

HENDERSON AND TALLAFERRO, EDITORS.

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

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VOL. 8--NO. 47.

TUSKUGEE, ALABAMA, THURSDAY, APRIL 9, 1857.

50 NOS. IN A VOLUME.

South Western Baptist.

THOMAS F. MARTIN, JONES, TALLAFERRO & CO., PROPRIETORS.

Terms of Subscription.

It will be delivered to the subscriber's residence... Club Rates.

Rates of Advertising.

For one square of 10 lines, first insertion one dollar... Letters.

Job Work.

Handbills, Circulars, Labels, Bill Heads, Invoices, etc.

Communications.

J. C. SALE, of Auburn, handed us the following for publication:

OGEMOSHAW, CENTRAL AFRICA, Dec. 11th, 1856.

DEAR BRO. SALE: This will be the last of a few short sketches of a general view of the Yoruba country.

W. CLARK.

fully developed, through that mysterious and wonderworking agency—the destroyer and builder up of nations.

Instruction of Negroes.

Messrs. Editors: With regard to furnishing our negroes with gospel instruction.

semblage of negroes disconnected from the whites. Now, as regards the religious instruction which was adopted and practised with so much zeal by our Methodist brethren.

We trust that the Holy Spirit may direct the brethren in the choice of a suitable preacher to break to them the bread of life.

J. M. N.

I must attend the Prayer Meeting.

- 1. Because the greatest and best of all my friends has appointed it as the place where I may have an interview with Him.

Mr. Editor:—To aid in stopping if possible, the current of worldliness and vanity, which is setting so strongly into the church at the present time.

Sympathy.

To sympathize with a fellow-mortal in distress, or when misfortunes lower, is the noblest attribute of the human character.

Never Repress your Tears.

A lengthy dissertation has recently been published by a physician of France, on the beneficial influences of groaning and crying, on the nervous system.

Anecdote of Napoleon I.

Napoleon was accustomed to wear a coat-of-mail under his clothes, and which he rarely went without.

ABIDE WITH US.

Tarry with me, O my Savior! For the day is passing by;

POPULAR LIES.

There are many falsehoods current in society aside from those uttered in words, of which little compunction is felt.

SLEEP AND SYSTEM.

The Rev. George Gillfillan, one of the most laborious and productive writers of the day, has recently published "The History of a Man."

TEXAS.

In hardly any State of the Union do the friends of the Gospel seem to be making greater efforts for the promotion of education and religion.

GOOD ADVICE.

Sir Matthew Hale gave the following advice: "Converse not with a liar or a swearer."

UNITY AND DIVERSITY.

Good is one, but moral turpitude is various; truth is one, but the contrary falsehoods are many.—Origen.

The Spring-Time of Religion.

A revival is the spring of religion, the renovation of life and gladness. It is the season in which young converts burst into existence and beautiful activity.

CONVERTING THE COUNTRY.

The Freeman's Journal, the official organ of Archbishop Hughes, avows:

REV. MR. SPURGEON'S ILL HEALTH.

A correspondent of the New York Chronicle says:

PREACHING TO THE HEART.

The reality and fearful import of God's declarations are felt, they produce emotions, which give earnestness, solemnity, and power to the ministry.

ALL TRUE CHRISTIANS MUST BE LIKE NOAH'S ARK.

That was pitched within and without. Gen. 6: 14. They must have a holy inside and a holy outside—their profession and practice must agree together.—Select Remains of Rev. J. Mason.

ROME.

Glancing over the list of recently published French books, among the works of Catholic authors, at least one-half are lives or legends of saints or prayer-books devoted to the particular worship of the Virgin Mary.

THE MORNINGS AND EVENINGS.

Happy the domestic circle united by this bond of sympathy and love.

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The S. W. Baptist.

TUSKEGEE, ALA.

THURSDAY, APRIL 9, 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.

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

Dr. J. R. HAND, Druggist, has engaged a quarter of a column in our paper by the year. Additional arrivals will be announced, making his advertisements always interesting.

See also, several new advertisements, of merchants and others, in this week's paper.

Geo. W. ATKINSON, of Columbus, Ga., has a long advertisement in our paper. Read it. Mr. Atkinson believes advertising will pay. Business men are finding out that the S. W. Baptist has a large circulation, and are availing themselves of a free use of its columns.

A. L. H. is informed that his entire article was published. We suppose the number containing it never reached him. All right in regard to the remittance by P.

Elder J. D. RENO, of Cross Plains, adds to a private letter: "I baptized 4 persons at the February meeting of the Baptist Church at Alexandria, Ala."

Will not our various Association Book Depositories order from SMITH & WHILDEN, Charleston, S. C., or from F. M. LAW, Selma, Ala., a good supply of "THE GRACE OF GOD MAGNIFIED?" On account of the size and the subject of which it treats, we suppose they can be easily sold. A Colporteur will sell one to nearly every family.

To the author, the profits of the work is not worth concern, as the copyright belongs to the Southern Baptist Publication Society. His object is to improve the spirituality of God's people, and that he believes the "Tract" will do, with the Divine blessing attending it. It is called a "Tract," to distinguish it from larger volumes. It is a neatly printed and handsomely bound volume of 125 pages. It is one of the Southern Baptist Publication Society's neatest jobs. By the time this reaches you we will have a supply on hand, which we will send to any one by mail on the reception of 30 cents.

