

SOUTH WESTERN BAPTIST.

181

HENDERSON AND
T. E. TALLAFERRO, } EDITORS.

VOL. 8--NO. 46.

South Western Baptist.
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BY
THOMAS F. MARTIN.
JONES, TALLAFERRO & CO.,
PROPRIETORS.

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Letters should be addressed to the Editors.
They will be published as soon as received.

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Printed and bound for the Proprietors.
All work done with neatness and dispatch.

Communications.

For the South Western Baptist.

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"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye!"—ACT IV, 19.

TUSKEGEE, ALABAMA, THURSDAY, APRIL 2, 1857.

\$2.00 PER ANNUM, IN ADVANCE; OR,
\$2.50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.

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Indians, the wronged Indian, the dark

Ethiopian, and the superstitious Chinese

idolater, to proclaim grace in

Christ Jesus from the foundation

of the world to save sinners, of whom

the Editor is willing to be chief.

6. That Editors are not the servants

of a few, but of all for Jesus' sake, and

while they labor "night and day" to

promote the purity and grace of the

reader, yet they are men who eat

and drink, and love their families like

other men, can't live on wind, on prom-

ises, need pay, but don't beg, only want

a sufficient number of paying subscri-

bers so they be strong to do the Mas-

ter's work, so there may be "no break-

ing in and going out," and so they en-

large their borders and speak with

strong frame and cheerful hearts to a

large crowd of readers of the things

pertaining to the kingdom of the exal-

ted King, and tell what Israel ought to

do that the whole earth may be filled

with the glory of God. Amen and

Amen.

The above brethren Editors, are my

impressions of the Theology of the S. W.

Baptist in 1856, with such senti-

ments the family circle are safe and

happy, the Church pure and useful, and

above all Christ is served and glorified.

I wish you had a thousand "tongues"

and the world for an audience. But

work on and "look up." The King is yet

upon the throne, and will honor those

who honor him, heed not complainers,

they complain of him. Work is the

law, the necessity of existence and suc-

cess. God himself is a laborer, he is

now working in you to will and to do

of his good pleasure, he loves and will

bleed industrious and trusting editors,

and reward them according to their

works, and when you have done all, set

yourself down as unprofitable ser-

vants.

JAMES.

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From the Index.

To all Baptist Sabbath Schools in

Georgia.

BROTHER WALKER: As Chairman of

the Board of Directors for the Georgia

Baptist Sabbath School Convention, it

becomes my duty, through the Index,

if you please, to call the attention of all

Baptist Sabbath School Churches and

Pastors interested in the cause, to

some matters of interest, in view of our

approaching Convention, to be held in

Augusta Thursday before the 4th Sab-

bath in April. And

1st. A most cordial invitation is here-

by extended to all delegates of the

Georgia Baptist State Convention, to

meet with the Sabbath School Con-
vention, to aid us in our deliberations.

As ours is the day previous to their meet-

ing, and as there will likely be brought

before our body, matters of new and

more than usual interest to the Sab-

bath School cause, and, in some re-

spects, the Southern Baptist Publica-

tion Society, we earnestly wish our

brethren to meet with us.

I am also authorized to extend the

same invitation to brethren of other

Southern States who contemplate visit-

ing the State Convention. The cause

is one of vital interest to all the South,

as well as Georgia. The religious in-

struction of the colored people is one

prominent object of the Sabbath School

Convention, and of course, involves the

interest of the whole South. Brethren,

come over and help us.

2. The special object of this article

is, to solicit all the Churches and Sab-

bath Schools in the State, friendly to

the cause, not only to be sure to send

Delegates to this Convention, but to

have their pastors to preach a sermon

on the subject of Sabbath Schools, at

their next meeting, and take up a col-

lection for this object, to be sent up to

the Convention by their delegates to

the State Convention, or by mail to me.

Brethren and Churches are raising

thousands of dollars for other benev-

olent objects; and are not the claims of

the Sabbath School cause equal at

least, with any other? There are thou-

sands of poor children in Georgia, which

have not the Bible or any means of re-

ligious instruction. Our object is, to

get them into the Sabbath School and

then give them such books as they need.

