





# The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, MAY 7, 1857.

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

## Volume Ninth.

With this issue we commence another volume. We make no flourish of trumpets of the past; nor do we make many promises for the future. Hitherto, the Lord hath helped us, and we rely upon him for success in the future. We ask the prayers and the assistance of our readers. We cannot please all; we shall be satisfied if we please the Master, which is our greatest ambition.

The past year's labor and success has greatly encouraged us; and we enter upon the labors of a new volume with the firm hope of doing great good to the cause of the ever blessed Master. We love him because he first loved us, and will use our instrumentality to promote his glory. Come, dear reader, and let us seek for that "holiness without which no man shall see the Lord."—And while we manfully contend for the faith, once delivered to the saints, let us cultivate spirituality of heart and communion with God. The Lord be with you!

We publish in this week's paper, on first page, the Declaration, Objects, and an Address of the "Baptist Union of East Alabama;" its list of Officers, and a letter of acceptance from its President, Hon. W. W. Mason. We bespeak for the whole of it a careful reading and an unprejudiced judgment. We have believed from the first, and our confidence has increased, that no injury would be done to the State Convention, and its missionary and educational interests; instead of antagonism, more forces and resources will be brought into the field and into the Treasury to sustain them. If men's declarations, publicly and privately expressed, can be relied upon, results for good may be expected. Judge Mason's letter breathes the right spirit; and being a Life member of the Convention, and as warm a friend to it and its interests as any man in Alabama, he will promote no scheme to divide the Baptists of this State in their operations.

The S. W. Baptist shall be the organ of no faction or section of Alabama. It is in a peculiar point of view the organ of the Baptists of Alabama. Its editors are watchmen, and from their stand point, they warn when there is danger, and encourage God's people in every good work. Any Baptist who can write to edification, and will write in a Christian spirit, on a subject that will promote peace; and any body of Baptists who wish to promote the cause of the Divine Master and the peace of his people, can call the S. W. Baptist "Our paper," and use it accordingly.

Read the advertisements of SMITH & WHILDEN, Dep. Agts. of the Southern Baptist Publication Society. That Society is constantly issuing new and valuable books.

We acknowledge the receipt of a specimen copy of GRACE TRUMAN; OR, LOVE AND PRINCIPLE. By Mrs. S. R. Ford, of Louisville, Ky. It will contain over 500 pages, with a fine portrait of the esteemed and talented authoress. We barely announce for the present, this forth coming volume, to prepare the minds of our readers for one of the most interesting publications of the age, of its kind. It is published by Sheldon, Blakeman & Co., New York.

THE KINGDOM OF CHRIST, NOT OF THIS WORLD, is the title of a Sermon preached by Elder J. J. D. RENFRO, before the Tallahassee Baptist Association, at its session for October, 1856, and published by request of that body. It contains 64 pages, and was printed by Graves, Marks, & Co., Nashville.

This is no ordinary Sermon. It is full of pith and power. A reader may differ with the author on some points, yet he must concede the point that he is differing with an earnest, honest, clear headed man. We predict that the Sermon will go through several editions, which will give the esteemed author a chance to correct the many typographical errors which abound in it.

Brother J. R. WEBSTER, late a student of Howard College, has removed to Clinton, Ala., to take charge of the Baptist Church in that place. His correspondents are requested to address him at that point.

By the way, what a promising company of young ministers, Howard College has sent into the field. No College in our land, taking into the account its age and means, has sent into the ministry such an efficient set of men. Find them where you may, they are at work for the Master, and making their mark upon their generation. We thank God, the Churches, and the College for such men. Let the affections and the energies of Baptists rally around Howard College, for it is doing a great instrumental work for the cause of Christ.

## A Request.

A correspondent says: "I now ask you to give light on a very important subject. Commence, and do not stop till you fully convince the Church that the heathen cannot be saved without the Gospel."

This week we notice the passages relied upon in proof of the salvation of the heathen without the preached Gospel. Take the following: "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."

The phrases in this connexion, "without law" and "by the law," mean without revelation and by revelation. The Apostle's argument in the context is, to prove to "both Jews and Gentiles, that they are all under sin;" that "there is no respect of persons with God. For as many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law." "There is none righteous, no, not one." God will punish sin in Jew and Gentile. "He cannot look upon it." To save the Jew one way and the Gentile another, is to have two Gospels, which is a great absurdity.