Independent Papers.

Of late such announcements are frequent. We love freedom and independence. But is it possible for the editor of a secular journal to be independent of political parties? Can he avoid taking sides in political contests? An editor who has force of character, and strength of intellect sufficient to push his fortunes successfully in the world, is no negative man. And if he steers clear of political breakers, he is a rare man. The thing is not impossible; but highly improbable.

We are pleased, however, to see attempts made in that direction; and should they succeed, it will exert a healthy influence on the public mind, and do much towards allaying fierce political party strife, an evil deplored by all cool, thinking men.

As to a religious neutral and independent paper, a man would be sent to the Asylum that would proclaim such a thing. On Theological questions, most men have taken ground, and are quite dogmatical. For some one of the religious Sects in Christendom, every man has a preference; to the promotion of which sect he will give his influence more or less, according to the intensity of his feelings. The world is not as it should be, nor as we hope and believe it will be; at present, men must make the best of it.

A MODEL CHURCH.—Rev. JAMES HUCKINS writes to the Southern Board that "all the male members" of the Baptist Church at Galveston, Texas, "are speakers at their prayer meetings."

They must, then, be of the old Puritan stock. It was a favorite adage among them, "That God had no dumb children." We congratulate brother Huckins on having the oversight of such a Church. Most of our Churches are full of dumb members; none of your old puritan stock that will talk about, and speak for Christ. Many of them are so polite and unobtrusive that they conclude their "room is good company" at prayer meetings, and do not attend; and, they carry their politeness so far in another respect, that they allow preachers to do all the public speaking and exhorting in the Church.

Should it ever occur in the providence of God that we shall pass through Galveston, we will call to see that strange Church, that peculiar people!

THE GRACE OF GOD MAGNIFIED: An Experimental Tract. By H. E. TALIAFERRO. Southern Baptist Publication Society, Charleston, S. C., 1857, pp. 122.

The work of divine grace upon the human heart, in regeneration, and the processes and agencies by which it is "carried on to the day of Jesus Christ," must always possess an interest to serious minded Christians. Like all the other works of God, it possesses its mysteries. When our Lord announced it to Nicodemus, "he marvelled." It is a doctrine, which the wisdom of this world never has and never can comprehend. It may be said of it with more than common emphasis, that it must be "spiritually discerned." When the Redeemer told the Jews, that those who "kept his words should never die," they understood him to refer to an earthly immortality, and immediately objected that Abraham had died—implying that Christ certainly could not confer a greater benefit than had been bestowed upon their illustrious progenitor. They appeared to possess no proper conception of a higher life than that which dwelt in a clay tabernacle. Still he pressed the doctrine, leaving it to the Holy Spirit who was to be sent to expound his mysterious meaning.

It is a most solemn thought that this new birth—"the new creation in Christ Jesus unto good works"—is the only change recognized by God which is ever to affect human character and destiny in time or eternity. The process of death—the long slumber of the grave—the quickening of the body in the morning of the resurrection, and its reunion with its long absent spirit—all these combined can never change the condition of a single soul that left this world "dead in trespasses and in sins." That great event which is to confer upon man the bliss of "life and immortality," must take place in time. The blessed Redeemer declares with a distinctness which leaves every man without excuse of those who "die in their sins, that where he is, they can never come!" With what infinite importance, then, is this subject invested with every candidate for glory! The consequences which are to result from deception here, are veiled in the horrors of that "outer darkness where there shall be weeping and gnashing of teeth!"

The volume that stands at the head of this article, is, as will be seen, the production of the junior editor of this paper; but we suppose the reader will indulge the senior editor in a cursory glance at its contents. It is a plain, unsophisticated narrative of the divine work upon the heart of the subject, by which, to use the imagery of good old Bunyan, he was released from "Doubting Castle" and "Giant Despair," and transferred to the "Delectable Mountains."

The first impression which the reading of this Tract will likely make upon the mind is, *The peculiar appositeness with which the human heart assimilates itself to divine truth in the different stages of its religious exercises.* It is evidently the divine intention that the word of God as indited by the Spirit, and the work of God as wrought upon the heart by the same Spirit, should be at one. "He," says Christ, referring to the agency of the Comforter, "shall take of mine and show it unto you." A genuine evangelical Christian experience, is the best exposition of the divine word which ever has or ever can be written, because written by Him who first indited that Word—written, too "upon fleshy tables of the heart," never to be erased. What is written in books may be read and forgotten, but what is written upon the heart becomes in a sense, a part of ourselves. It is comparatively easy to counterfeit head religion, but next to impossible to counterfeit that of the heart.