And also to build up a Depository of

Sabbath School books at Atlanta, for

convenience and general purpose. The

depository has been organized and is

now in successful operation, for the

limited means invested. Dr. J. F. Wood-

bury, Depository Agent. But our

means must be greatly increased to en-

able us to carry out, successfully, the

Elder Knapp.

This noted revivalist generally strikes

hard, and to the point. He is deemed

by some severe, but if the reader does

not see the force of the following, his

faculties must be somewhat dull. Uni-

versalism is indeed a most inconsistent

creed:

"What kind of goodness is that

which will say to a miserable drinking

wretch, who has beaten and beggared

his family, broken the laws of society,

ruined his own happiness and the hap-

piness of others, and who, finally, mad-

dened to desperation, has cut his own

throat with a razor—what kind of good-

ness is that which will look down upon

him, weltering in his suicidal blood, and

say, 'Well done, good and faithful

servant! Come up here! take a seat

a long side of St. Judas and Dr. Satan.'

A Noble Spirit.

The First Baptist Church in Philadel-

phia, says the *Baltimore True Union*,

seems to be a model church in noble and

generous feeling. Their pastor, Mr.

Cuthbert, though a young man, receives

a salary of two thousand five hundred

dollars, paid monthly in advance, and

regularly to the day. But this is only

the salary. On his settlement, two

years ago, he was presented with a

pair of magnificent and very costly

mirrors; and on the first day of the

present year, a purse was sent to him,

of five hundred and fifty dollars,

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, APRIL 2, 1857.

OUR TERMS.—Violating the wishes of a large majority of our friends, who have consented to publish this paper, we have decided to publish it on a non-political basis. We shall therefore retain the names of each of our subscribers as may not promptly say in advance, over year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this resolution 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 1857. He is also authorized to act as agent for the S. W. Baptist.

Elder J. B. TAYLOR, Cor. Sec. of Foreign Mission Board, passed through our town last week on his return from New Orleans and Mobile, to Richmond, Va., his residence. He had time to remain but a half day with us. But that brief space was spent as usual with him, in collecting funds for the support of Missionaries among the heathen. We regret that his stay was so short. We love the man, and the cause he pleads. Southern Baptists may well trust and confide in their Secretary, and hope for success in their Missions. The ascended and glorious Messiah is subjecting the nations to his control; Christians are praying and giving, and Ministers are preaching the Gospel, which is the power of God. Let Churches give often and liberally to the cause of Him who redeemed them.

The address of Elder J. M. Russell is Island Home, Ala. Island Home is a new post office, to which Bro. Russell wishes his letters and papers sent.

Elder J. W. D. CREATH, of Huntsville, Texas, is informed that we have not yet received Olshausen's Commentary from New York, but expect them soon. When they arrive we will send them.

ALACHUA ASSOCIATION held its tenth annual session with the Fort Clark Baptist Church, Alachua county, East Florida, October 25th and 27th, 1856. Elder DANIEL EDWARDS, Moderator, J. M. HAYMAN, Clerk.

Baptized during the year, 122; net gain, 57; total, 1,358.

DUELS.—Duels are becoming almost as common as duns. Much more fatal. Duns hurt, but do not kill. Duels are mostly confined to editors. "Legion" was cast out of man once and asked permission to enter into hogs; he was downed out of the swine and has recently possessed political editors. After all, editors of religious Journals are not so verdant. They fight with pen and ink, at quite a respectful distance. Wonder if we shall be challenged for this squib? Not a bit of pistol fight in us!

Hard Words.

Rev. Samuel H. Cox, D. D., of the New School Presbyterian Church, refers to the Baptists in a recently published letter of his in following words: "Thus says Rome, with its papal organization of apostolic unity—much more apostolical; thus 'the Churchman,' who knows not whose assumptions and organizations they are, that cause divisions and offences, contrary to the doctrines which we have learned of the Holy Ghost, with the order to avoid them; thus all our immersions, whose water-cure establishments make hydrophobia and packing the only way to the communion table."

