church and community.

For the South Western Baptist.

Excellent.

A wealthy gentleman has engaged to sustain, at the Union Theological Seminary, N. Y. fifty young men, at \$500 a year each, through a course of four years preparation for the ministry—amounting to \$15,000 a year, or \$45,000 for the four years.

This is excellent. Who will sustain in Howard College? I know a man who is not a professor of religion, who is sustaining one young man in this Institution preparing for the ministry. Will our wealthy brethren who profess to appreciate the value of the ministry and know the widespread destitution, allow this non-professor to exceed them in laboring for the rising ministry?

S. M.

For the South Western Baptist.

Indian Missions.

Receipts from January 16th, to the 11th March, 1857.

KENTUCKY.

Jan. 16, 1857—Rec'd of F. Troutman, Boston, Ky., \$5.00; of Sunday School (Paris) \$5.00; of Goul Association, by J. O. Brannon, \$12.00. Total \$82.00.

MISSISSIPPI.

Jan. 20—Rec'd Union Baptist Ass., by S. H. Coleman, Treas., \$8.00; of W. Stackhouse, Hinds Co., \$50.00; of Goul Asso., of South Eastern Miss., by W. L. McIntosh, \$45.00. Total \$103.00.

GEORGIA.

Jan. 26—Rec'd of the Treas. of Western Association, by Rev. J. O. Serrin, \$21.16; of G. W. Winer, (Hill, Ga.) \$5.00; of Rev. J. O. Serrin, agent, from Ebenezer Asso., \$107.00; of G. R. McCall's subscription at Newnan, \$10.00; of Mrs. O. P. Dean, by Rev. J. Walker, \$5.00. Total \$611.80.

SOUTH CAROLINA.

Jan. 30th—Rec'd of Salem Association, by S. W. Mobley Treas., \$1.00; by S. Blending, from Welch Neck Asso., \$75.15; Savannah River Asso., \$66.50; for Indian Box \$35.00. Total \$178.45.

ALABAMA.

Feb. 2—Rec'd of George Kerse, \$5.00; of Charles at Dresdale, \$8.00; of Union Baptist Church, by W. C. Barnes, \$3.50; of Mrs. W. Byrnes, \$5.00; of B. F. Rowling, Esq., \$5.00. Total \$31.50.

FLORIDA.

Feb. 7—Rec'd of sundry persons, by Rev. E. Kingsford agent, \$45.00.

VIRGINIA.

Feb. 10—Rec'd of sundry persons, by Rev. E. Kingsford agent, \$14.16.

Grand Total \$1096.71.

W. HORNBUCKLE, B. T. M. S. B. Convention.

What Newspapers are made for?

Never write for a newspaper or magazine simply for the sake of seeing your name in print, or for the gratification of any merely personal feeling. The object of these publications is to amuse, instruct, and enlighten the public, and to point to the way of glory individual

Secular Intelligence.

BY TELEGRAPH.

ADVISED FROM EUROPE.

Arrival of the Alps.

SEMA, Feb. 17, 1857.

The session for 1857 will be held in Marion, Perry County, Ala., commencing on Friday 10th of April.

Introductory sermon, by Rev. A. T. Holmes, Rev. A. Vanhook, alternate.

Missionary Sermon by Rev. I. T. Tichenor; Rev. W. Wilkes, alternate.

Sermon on Education—Rev. S. Henderson, Rev. H. E. Taliaferro, alternate.

The Bible board appointed Rev. A. T. M. Handy, to preach the annual Bible sermon, in place of Rev. J. H. De Votie, removed from the State.

STANDING COMMITTEES.

On Temperance—A. Van Hoose, J. C. Foster, W. Wilkes.

On Foreign Missions—L. T. Tichenor, J. D. Williams, A. T. Holmes.

On Sabbath Schools—W. H. McIntosh, Z. G. Henderson, J. Wilmer.

On Domestic Missions—J. H. De Votie, D. Lee, J. Falkner, as bro. De Votie has removed from the State, bro. D. Lee, is considered Chairman.

On Education—Rev. H. Talbird, P. H. Landay, A. J. Battle.

On S. R. P. Society—W. Williams, E. C. J. B. Thomas, J. C. Foster, of Wilcox county, bro. Thomas is Chairman as bro. Williams has removed from the State.

A. G. McCraw, President of the Ala. B. S. Convention.

Boston Female Physicians.—The Boston Medical World states that there are not twenty female physicians in that city, several of whom are in excellent business. They confine themselves generally to midwifery and the diseases of their own sex. Their success in the former branch tends to establish them firmly in families.

MECKLENBURG DECLARATION.—We are gratified to learn from the Western Democrat, that arrangements are making for the proper celebration of the Mecklenburg Declaration of Independence, of May 20, 1775—eighty-two years ago May next.

Business Department.

Receipt List.

Paid	To Volume No.	Amount.
Mrs. J. Driver.	9	2.00
Wm. Clatt.	9	2.00
John Melendone.	9	2.00
E. Elliot.	9	2.00
M. Sledge.	9	2.00
M. M. H. Thompson.	9	2.00
W. W. Goodwin.	10	2.00
Wm. Muckle.	9	2.00
Rev. J. E. Abbotson.	9	2.00
S. H. H. H. H. H.	9	2.00
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R. Locke.	9	2.00
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Thos. H. Gardiner.	9	2.00
J. Nettles.	9	2.00
Mrs. A. R. Barnes.	9	2.00
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Mr. PERCY DAVIS.—I feel it a duty to bear my testimony to the efficacy of your Jan. 1857. I have used it for years for the cure of the stomach and bowels. It had a very severe attack a few days ago, and the cure was effected in a few days. I took a little quantity, and had a good effect. I have recommended it to several persons, and have received a good deal of praise. I have given universal satisfaction where it has been used according to directions.

Yours gratefully, J. H. H. H. H.

Editor of Baptist Church, Troy, Ohio.

Marriages.

Married, on the 10th inst., in the District of S. C., at his residence, by the Rev. J. H. Brooks, Mr. ASHLEY C. WOOD, of Alabama, to Miss MARGARET JOSEPHINE BROOKS, of S. C.

GEORGIA.

Jan. 26—Rec'd of the Treas. of Western Association, by Rev. J. O. Serrin, \$21.16; of G. W. Winer, (Hill, Ga.) \$5.00; of Rev. J. O. Serrin, agent, from Ebenezer Asso., \$107.00; of G. R. McCall's subscription at Newnan, \$10.00; of Mrs. O. P. Dean, by Rev. J. Walker, \$5.00. Total \$611.80.

SOUTH CAROLINA.

Jan. 30th—Rec'd of Salem Association, by S. W. Mobley Treas., \$1.00; by S. Blending, from Welch Neck Asso., \$75.15; Savannah River Asso., \$66.50; for Indian Box \$35.00. Total \$178.45.

ALABAMA.

Feb. 2—Rec'd of George Kerse, \$5.00; of Charles at Dresdale, \$8.00; of Union Baptist Church, by W. C. Barnes, \$3.50; of Mrs. W. Byrnes, \$5.00; of B. F. Rowling, Esq., \$5.00. Total \$31.50.

FLORIDA.

Feb. 7—Rec'd of sundry persons, by Rev. E. Kingsford agent, \$45.00.

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