Now, whatever shall render available to the Christian, those "treasures of wisdom and knowledge" which are the bequest of his ascended Lord, and which are to adapt him to the trials, conflicts and triumphs of his earthly pilgrimage, should be hailed by him with gratitude to God. This volume brings out the excellencies of divine truth in this, that there is no state of mind, or emotion of heart, from the sad wail of despair to the most exultant note of triumph and praise, but what finds its most appropriate utterance in "the words the Holy Ghost teaches." How encouraging to think that we experience no seasons of depression and gladness, of joy and sorrow, but such as have been common to the saints of all ages! What a gracious precaution that their experiences have been written "for our instruction, that we through faith and comfort of the Scriptures might have hope!" That the bitter pangs of conviction, and the triumphant songs of pardon, should have been celebrated by such men as Job, David, Paul, &c., may well reconcile us to that economy of grace and those alternations of darkness and light through which they reached that "rest which remains for the people of God."

Another impression which the reading of this Tract will have upon the

mind of the Christian is, *That doctrinal and practical Christianity vitally depend upon each other.* We have been particularly struck with the effect which the doctrines of grace—the sovereignty of God—the atonement of Christ—the election of grace—the work of the Spirit—the justification of the believing penitent, &c., &c., had upon the mind and heart of the author. Just as if paralyzing his efforts in the prosecution of his momentous task, they summoned his last energies to the work of self-examination. The Tract presents a living practical exposition of that remarkable exhortation of Paul, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." What an encouragement and what a caution! Work, because God works! Work with fear and trembling, because God works as a sovereign, of "his own good pleasure." He may leave the work any moment, and the sinner to perish! With what fear and trembling, therefore, should it be prosecuted! Every doctrine revealed in God's word properly understood, is intended to bear directly upon practical holiness. They are all presented in such manner as that 'the man of God may be perfect, thoroughly furnished unto every good work.'

There is not a "non-essential" in all God's word.

And still further, the publication of such treatises as the one under consideration, will impress the Christian mind with the conviction, *That the Word and Spirit of God are essentially and invariably united, from first to last, in human salvation.* It is a sad misfortune that what God has joined together, vain man would put asunder. In seasons of religious declension, we are quite apt to lose sight of this fact, and reason the Divine Spirit out of the economy of grace. The witness of the Spirit upon the heart always corresponds with the witness of the Spirit in the word. For this reason it is said that no man can say that Jesus is the Christ, the Son of God, but by the Spirit. Hence also in the memorable confession of Peter, our Lord immediately adds, "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." A theology which is all word and no Spirit, is a body without a soul, a mere series of forms and ceremonies;—a theology based exclusively upon Spirit, (not however, the Spirit,) without the Word is the quintessence of fanaticism;—but a theology which embraces both the Word and the Spirit, possesses both "the form and the power of Godliness." Under such a system of religious training, the Christian character rises into the stately dimensions of "a perfect man in Christ Jesus."

Finally: We shall be much mistaken if the reading of this volume does not invest the enquiry, *Am I a Christian?* with a thrilling inquiry which the reader will feel it will not be safe to dismiss. Such an enquiry accords perfectly with the general teachings of God's Word. "Examine yourselves whether ye be in the faith." "Simon, son of Jonas, lovest thou me?" A Christian cannot too frequently recur to the foundation on which he has based all his hopes for eternity. Our Lord meant something more than will strike the mere cursory reader when he admonished his disciples to "Strive to enter in at the straight gate, for," says he, "many shall seek to enter in and shall not be able." It is greatly to be feared that our Christianity is becoming far too superficial. The guest who had not on "the wedding garment," is a most suggestive representative character. It is no light matter to be a Christian. If only those who walk in white are worthy—if all the labor of preparation is now to be put forth that ever can avail—if the grave is soon to cast its darkness upon this temporary scene of moral discipline, and nothing crosses the mysterious bourne but the garb of the Spirit, which is to be its badge of entrance into the New Jerusalem—if this be the period in which the "many are called," and it is to be our fault if we are not among the "few chosen,"—what infatuation can equal that, which admitting all this to be sober and eternal truth, is content with a feeble counterfeit of religion that barely passes current in this world of ungodliness? Let our watchman summon their charges from the dull and meaningless "forms of godliness" to the mighty task of heart and soul labor. Let our religious literature glow with the deep spirit and unction of primitive piety, appealing with irresistible pathos to every disciple, to harmonize the temper and tone of his heart and thoughts with that world no less of holiness than happiness that awaits him. Let it never be forgotten that the expectant of glory must now have a joyous sympathy with its blessed employments, as the prelude to the festivities of "the marriage supper of the Lamb."

But we have written more than we expected. We must add in conclusion, a word as to the advantages of such publications. A large portion of God's word is made up of detailed religious

experiences. The Psalms are but a compend of the joys and sorrows, the conflicts and triumphs of Godliness.—Paul has thrice rehearsed his own experience in the New Testament. And while it is true that there are some things peculiar to each religious experience which distinguish it from all others, it is equally true, that there are sundry prominent outlines which are common to all. Let the press, then, unite with the pulpit in bringing to "men's homes and hearts" those great identifying marks of the heirs of glory. It is not a little refreshing to the serious, candid believer to turn from the abstractions and technicalities of didactic theology, to view the earnest workings of a mind engaged in solving that problem which involves its eternal destiny—"How can a man be just with God?" And such is the effort of the author of this Tract. We can therefore, commend it to the favorable consideration of all Christians. And that it may accomplish its benevolent mission, in pointing out "the old paths," and in inspiring the followers of the Lamb "to walk therein," we do most heartily join our prayer with that of the author. S. H.