There is a passage in Revelations which says: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The analogy consists in this: the wrath of modern Pedobaptists, for the same reason, "they have but a short time." The general spirit of modern Pedobaptism would be dangerous if it had power to execute its bitter animosity. But it is chained by the laws of our glorious land, which allows every man to worship God according to the light he has of God's word; by public sentiment and the truth. Since Baptists have been allowed to speak their sentiments, and have spoken them freely, Pedobaptism has been tottering, giving unmistakable evidence that "its time is short." Its friends and admirers have become crabbed and illnatured, showing the most unlovely spirit of which man is capable. But it does them no good, only betrays the weakness of their cause. Baptists now have men and instrumentalities at work that will "overturn, overturn, overturn it," in spite of men of the stamp of Dr. Cox and Dr. Rice. Let them bray on.

TOBACCO.—The superintendents of the New York Asylum for the Insane, in their late report to the Legislature of that State, says: "Our own observations lead us to the belief that this pernicious weed has done more to enervate the body and precipitate the mind into the vortex of insanity than spirituous liquors."

Heavy charge that against the "pernicious weed." If true it should wake up every human tobacco worm. Who wants to go to the Asylum? Not one. Then look out ye snuff eaters, tobacco crakers, pipe and segar smokers! But take no comfort, ye drinkers of "spirituous liquors."

The Discussion on Methodist Episcopacy.

We shall not apologise for occasionally referring to this work, although it has been sometime since we have made any editorial allusion to it. It was one of the wisest aphorisms Solomon ever penned, when he said, "Let another praise thee, and not thine own lips." As our readers may be curious to know, however, the "status quo" of the above volume, we have concluded to devote a little space in our columns to the satisfying this presumed curiosity. We have heretofore extracted several allusions to this work alternately from Methodist and Baptist periodicals, partly to show the animus of the two denominations in regard to it, and partly to exhibit the reception it met with from our brethren of the press. We have accidentally fallen upon the "Quarterly Review of the Methodist Episcopal Church, South," edited by D. S. Doggett, D. D., Richmond, Va., in which we find the following in the list of its "brief reviews" of recent publications: "A Discussion of Methodist Episcopacy, between Rev. E. J. HAMILL, of the Alabama Conference, and Rev. SAMUEL HENDERSON, pastor of the Methodist Church Tuskegee, Ala. Charleston: 1856."

"The origin of the discussion was the publication of an article in the 'South Western Baptist,' charging the Methodist Church as anti-republican in its institutions; a mode of attack designed to subject it to political prejudices, to which her enemies, who have found her doctrines unassailable, have disingenuously resorted. Mr. Hamill felt bound to repel the charge, and by the permission of the Baptist Editor, carried on, alternately with him, a discussion in his paper. Though the Editor had the advantage of his editorials, he displayed an unusual degree of courtesy, and the spirit of the controversy is marked with tolerance. Mr. Hamill's vindication is considered to be entirely satisfactory by his brethren, who unanimously requested its publication. We rejoice that so able a defendant was at hand to meet the issue, and to refute the oblique aspersions of a crafty foe."

Now, if a bare discussion of Methodist Episcopacy, in which an "able defendant was at hand to meet the issue," is to subject it to "political prejudices," then the whole question is conceded that it cannot be defended in a Republican Government. That we "designed to subject" Episcopacy to this odium, is just as true as that the writings of the early Reformers were designed to subject the Roman Catholic hierarchy to the odium of being "Anti-Christ." We alleged that the Episcopal feature of Methodism was anti-republican in its nature and tendencies. To sustain this we subjected its origin and history up to this time to such an analysis as we supposed would sustain the allegation. An "able defendant was at hand" to contest every fact and expose the sophistry of every argument we used in the progress of the discussion. Was it a crime in us to do this? And because we chose to do this, is it a necessary logical deduction, that we "found her doctrines unassailable," and therefore "disingenuously resorted" to this "mode of attack?" "Doctrines unassailable," for sooth! But really such a pitiable cry of weakness almost disarms us. In the same spirit a Catholic might rise from the perusal of a volume the sole object of which was to expose the intolerant and persecuting spirit of that apostate Church, and congratulate himself because "her doctrines were unassailable!"