For the sake of meeting this subject fairly, let us suppose the Gentiles in Paul's day, were in possession of the law of God, which the Savior says is embodied in this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." The question now arises, could the Gentiles obey that law? Justification is either by the law or through faith in Christ. Paul affirmed "that by the works of the law no flesh could be justified." If he was correct, neither Jew nor Gentile can be saved by law. The effort, then, of Paul, in the verses quoted, is to prove that the Gentile's chance for justification without faith in Christ, bad as it was, having no written law, was as good as the Jews, who had a revelation.

Here follows another passage quoted to prove the possible salvation of the heathen without the Gospel:

"Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

We have been utterly at a loss to see any proof in this passage in support of such a position. All we ask in refutation of it, is a careful reading of the preceding and succeeding passages.—The point in the Apostle's argument is, to prove that the Gentiles are "without excuse," that they have sufficient testimony to justly condemn them. We introduce one more passage.

"Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfill the law, judge them, who by the letter and circumcision do not transgress the law?"

And where is the proof in this, to sustain heathen salvation without the Gospel? The passage amounts to this; if the Gentiles keep the unwritten law, they shall do better than the Jews, for they never kept the written law, and the Gentiles shall be saved. But these stubborn "ifs" cannot be met by the Gentiles. 'Tis folly to seek justification by the law, written or unwritten, as long as Paul's affirmation remains, "By the works of the law, no flesh shall be justified." By the word *flesh*, the race of man is meant, and cuts off all chance for salvation in that direction. To what then are we shut up? To this; it is by "the foolishness of preaching" men are to be saved. All the race of man, by nature, are under the condemnation of the law, from which there is but one way of deliverance. Learn it: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." "In whom we have redemption through his blood the forgiveness of sins."

More next week.

The KNICKERBOCKER for May is received. It is a Monthly of long standing, and excellent reputation. It contains, each number, about one hundred pages, and may be had at \$3 a year, in advance.

Samuel Heston, Publisher, 348 Broadway, New York.

## Self.

Man often makes a God of self, and worships his own erring reason. He makes his mind a universe, and he is the soul of it. His heavens are endless abstractions, his earth sensual realities, his sun, moon and stars, sparks of his own kindling. There is no room for the God of the Bible, neither in his ideal universe, nor in all his thoughts. He has said in his heart, and by acts, "there is no God." Every thing is under the narrow domain of his senses. In himself, he lives and moves, and has his being.

And what must be done to such a monarch as this, in order to save him? He must be dethroned, and the sceptre of human reason must be wrested from him. But before King Self surrenders his dominions, he must be killed, and made alive. He must be convinced that he is a fool, that he may be made wise. By the power of the Spirit, he must be "Created anew in Christ Jesus;" "Born again;" "Born of the Spirit." He must be changed from flesh and sense, to Spirit and life, in Christ Jesus; from folly to wisdom; from selfishness to benevolence; from hatred to love. Then he will be "a new creature," old things will have passed away, and the things of the New Covenant will fill his soul with wonder, peace and love.

REMOVAL.—The Mississippi Baptist has removed from Grenada to Jackson, and the second number has reached us from that place. The ability with which it is edited, the neat mechanical execution, and the ability of Baptists in Mississippi, these forces give us confidence in the success of the enterprise. Let every Baptist in Mississippi call it OUR PAPER and go to work for it.

## The Grace of God Magnified.

An experimental Tract, by H. E. Taliaferro, the Editor of the South Western Baptist, Tuskegee, Alabama; price thirty cents. This is what it purports to be, an experimental Tract, discovering the deep working of God's grace upon the heart of a Christian. Thousands of Christians are to-day, doubtless, where the author was before this deep work was wrought in him—semi-Armianians, unconsciously relying upon their own righteousness in part for justification having confidence in the flesh with but too indistinct views of the innate depravity of their own hearts and the exceeding heinousness of sin—the demands and majesty of the violated law and the character of Christ's sacrifice for sin. One who has never seen and felt all this by the light of the Spirit, can never see the transcendent beauties of the cross, can never realize the exceeding riches of his grace, will never, as the author has done since his triumph, cease to look at self, and look to none "save Jesus only." We heartily commend this Tract. It should be read by every minister and every professed Christian. It cannot be read without profit by any. Some may almost charge fanaticism upon the author. But if exercises here described are fanatical, then are we a stranger to grace, for much of our own experience is portrayed here, before we first tasted the grace of pardon or the joys of peace with God.—Never until our last breath can we trust in aught save the grace of God which is in Jesus Christ. We hope every young minister will read this Tract with much prayer.—Tennessee Baptist.

The above work will be sent to any part of the country by mail, on the receipt of 30 cents, by Smith & Whilden, Charleston, S. C.; F. M. Law, Selma, Ala.; S. W. Baptist, Tuskegee, Ala.