The Preachers' Sabbath.

When is it? It is not a day of rest with him when other men keep "holy day." For, from morning till night his mental and physical labors for the salvation of souls and for the edification of the Church are most arduous. He labors most intensely with the "rod of Jehovah's strength," the Gospel of Christ. No day of the week is so telling upon the entire man as the laborious Sabbath, to a minister of the Gospel.

And Monday! What a day of lassitude and dullness. His mind, prostrated by the labors of the blessed Sabbath, a day of rest to others, and his nervous system relaxing from intensity of excitement, makes it a day of settled gloom and restiveness. No rest on that day.

Tuesday, he is somewhat recovered from Sabbath labors. He remembers there are some afflicted members of his flock to be visited and comforted.—They are seen, prayed with and comforted. Some accumulated correspondence is attended to, and other passing incidental matters.

Wednesday, Thursday and Friday are spent in that endless manner known only to the faithful shepherd of a flock, over which the Holy Spirit has made him overseer. The unruly are to be admonished; the backslider must be reclaimed; the feeble knee must be made strong—every interest of the church and congregation must be promptly attended to—every pastoral duty discharged. Then his own family engagements and obligations must all be promptly met. He must not cultivate piety and spirituality in other families, and neglect his own. Besides looking after the spiritual wants of his household, their temporal wants must be met, which cost him no little labor and anxiety.

Saturday comes. He has had no rest yet—no Sabbath. Will he not rest on that day to invigorate him for the labors of the approaching Lord's-Day? No; there is absolutely no Sabbath for him as for other men. His sermons are to reduce to order; he has been constructing them somewhat in his mind during the week, when he could detach his mind from other pressing labors. But he only has a mob of crude thoughts and sentences in his head which he must reduce to order, and discipline them on Saturday. Whether his head or heart aches, or both, it is all the same; whether his soul is encouraged or discouraged, the work must be done. There is not another day left him. And probably a good portion of this important day is taken from him by visitors who are so inconsiderate as to take from him the few hours left him, to prepare to instruct them on the coming Lord's-Day. The time wrested from him must be made up; the night is taken, and when is the Pastor's Sabbath?

But what shall we say of country pastors and evangelists? Have they a day of rest? Nay. Behold the servant of the Lord who has several Churches dependent upon his ministrations.—From Monday till Saturday he has labored with hands to minister to his necessities and those of his family; and also with his mind to prepare spiritual food for the children of God; he meets his Church, preaches the Word of the Lord to them on Saturday and Sunday, and during the week goes the same round of duties, preparatory for the next Sabbath.

Where then, is the preacher's rest? None! But stop; there is rest for them. Blessed be God! it is written, "There remaineth therefore, a rest for the people of God." Cheer up brethren; for, as old brother Wilkins, of Pickens, used to say, "We will get to die after awhile."

COMPLETION OF THE MAORI BIBLE.—The translation of the entire word of God into the language of the New Zealanders has now been completed.

Southern Baptist Review—

JANUARY TO APRIL. This is the first number of Vol. III. of this able Baptist Review. It comprises the following articles:

1. The Religious Aspect of Europe at the opening of the year 1857. By J. R. Graves.
2. The True Mission of the Baptist denomination. By J. B. Jeter.
3. Regeneration. By Wm. Jones, England.
4. A Review of Dr. Wayland's Principles and Practices of the Baptists.—By J. M. Pendleton.
5. Yaveh Christ, or the Memorial Name. By N. M. Crawford.
6. The Independents not the first asserters of the Principles of full Liberty of Conscience. By E. B. Underhill, England.
7. Terms of Communion in early Christian Churches. By G. H. Orchard.
8. Review of Elder R. Fuller's Views of the Immersions of Pedobaptists. By A. C. Dayton.
9. An Estimate of Mr. Spurgeon's Oratory. By John Campbell, D. D., London.
10. Literary Intelligence.

This Review is published quarterly, at Nashville, Tenn., by Graves, Marks & Co., at \$2 per annum. Editors, J. R. Graves, J. M. Pendleton, and N. M. Crawford.

We invite attention to the following appeal. It came late for this issue. We wish to lay it more fully before our readers next week: PRINCETON, JACKSON CO., ALA., April 2nd, 1857.

EDITORS SOUTH WESTERN BAPTIST: In the year 1854, through the exertions of Bro. Wm. Hunter, a house of worship was built for the Trenton Baptist church, in this county. In the building of said house, he has become responsible for the payment of \$300, or upwards; a portion of which he has paid, leaving his wife and three little children almost destitute.

Bro. Hunter is, we believe, an honest, industrious, christian man. It is hard that he should be so great a sufferer in this land of plenty. Shall this little church, built up in the midst of opposition, continue to be oppressed? Is there no eye to pity, no hand to help? There is little probability of the present congregation ever discharging the debt. You that can, will you help? More than twelve months have elapsed since Elder R. H. Taliaferro made an appeal in behalf of Bro. Hunter and the Trenton Church, through the columns of the Tennessee Baptist. The amount sent up (\$24 50,) was thankfully received, yet, so small, that he has abandoned the subject—in his own language "perhaps never again to appear before the public as a money hunter."