It is a little amusing to a "Baptist Editor" to be commended by sundry "Methodist Editors" for admitting a magnanimous opponent to the columns of his paper—in other words, for dealing out simple justice. Will they never learn that truth always seeks an open field and a manly contest—while error sculks behind the prestige of prerogative, entering the alternate pleas of sanctity, age, or greatness to shield itself from popular scorn? If the arena of Methodism cannot bear exposure to human gaze without provoking the shrieks of those who "are set for its defence," how will it pass the final ordeal? Still, we suppose we must be grateful for the compliment of the "Review," as we "displayed an unusual degree of courtesy" in admitting the articles of our antagonist into our paper, and as "the spirit of the controversy is marked with tolerance." When will a similar "degree of courtesy" and "tolerance" be exhibited by the editors of what are assumed to be "Christian Advocates?" How much of "Christian courtesy" and "tolerance" are manifested by excluding such discussions from these "Advocates?" What amount of confidence must these editors themselves have in a system, which they tacitly acknowledge cannot be subjected to enlightened investigation in their papers? That man pays rather an equivocal compliment to his creed, who manifests a spirit of intolerance and restlessness every time it is to be scrutinized. The same spirit intensified, and armed with civil authority, might result in that species of logic which

proved the Pope to be "the vicar of Christ" for twelve hundred and sixty years.

We close by introducing the following review of the "discussion," which we take from the "New York (Baptist) Chronicle," of March 14th, 1857.

"A DISCUSSION ON METHODIST EPISCOPACY, between Rev. E. J. HAMILL, of the Alabama Conference, and pastor of the Methodist Episcopal Church, South, Tuskegee, Alabama, and SAMUEL HENDERSON, pastor of the Tuskegee Baptist Church, and editor of the South Western Baptist. Charleston: Southern Baptist Publication Society, pp. 322."

This book originated by the publication in the South Western Baptist of an article, copied from the Western Watchman, entitled "Episcopal Methodism anti-American," from the pen of one of our New York city pastors. It presents an ably conducted and courteous debate on that subject, which first appeared in the columns of the paper edited by Brother Henderson. Both sides of the question are presented, and there is therefore no ground for the plea put in by Methodists against the "Great Iron Wheel," that it is slanderous, unfair, etc. The book contains important facts, with which every Baptist should acquaint himself. The subject of church government is claiming more and more attention every year, and doubtless the time will come ere long when the claim of Baptists to the possession of the only consistent form of church polity for American Christians, will be fully established and admitted. By the circulation of such works as this, that period will be hastened.

Though Methodists and Baptists mutually requested the publication of this discussion, the former have not been very active in its circulation. The fact that the book is published by our Southern Baptist Publication Society, is sufficient guarantee of the confidence manifested in the ability of Brother Henderson to sustain the position assumed by him "that the Episcopacy of Methodism is anti-democratic and anti-republican; that in so far as its operation is unrestricted by modifying agencies, it is essentially and necessarily in direct antagonism to the genius of our free institutions;" and at the same time it presents an example worthy the imitation of other denominational societies of their willingness to present the arguments of an opponent, and circulate them among the people freely for their verdict. Seventeen Baptist Associations and one State Convention passed resolutions requesting the publication of the book.

It has already passed through several editions, and bids fair to be very extensively. It is much needed at the North and we hope will have a large sale here. It may be had of Sheldon, Blake-man & Co., 115 Nassau st., N. Y.

Before dismissing the subject, the reader will please indulge us in a single remark: This "Discussion" contains the only review of the "Methodist Episcopal Church Property Case" extant, so far at least as we know. That was by far the most important event which has ever occurred in the history of Methodism in this country. It furnished the occasion on which its entire ecclesiastical polity was fully and fairly developed. It placed upon the judicial records of our country an authentic exposition of its governmental economy. That memorable trial has given to the world a full length portrait of Methodist Episcopacy in the severe form of undoubted history. To those, therefore, who desire information upon this subject, this volume may be read with some interest.

New York papers give encouraging accounts of precious revivals in many Baptist Churches in that city.

We recommend the following from the Biblical Recorder, Raleigh North Carolina, to our readers.

Take your Denominational Paper in Preference to any other.

We publish the following private note of a discontinue because it indicates the proper principle which Baptists in different States ought to act; viz: first, take the denominational organ of their own State. All who take any paper should do this, and let it be the paper to them. If they wish other papers, they can add on as many as they choose. The Baptist who does not take the denominational paper of his own State, but subscribes to one of another State, however good that paper may be, dis connects himself to a very great extent from the brethren and denominational interests of the State in which he lives. In addition to which he loses nearly all the local intelligence which imports so much life to newspapers.

If a brother or sister can't subscribe for more than one paper, let that be a religious one and the organ of the denomination in the State.

Richmond, Dallas County, Ala.,
March 5th, 1857

REV. J. J. JAMES: Dear Sir:—My payment in advance to your paper (the Biblical Recorder) will be out the next month, [April] when I must request you to discontinue sending it to me. It is with reluctance I make the request. Having taken the paper many years and with so much satisfaction in its perusal, I feel like parting with an old friend. But, a wish to take the paper of my native State, from which I can obtain local news of much interest to me, alone induced me to discontinue the Recorder.

FRATERNALLY,
ROBT P. LIDE.

The Congregation of the Baptist Church in Tuskegee has increased so of late, that the Church have decided to build a new and large edifice. Preliminary steps have been taken, and we hope, at an early day, to see a building erected adapted to the wants of the Church and congregation. On last Sabbath three students of the East Alabama Female College were baptized.

The American Baptist Publication Society, Philadelphia, have an advertisement in our paper of their most excellent Books. That Society is not sectional in its character. Their publications are highly moral and scriptural. They, so far as we have observed, sedulously guard their works against interfering with the civil institutions of our country. They publish religious works; not half religious and half secular. They are well supplied with Sabbath school books, and will promptly fill orders on good terms. And their Sabbath school paper, "The Young Reaper," is the paper for our Sunday Schools.

SONGS AND BALLADS by Sidney Dyer. Sheldon, Blake-man & Co., New York; Stearns & Spicer, Indianapolis. For sale at the Tract House, 73 Fayette St.

About 10 years ago Mr. Dyer published a neat volume of poems under the title of "Voices of Nature." It was published in Louisville, and we doubt whether it had the run in the East, which it really merited. The present volume is entirely new. The sentiments, so far as we have had opportunity of reading, are all good. The poetry is neat and chaste; the moral of high order. We commend it to all who like a pleasant volume to occupy an occasional leisure hour.

True Union Ball.

Interesting from Nicaragua.

The New York Herald publishes the following intelligence from Nicaragua, which it claims to be reliable:

General Walker's forces have licked the Costa Ricans in four fights. The enemy lost several hundred; our loss in all does not exceed ten. Col. Lockridge and Gen. Wheat have done well. The cannon, the ton of powder, the caps and rifles from New York arrived just in time at Greytown for their men, and Col. Titus and they retook in one day the boats (steamer included) in the river and up to the landing. Gen. Walker's troops have taken Serapiqui and Castillo, and are driving the enemy before them. He has before this the whole lake and transit route in his possession. He has been reinforced from the Pacific side, and the English and American merchants in Peru have sent him aid and constrained President Castelar to deny assistance to the enemy. English merchants in Liverpool and London have also shown that they understand the interests of their country and the advance of civilization better than their rulers though the British Government has not attempted to prevent shipment of arms and munitions to our friends. The Panama Company and the Costa Rican speculators in New York, trying to sell Transit stock, will suppress the facts and lie them down. So I write fully what you may rely on. Kinney has gone to Panama, and will do all he can against Walker.

As a well-wisher to human progress, we sympathize with Walker in Nicaragua. The energetic, intelligent white race must possess or rule the fine countries now inhabited by inferior varieties of mankind, before civilization is universal, and before the natural capabilities and resources of this globe can be developed. One of the finest sections of this earth lies between our boundary on the Rio Grande and Patagonia, the extreme part of South America. It is now possessed by a lazy, dull, unenergetic population, incapable of developing its rich resources. Like the Canaanites of old, they are unfit for so fine a territory, and the land is now ready to "spue them out," like it did that accursed race, to make room for a better type of mankind. And as its proximity to the United States is such, the common sense of intelligent nations will concede it to us. Whether they do or not, American people will see to it, that no foreign Power shall possess any portion of it. Whether or not Walker succeeds, some one else will; and then other portions of that country will be detached in like manner. Remonstrance, moralizing, and enactments will do no good; it is the natural tendency and destiny of the American people.