Now, if we can only raise \$250 for the relief of Bro. Hunter and the Trenton church, we will be therewith content; and ever grateful to the kind donors. Who then will be one of twenty-five to give ten dollars each, to the above object? Brethren, send in your names and the accompanying gift to the Editors of the South Western Baptist. If you cannot give ten, give five dollars—any amount you please. The first issue in July, they will give a statement of the amount received, which will then be subject to Bro. Hunter's order. Respectfully, FR. RICE.

A GOOD DEED.—A merchant of our city, a member of Dr. Fuller's church, has presented the Sabbath school of that church with the sum of one thousand dollars. This sum is to be a permanent fund—the interest to be applied, semi-annually, to purchase prizes for the best scholars in the school.—True Union, Balt.

Truly a good deed! A valuable investment! 'Tis often the case when a man whose heart God has inclined to have a Sabbath School, makes an effort to collect funds to purchase books, he is either repulsed by a direct denial, or a pitiful sum is contributed, evincing clearly the little interest taken by men professing to be christians, in one of the noblest institutions of this or any other age. The Libraries of most of our Sunday Schools are too small to meet the wants of the scholars. There should be in every Sunday School Library, a sufficient number and variety of books to interest and quicken the attention of the attendants. But this cannot be afforded without money to purchase them. Let parents contribute freely to purchase such books, and then their children will take pleasure in availing themselves of the advantages of Sabbath School instruction.

The Cherokees.

The Rev. Evan Jones, Missionary to the Cherokees, writes the *Witness*: "The Lord has blessed his word the past year, to the conversion of a number of full Cherokees. We have had the pleasure to bury in baptism, on a profession of their faith in Christ, ninety-five happy believers—thirty-five men and fifty-six women—all full Cherokees excepting one." In some of the largest Indian tribes the Gospel is now permanently established; and the success of Missionaries in baptizing them is equal to the success of pastors and evangelists among

the white race. The present generation reads the good news of revivals among the Creeks and the Cherokees, and other tribes, without a thought, probably, of the length of time it has taken to plant the standard of the Cross among them. They are not aware that centuries have passed since men of God first proclaimed to the Red Man, the Gospel of Salvation. But their success was small; it was reserved for us to see the fruits of their labors, and to reap a rich harvest. One shall sow and another reap, is quite common in the Kingdom of Grace.

There are many Foreign Missionaries laboring with but poor success seemingly; yet, not without success. The hard labor of the sower is as important, nay, more, if we are allowed to make a difference, than the cheering labor of the reaper. Both are necessary to the Granary. Let no man's heart grow faint and discouraged; God's Word will not return void. His counsel must stand, in regard to the heathen. He has given them to his Son, and that Son must, and will reign over them, in Grace. GRACE, an almighty monarch, must have a throne in every land, in every heart. Till then, Christians must labor, pray, give of their substance, send preachers, bibles, books, tracts—use every instrumentality to be found in the armory of the Kingdom of Heaven. "Arise, O God, and plead thine own cause."

Baptisms.

Elder A. Haines, of Wetzel county, Va., states in the Mountain Messenger, that he had baptized 18 candidates since the 1st of January.

The Journal and Messenger reports the baptism of 49 candidates at Cincinnati, on the 22d ultimo—40 of the number colored. Beaver church, Ohio, had received an addition of 21, and Brookfield church, do., 15.

The N. Y. Examiner reports the following additions—to Ira church, N. Y., from 30 to 40; Grafton, do., 20; Elmira church, do., 19; Norwich, do., 65; First Baptist, Salem, N. J., 32.

The Christian Secretary reports a revival at Preston, Conn., 26 baptized.

We have oral information that a work of grace is in progress among the pupils of Rappahannock Female Institute, King and Queen county, of which Elder J. R. Garlick is Principal. Seven have professed to pass from death to life. May this be the precursor of like tidings from all our Female Schools in the State! Parents, pray for the early conversion of your absent daughters; pray in faith, and God will hear you.

Elder A. E. Dickinson is now assisting Elder E. S. Taylor in a meeting at Charlotte, C. H. We learn that, a week ago, "the congregations were large and solemn," and "nine persons had asked an interest in the prayers of God's people.

RICHMOND AND MANCHESTER.—On Lord's day last, Elder R. B. C. Howell baptized 1 person at the Second Baptist church; Elder E. J. Willis 4 at Leigh street church; Elder G. Mason 6 in Manchester. The Meetings are continued during the present week in the Manchester and Leigh street churches.

The number of children in attendance upon the various Baptist Sunday Schools in Richmond and Manchester, on last Lord's day, (as reported at the Ministers' Conference, Monday morning) amounted to 1816. This is an indication of unusual prosperity; and yet, much remains undone. Let prayer be offered daily, that there may be a correspondent increase of gracious spiritual influences, upon our schools and churches.

Southern Baptist Publication Society.

The Tenth Annual Meeting of this Society will be held in Augusta, Georgia, on Thursday, April 23d, the day proceeding 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.

W. THAYER Rec. Sec. Charleston, March 24, 1857.

Change of Church Relation.

Elder W. S. Phillips, pastor of the Baptist church in Wales, Mass., gives an interesting account in the Watchman and Reflector, of the baptism of Rev. John Ricketts. Mr. R. had been for twenty years, a minister of the Methodist Episcopal church, and for eleven years connected with the New England Conference. Having heard a sermon on the passage, "One Lord, one faith, one baptism," by a Baptist minister—determining to refute the theory of only one baptism in a public discourse—he proceeded to examine the New Testament, presuming that he could readily find a text to prove that there is more than one baptism. This examination resulted in his conviction, that there is but one baptism, immersion, and that infant baptism has no authority for its practice in the Scriptures.

Ordination.

At the call of the Columbia Baptist Church, Henry County, Alabama, the following ministers, to-wit, W. D. Cowdry, W. S. Leggett, Z. Nix, E. Cody, and W. B. Lacy, met on the 4th Sabbath in this inst., (March, 1857,) as a presbytery to ordain Bro. John B. Taylor to the Gospel Ministry. An Ordination Sermon was preached in the forenoon by Elder W. D. Cowdry; after which the presbytery was organized by the appointment of W. D. Cowdry, Moderator, and W. B. Lacy, Secretary.

After the opening services by the Moderator, Bro. Taylor arose, and in a very concise and deeply impressive manner, stated his Christian experience,—views of the gospel ministry—doctrine, &c.—and so fully were the presbytery satisfied with his voluntary statements, that without asking any further questions, proceeded to his ordination. The Ordination prayer was offered by Elder Z. Nix. Presentation of the Bible, and charge by W. B. Lacy. Altogether it was a deeply interesting scene.

Bro. Taylor is a graduate of a distinguished College—a thorough scholar, and gives great promise of usefulness as a minister of the "Glorious gospel of the blessed God."

We recommend him to the Christian regard and confidence of our churches wherever his lot may be cast. L.

NOBLE ENTERPRISE.—The Superintendent and Directors of the New York Sunday School Union have lately set in operation a system of visitation in New York and Brooklyn, which proves it possible to reach "the whole of the neglected children. They met with the members of the church in a given congregation, and solicit such a number of laborers as shall secure the visitation of every family within a certain district in the neighborhood of their sanctuary and their Mission Schools. Each individual becomes responsible for a certain block or other small portion of the field, and agrees to take it under his or her supervision, and by repeated and continual attentions to secure as much regard as may be for the means of grace.

The effect has, in many cases been very surprising, filling the Sunday School with children, and drawing numbers of the parents to a regular attendance upon the sanctuary. It is believed that this system of labor may be made to cover the whole city, and that nearly all the children may be actually connected with the Sunday Schools, and be brought into a quasi-connection with Christian Churches.

TRUTH BEFORE FRIENDS.—Among the fiercest opponents of John Huss, the reformer of Prague, was Paletz, once his intimate companion and bosom friend. Some persons sought to persuade Huss to follow the example of those who took sides with the Pope, and to join his old friend Paletz. To these entreaties Huss replied, "Paletz is my friend; and truth is my friend; both being my friends, it is most just that I honor truth in preference."

A TRACT IN A SHOE.—A shoemaker, who had received a tract, without reading it, used it for the lining of a sole of a shoe. To all appearance the labor of the tract distributor was in vain. But it was not so. The shoe was worn, and after a time was sent to another shoemaker to be soled anew. The latter, one Sabbath morning, set down to his work. Tearing off the worn-out sole, he found the tract, and his attention was immediately arrested by the title: "Remember the Sabbath day to keep it holy." The words were like an arrow from the quiver of the Almighty. The shoe was laid aside, and the man hastened to the house of God. He was awakened, and led to the cross of Christ, and there found peace.

Two things are to be trembled at; the presence of God which fills all places, and the word of God which reacheth to all times.

Many who have escaped from the rocks of gross sin, have been cast away on the sands of self-righteousness.

The Bible Dangerous.

Yes, the Bible is indeed a dangerous book, but for whom? It is dangerous for infidelity, which it confounds; dangerous for sin, which it condemns; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks; dangerous, ay, highly dangerous to every Church that dares withhold it from the people, and whose criminal impostures or fatal illusions it brings to light.—ADOLPHE FOUL.

POWER OF PRAYER.—A successful colporteur in western New York, after relating several interviews with Universalists, says, "As far as my experience goes, I have found prayer to be much better than controversy among this class of people. I gave up controversy several years ago, and it seldom has any place in my visits. I do not recollect a single encouraging instance of peculiar interest connected with my own labors for eleven years past, which was not connected with prayer for the individual or in the family."

ROMANISTS BAPTIZED.—Rev. N. Cyr of Montreal, writes the H. M. Record, under date of Feb. 2: "I am happy to report progress. I have baptized three persons, two of whom were formerly Roman Catholics; the other is a licentiate preacher, who belonged in France to the Presbytery body. He came to Canada last spring, and by studying the Scripture, he was soon led to embrace our views on the subject of baptism."