Some wag has disposed of Dr. Cummins's late speculations of the second advent and reign of Christ on earth, in the following manner: THE COMING COLLISION.—Dr. Cumming, a "learned Theban" of Scotland, announces that a Comet is coming which will strike the earth on the 13th of June next, and knock it in printer's phrases, into "pi."

Therefore confess your sins; pay the printer; and look out for the locomotive when the bell rings.

LIBEL SUIT.—The long pending libel suit between the proprietor of The Churchman, and the proprietor and editor of the Church Journal, has at last been decided. The verdict of the jury awards to the plaintiff (the former) the eminently satisfactory sum of six cents damages.

We know but little of the case, but suppose it to be a "Church" and "Church Journal" way of fighting a duel, as the custom is common among editors nowadays. Not much gained by way of damage, six cents. Nevertheless, it is

better to make a fellow pay six cents and costs, than to force him to "fork over" his life and risk giving up your own, for some school-boy offence, probably. We prefer any other method of duelling to shooting—blowing daylight through a man without ceremony.

Howl Firtrees.

The half abolitionist and half religious newspapers at the North, are lamenting over the late decision of the Supreme Court of the United States in the Dred Scott case. If the funeral kellof this government had been rung in their hearing, greater signals of distress would not be given by them. Last year the Free Soil religious Press at the North, did more towards fanning the flames of strife, than all the secular presses in that section; foiled and rebuked then, and in the late decision Slavery declared to be Constitutional, their complaints are most pitiable. But who can have any sympathy for the shrieks of men at a Constitutional decision? The South is satisfied with the Supreme Judiciary, because it strictly interpreted the Federal Constitution. All the South wishes, is to live in harmony with every section of the Union under that sacred Compact, and to be let alone.

Factionists have been defeated in every attempt to dismember this government, but they are as untiring as Satan. The two recent defeats will only whet their inclination for sedition. Let them howl, roar, rant, constitutional men, North and South, will cleave to the letter of the Constitution, and administer it in accordance with the wisdom of our Revolutionary fathers.

The subjoined propositions were enacted by the Supreme court:

1st. Negroes, whether slaves or free, that is, men of the African race, are not citizens of the United States by the Constitution.

2nd. The ordinances of 1787 had no independent constitutional force or legal effect subsequent to the adoption of the constitution, and could not operate of itself to confer freedom or citizenship within the Northwest Territory on negroes, not citizens by the Constitution.

3d. The provision of the act of 1820, commonly called the Missouri Compromise, in so far as it undertook to exclude negro slavery from, and communicate freedom and citizenship to negroes in the northern part of the Louisiana cession, was a legislative act exceeding the powers of Congress, and void, and of no legal effect to that end.

In deciding these main points, the Supreme Court determined the following incidental points:

1st. The expression, "territory and other property" of the Union, in the Constitution, applies "in terms" only to such territory as the Union possessed at the time of the adoption of the Constitution.

2nd. The rights of the citizens of the United States emigrating into any Federal territory, and the power of the Federal Government there, depend on the general provisions of the Constitution, which defines in this, as in all other respects, the powers of Congress.

3d. As Congress does not possess power itself to make enactments relative to the persons or property of citizens of the United States in a Federal territory, other than such as the Constitution confers, so it cannot constitutionally delegate any such powers to a Territorial Government organized by it under the Constitution.

4th. The legal condition of a slave in the State of Missouri is not affected by the temporary sojourn of such slave in any other State, but on his return his condition still depends on the laws of Missouri.

The delivery of this opinion occupied about three hours, and was listened to with profound attention by a crowded court-room.

Revivals.

We are indebted to the Religious Herald for the following revival summary.

A correspondent informs us that, since the first Lord's-day in January, 72 persons have been baptized, in connection with the Second Baptist church, Washington, D. C., under the pastoral care of Elder T. W. Greer. The congregations are large and deeply solemn, and the end is not yet.

On last Lord's-day, Elder G. Mason baptized four persons in connection with the Manchester Baptist church. There have been seven additions to the church, and a meeting of "deep interest" is in progress.

A meeting held during the past week and continued during the present, at Leigh street Baptist church, had resulted up to Sabbath night last, in 7 conversions. The pastor, Elder E. J. Willis, is assisted by Elder C. C. Bittling.