LETTER IN FRANKLIN COLLEGE.—Dr. Bailey, President of the Franklin College, Ia., in a letter to the Journal, March 10th, writes:

We are enjoying a most interesting revival of religion in the College. While I write, the voice of prayer and praise is going up on every side of me. Yesterday I baptized twelve. Others are undoubtedly in the hope that they have recently become new creatures in Christ Jesus; and others still, seem not far from the kingdom of heaven. There is scarcely a student who does not feel interested, personally in this work, and not one who opposes or in any way makes light of it.

THE CONTRAST.—The following pithy observations of some writer unknown to us, contains an argument in favor of the religion of the Bible, which indignantly cannot answer. "By their fruits ye shall know them."

The earth is now traversed by self-denying missionaries, who encounter every hardship to carry Christianity to remote regions. But where is the infidel who has exited himself from his country to civilize savage tribes? Not one is to be found. They sit at home nursing their pride and deriding the virtue which they can not equal.

MONUMENTS INQUIRY.—There is a God. He preserves and he can destroy you. Do you truly think of him? You have a soul. Do you care for it? You care for your body; but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved? There is a Savior. Are you anxious that he may save you?

There is an awful hell. Are you seeking to escape it? There is a glorious heaven. Are you in the way to it? You must soon die. Are you prepared for the solemn change?

DETACHED THOUGHTS.—Who despise little things will never attain great things. Many a man has rashness enough to do wrong, who has not courage enough to confess it.

To live to ourselves, to take pleasure in the misfortunes of others, to have no heart for devotion when in prosperity, and to regard our own goodness as extraordinary, are four unmistakable signs of a bad heart.

No man on death-bed, ever regretted any act of self-denial or benevolence done by him self.

The best method of disposing of all the slanders of the age, is to pay them no attention.—The other half may be lived down. W. S. R.

ANecdote of JUDGE BATES.—The Judge recently called at a village store, desiring to make the purchase of a mackerel. Several friends were in, who knew that the Judge had become a good temperance man, and were willing to run him a little. The keeper joined in the sport, and begged the Judge to take a little something.

"What will you have, Judge? Take anything you like?"

The Judge looked around as if in some doubt what to choose, and replied: "I believe I will take a mackerel!"

"Helping himself, he gravely walked out of the store, and was not invited to take anything there again.

Business Department.

Table with columns: Paid, To Volume No., Amount. Lists various names and amounts.

TO NERVOUS SUFFERERS.—A retired Clergyman retired to health in a few days, after many years of nervous suffering, is anxious to make known the means of recovery. Will send, free of charge, a copy of the book, "The Nervous Sufferer," to any person who will send him a stamped envelope, with the name and address of the person to whom it should be sent. JOHN M. DUNNELL, No. 49 Fulton street, Brooklyn, New York.

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MOVING ACCOUNTS have been received in St. Louis, Missouri, that the unfortunate man, James H. Williams, who was recently convicted of a conspiracy to defraud the U. S. Supreme Court, has been destroyed all the records and books therein and it was expected that a military force would be sent to suppress the government of Buchanan Young.

Prof. Brocksley, of Hartford, has been computing the age of the Charter Oak, from the time and concludes that the tree was 945 years of age.

HEAVY RAINS at the West have caused the Arkansas river to overflow its banks breaking away the levees at various villages, inundating the whole country, and destroying stock and plantation property to the amount of \$50,000 or more.

A company of engineers have actually commenced surveying the route from Jaffa to Jerusalem for a railroad. Jaffa is the seaport on the Mediterranean, and is only 33 miles from Jerusalem, but a railroad would include a much greater distance. The road is projected by an English and French company.

Dr. Livingston is reported to have said in a lecture describing his journey across the continent of Africa, that there is no consumption nor scrofula, hydrophobia, cancer, cholera, small-pox nor measles in that region. In every village through which he passed there were crowds of children.

PASTORAL GIFT.—The California papers mention the presentation to Rev. J. L. Shuck, pastor of the First Baptist Church in Sacramento, California, of a gold-headed cane, with an English inscription, "The Rev. J. Lewis Shuck a token of esteem from his Sacramento Church friends," and a Chinese inscription, "The united and well-disposed, with high compliments to the Instructor Shuck." Five or six more Baptist ministers are said to be wanted in California.

Hog Cholera and Poisoned Whiskey. The attention attracted to this subject threatens to elicit strange disclosures. The Mexico (Missouri) Ledger says: "There was an unprincipled man, who sold receipts or directions, to the distillers through Madison county, Indiana, warranting, that for every bushel of malt distilled, they should have a yield of five gallons of proof whiskey, and as no bushel contains over two and a half gallons of proof whiskey, some false remedy had to be resorted to, and that remedy was nux-omica, or strychnine and tobacco juice, and those poisonous substances being put in with the meal when the potato was let to the hogs—so powerful was the poison, that every hog which got to the slop died in an hour afterwards."

MARRIAGES. On Tuesday, March 31st, by the Rev. T. J. Knickerbocker, G. H. SLAUGHTER to Miss STONEY A. B. HENDERSON—both of Warren State, Mason County, Ala. On the 12th ult. by Rev. J. H. Smith, Mr. LAFAVETTE HENDERSON, to Miss MARY JANE BURNETT—all of Pike County, Ala.