The N. Y. Chronicle reports revivals at Marion, N. Y., 16 baptized; and at Avoca, N. Y. 26 baptized.

We learn from the N. Y. Examiner, that Norwalk church, Conn., has within a few weeks past, received an addition of 42 members by baptism.

To Carmel church, Penn., 25 have been added, and to Mead Corner's church, do., 23.

The American Baptist reports a revival at Plainfield, Ill., 32 candidates baptized.

The Journal and Messenger reports the addition of 25 members to Mt. Gilead church, Ohio; and 18 at Mill Creek, do.

The revival in the colored Baptist church, Boston, is still going on, 71 candidates have been baptized.

The Christian Witness reports revivals at Valparaiso church, Ind., 44 added by baptism and experience; and at Graham, Ind., 25 baptized.

The Christian Herald, reports a revival at Middleville church, Mich., 7 candidates have been baptized, and 20 received for baptism.

The N. C. Baptist reports the baptism of 24 candidates at Mine Creek church, N. C., 21 at Bear Creek, do., and 36 at Grassy Creek.

Zion's Advocate states that 30 persons have been received for baptism at the Second Baptist church, Yarmouth, Canada West. Says the writer: "But for the indisposition of one candidate, we should have had three household baptisms." Amherst church, New Brunswick, has received 50 members by baptism; Moncton church, 25, Pleasant Valley 14, and Blissville 10; all in New Brunswick.

The Western Recorder reports the baptism of 31 candidates at Hopkinsville, Ky.

Southern Baptist Publication Society.

The Tenth Annual Meeting of this Society will be held in Augusta, Georgia, on Thursday, April 23d, the day preceding the next Anniversary of the Georgia Baptist State Convention. The Georgia Baptist Sunday School Convention is appointed for the same day; but it is expected that the intervals not occupied by the two Conventions of Georgia, will allow sufficient time for the proceedings of the Publication Society. Several speakers may be expected to set forth the interests of this Society, in connection with the Annual Report.

B. MANLY PRESIDENT.
W. THAYER REC. SEC.
Charleston, March 24, 1857.

Communications.

The following communication, written by a Methodist brother whom we have known many years, presents the finest illustration of "ring-firing" we have yet seen. There is so much of good nature, and withal such a lively and pleasant description of the incident related, that we have no doubt the reader will sympathize with us in the high degree of pleasure we have derived from its perusal. While we agree with the writer, that the act "may not have been strictly legal," we have not the heart to say it should be declared "null and void." It is one of the few cases that we should be inclined to regard as more commendable in the breach than in the observation. We have a lively remembrance of the occasion to which our brother refers at "Flint Hill," when we first met him; and rejoice that after so many years, we are permitted to renew our acquaintance. But here is the communication:—

For the South Western Baptist.
Ring-firing a Methodist Preacher.

BRO. HENDERSON: The following facts are offered for your columns, with the hope that they may promote the interest of our general Zion; and "provoke one another to love and to good works." I am, as you know, a Methodist Preacher, and a member of the Alabama Conference; and I suppose no one who knows me, doubts my loyalty to my church, as I am found on the Methodist side of all issues joined with your church; yet I do deplore any estrangement between us, and offer this that the breach may be narrowed. Indeed, I like the motto of the Hard-shell Baptist Preacher whom I heard say that, "You could catch more flies with one spoon full of molasses, than with a quart of Vinegar."

But, to the facts. In the year 1852, I was invited by the Baptist church in the town of J—, M. county, Ala., to deliver a lecture on Temperance, on Saturday at 3 o'clock, the day of their church meeting. The pastor of the church, who lived some 20 miles distant, failed to come. Upon being requested to preach, I consented. God powerfully blessed the preacher and the church. At the close of the services, it was suggested that this was conference day, and that business of importance, claimed the attention of the church, and hoped that I would act as Moderator. I took the seat, called the house to order, and asked the Clerk to read the minutes of the last meeting, which were approved. We then proceeded to attend the business of the conference, which was done in the usual way.

When as I thought we were about through, it was stated that delegates were either to be appointed or elected to some body to assemble shortly thereafter; and which was done in due form. Upon the question from the chair—"Is there any more business?" A grave old Deacon arose and said: "Brother Moderator, I don't know as there is, but there may be some one present, who desires to join the church. I therefore request that the door of the church be opened." Is it the wish of the church that the door be opened? I asked. An affirmative response was unanimous. Now Bro. Henderson, wasn't I ring-fired? Think of it. A Methodist Preacher taking

members into a Baptist church! Well, there was only one chance for me to escape, and that was—no one will apply for admission. So, taking the key thus authentically given, I opened the door, and tendered the opportunity for any present to join who wished. A breathless silence ensued. At length a gentleman of intelligent face, with a countenance as I thought which bespoke unfeigned humility, arose, and in subdued tones and faltering utterances, spoke with measured pauses, as follows: "Mr. Moderator, I was once an acceptable member of this church, and enjoyed religion, and the confidence of my brethren; but in an evil hour, I was betrayed into sin—was dealt with and expelled. Not long since, while listening to you in the Methodist church in this place, I was brought to see my miserable estate, and by unfeigned repentance toward God and faith in the Lord Jesus Christ, I have been forgiven; and now I ask to be restored to fellowship with the church." I interrogated him in the hearing of the church, until all were satisfied. I then said, brethren, let us extend the right hand of fellowship; and striking up a sweet song of Zion, he was according to the usage of the Baptist church received into her communion. Services then closed by prayer—benediction by the Moderator—the minutes signed by him and countersigned by the Clerk. I don't suppose it was strictly legal, but hope heaven approves.

Yours, in bonds of Christian love
PEACE-MAKER.
ALA., March 27th, 1857.

For the South Western Baptist.
Baptists of Alabama.

DEAR BRETHREN: From April 1, 1855, to April 1 1856, you contributed to the Board to sustain Domestic Missions, \$5017.03; and to sustain Indian Missions, \$3245.61; total \$8262.64.—From April 1 1856, to March 20 1857, almost a year, the contributions for Domestic Missions amount to about \$3,000, and for Indian Missions, \$1,100.00; total \$4,100.00. A falling off of more than one half. It is earnestly hoped that the few remaining days of the financial year will be more propitious than many that have passed.

Last year Alabama stood at the head of the list in both Domestic and Indian Missions. From the present prospect she will stand in the third, if not the fourth rank. This ought not so to be. There is no good reason for it. Alabama did not exceed her ability last year. She has been prosperous this. The wants of the missions have not diminished, but increased. There should be no retrograde, but advance. Let your delegates at the approaching Convention to be placed in charge of your benevolent contributions for these objects, that these deficiencies may be made up.

R. HOLMAN,
Cor. Sec. B. D. & S. M. S. R. C.

For the South Western Baptist.
Wealthy Delegates.

Why don't more of our rich brethren attend our Conventions and Associations—brethren who can well afford to spare the time and incur the expense? Poor laymen and poorer ministers are appointed and expected to go, men who are hard y able to sustain their families by their industrious toil and frugal economy, must leave their homes, their business for several days, and pay dollars to defray their expenses which they are not able to bear, while the rich decline an appointment, or excuse themselves from complying on account of their business. It is not right—it is not equal. Is not the poor man's small business as important to him as the rich man's large business is to him? Does not the poor man, who has but two hands to make bread for his family, suffer more real loss by an absence from his business for a week, than the rich man of fifty or a hundred hands does in being absent the same time? If the rich man will not go let him say to the poor man, go and I will defray your expenses, superintending your home work, and see that you suffer no loss by your absence, and furnish him with liberal sums to contribute to the special calls that may be made at these meetings. There is something wrong here—reform is needed.

L. S.
For the South Western Baptist.
Is there one to be Found?

E. H. Porter Esq., has given the Theological Seminary, at Danville Kentucky, 10,000 acres of land in Arkansas, which is worth \$50,000. Is there one to be found among our wealthy Baptists in Alabama who will do something like this for ennobling Howard College? How many of them have large quantities of land in Texas, Louisiana, Arkansas and other States, a portion of which they might appropriate to the benefit of this College without detriment to their estates. The ample endowment of that Institution is a matter that ought to deeply interest our wealthy brethren. No College has ever been endowed by small contributions. Until some of its friends have come forward with their