Col. Lockridge has been reinforced by the Texas, and was confident of taking San Carlos. FORTY-SEVEN ADVOCATES of Walker, and burned a portion of the town of San George.

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Secular Intelligence. Dry-Goods Emporium.

BY TELEGRAPH. Arrival of the Steamer Asia.

MONEY TIGHT.—COTTON STEADY.—BREADSTUFFS DULL.—WAR PREPARATION GOING ON, &c.

New York, April 4.—The steamer Asia, Capt. Mott, which left Liverpool on Saturday, March 21st, has arrived, bringing four days later news from Europe.

General News. By the Asia's dispatches we learn that Austria threatens to suspend her diplomatic relations with Sardinia.

England has excited a new source of trouble with the empire of Japan. In England it was expected that the Parliament would have been dissolved the 23rd.

A third meeting of the Neufchatel conference was held on Monday.

Favorable instructions had been received from Prussia. The Sardinian chambers had voted (voted) a large sum for fortifications.

The Mexican navy had arrived at Spain and was then in Madrid.

Two British ships of war had occupied the port of Nagarak.

The Russians had demanded an explanation from England respecting a force of 3000 Polish troops had been fitted out by the English Polish sympathizers, and had been landed on the Circassian coast. Political matters seem very unsettled after the Old World.

Commercial. The cotton market was steady and unchanged. The sales of the week were 14,000 bales, of which speculators took 6,000, and exporters 8,000 bales. The sales on Friday, 29th, were 4,000 bales. Stock on hand 39,000, including 274,000 bales America.

Later from Nicaragua. ACCOUNTS FAVORABLE FOR WALKER. New York, April 2.—The steamer Texas has arrived with accounts from San Juan to the 20th ult., and from Walker's army to the 18th.

Walker's forces were in good health and well provisioned. The pursuit of the Texas confirms the previous reports, and gives details of the attack of Walker upon the San George, and his subsequent repulse of the allies from Rivas.

It is rumored that Canas had made overtures to Walker; also that Gillon had raised a body of men in Leon, and was about to join Walker.

President Rivas, it was said, had been assassinated. Col. Lockridge has been reinforced by the Texas, and was confident of taking San Carlos.

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EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

Religious Publications. DISCUSSION ON METHODIST EPISCOPACY.

By Rev. S. HENDERSON, Editor of the South Western Baptist, and Rev. E. J. HAMILL, of the Alabama Conference, revised and improved. 1 vol. 12mo. 400 pp. 25c.

SENT by mail on receipt of retail price, \$1.00 per post paid. All orders will be attended to with promptness. The First Edition of Four Thousand copies of this valuable discussion was disposed of in the short space of three months.

The Southern Baptist Publication Society has issued the 2d Edition, making the total circulation 10,000 copies. The discussion is conducted with remarkable ability; and it mainly concerns the question whether Methodist Episcopal churches should be organized as a denomination, or as a part of the Southern Baptist Church. No discussion since the debate of Mr. Wayland and Mr. Fuller on Slavery, has preserved such a high level of moral and intellectual character.

This book contains one of the best specimens of practical controversy that has ever been our good fortune to meet with. Both Methodists and Baptists succeeded in maintaining their positions, and the result is a valuable treatise for the friends of each of the denominations with the course pursued, that are mutually engaged in the circulation of the works of the "Reviewers."

We have before us a calm, dispassionate and gentlemanly discussion of the question, to which, with full knowledge of the subject, and with a full and fair presentation of the views of both sides, and with a full and fair presentation of the views of both sides, and with a full and fair presentation of the views of both sides.

JUST ISSUED. THE GRACE OF GOD MAGNIFIED: AN EXPERIMENTAL TRACT. By H. E. TALLEY, Junior Editor of the "South Western Baptist," Tuskegee, Ala.—With an Introductory Essay, by Rev. B. MANLY, D.D., 18mo. pp. 125.

THIS WORK is a discriminating account of experimental Religion, chiefly developed from the Sermons and Tracts of the New Testament. It is a most valuable and interesting work, and is a most valuable and interesting work, and is a most valuable and interesting work.

THIRD EDITION. THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS. By THOMAS P. CURTIS, Professor of Theology in the University of Louisville, Ky., and author of the "Communion," &c. 12mo. Cloth. 81c.

GENERAL CONTENTS. BOOK ONE.—Progress of principles now considered in the light of the most correct and reliable authorities. Chapter I. Opening Remarks. 2. Freedom of Conscience and Separation of Church and State. 3. A Converted Church Membership. 4. Separation of Church and State without choice and faith. 5. Believers the only scriptural subjects of Baptism of the New Testament. 6. Immersion always the Baptism of the New Testament. 7. The Lord's Supper. 8. The Communion of Believers. 9. Infant Baptism injurious to modern doctrine considered. 10. The Communion of Believers. 11. The Lord's Supper. 12. The Communion of Believers. 13. The Communion of Believers. 14. The Communion of Believers. 15. The Communion of Believers. 16. The Communion of Believers. 17. The Communion of Believers. 18. The Communion of Believers. 19. The Communion of Believers. 20. The Communion of Believers. 21. The Communion of Believers. 22. The Communion of Believers. 23. The Communion of Believers. 24. 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