## Associational.

Thirty-eighth Session of the Sunbury Baptist Association was held with Bethel Church, Chatham Co., Ga., on Saturday and Monday, November 15th, and 17th, 1856. Elder M. WINSTON, Moderator. D. G. SWANSON, Clerk.

Baptized during the year, 353; net gain, 226; total, 6,308. Of the number baptized, there were 15 white persons, and 338 black. In the total, there are 535 white, and 5,773 black persons. The statistical table shows a large number of exclusions and restorations, characteristic of negro morality. The white membership of this Association, deserve great credit for their efforts to evangelize the colored people in their bounds.

The fifth annual Session of the Judson Association was held with Mount Moriah Church, Rusk County, Texas, commencing Aug. 23rd, and closing the 26th, 1856. Elders J. P. PRITCHARD, Moderator and J. R. MALONE, Clerk.

Baptized, 91; net gain, 81; total, 1,161.

This is quite an efficient body for its age, and promises great usefulness. It appears to be well supplied with ministers.

The Baptist Union of East Alabama, will convene at Oxford, Benton County, on Friday before the 5th Sabbath in May next, for the transaction of business.

Elder Wm. McCAY will preach the Introductory Sermon. Elder Hiram CARMICHAEL will preach the Missionary Sermon.

The Brethren at Oxford extend a cordial invitation to all the friends of the enterprise, and a full attendance of Delegates is respectfully urged and requested.

By the order of the Baptist Union of East Alabama. W. W. MASON, President. B. U. E. A. J. J. BELLINGTON, Rec. Sec.

The Rev. Dr. Hawks, of New York, has consented to deliver the address at Charlotte, N. C., upon the occasion of the celebration of the Mecklenburg Declaration, on the 20th of May next.

# SOUTH WESTERN BAPTIST.

## Revival Summary.

We always take a great interest, says the *Southern Baptist*, in reporting accounts of revivals; but a difficulty occurs as to what extent these reports should be given. All our exchanges of all the leading denominations, have lately had much of this encouraging kind of information; and to attempt to give a summary of them would occupy a large part of our time, and also much of the space of our paper. We therefore generally limit ourselves in these accounts, to those which are furnished originally for this paper, or which occur in this vicinity. To give an idea of the extent of such details, we take from the N. Y. *Examiner* of the 16th ult., a summary of three weeks revival intelligence.

The following summary of revivals includes 4,651 hopeful conversions, of which 2,980 were in Baptist congregations, and in most cases, accessions to Baptist churches. These are the statistics gleaned from our exchanges in three weeks, and they show that God is refreshing his people with revival influences over all the land.

MAINE.—Islesborough 23; North Haven 27; South Thomstown 5; Richmond 20—75.

NEW HAMPSHIRE.—Hopkinton 30. MASSACHUSETTS.—North Adams 40; Hanover 25; Lowell 35; Salem 6; Pocasset 22; Lawrence 7; Tisbury 21; Boston 25—171.

RHODE ISLAND.—Warren 3. CONNECTICUT.—Norwalk 42; New Haven 23; North Stonington 23; Colchester 20—108.

NEW YORK.—New York city 149, Syracuse 5; Marion 100; Ira 35; Grafton 20; Glean's Falls 10; Elmira 19; Manlius 6; Norwich 65; Dutchess County 40; Russell 56; Brooklyn 65; Willsburgh 4; Sing Sing 59; Troy 53; Saratoga Springs 60; Fort Edward 48; West Hoosick 39; Burke 19; Catskill 5; Ticonderoga 10; Catagay 40; Canton 17; Port Byron 10; Painted Post 6; Buffalo 30; Willsboro' 20; Woodhull 6; Addison 2; Manchester 9; Rose 41; West Danby 6—1,054.

NEW JERSEY.—Salem 32; Trenton 5; Newark 21; Hoboken 4; Stockton 25; Dividing Creek 17; Newport 16; Bridgeton 6—126.

PENNSYLVANIA.—Crawford County 52; Pittstown 55; New Castle 12; Holmesburg 4; Philadelphia 207; Shilreysburg 7; Benton 5—342.

OHIO.—Mansfield 9; Cincinnati 20; Lexington 12; New Concord 21; Mount Gilead 25; Mill Creek 18; Piqua 25; Dresden 5—135.

INDIANA.—Valparaiso 44; West Liberty 5; Granam 25; Fort Wayne 35; Greenfield 6; Franklin 12—128.

ILLINOIS.—Plainfield 32. MICHIGAN.—St. Johns 13; Lansing 2; Marshall 5—20.

WISCONSIN.—Cascade 8.

IOWA.—Burlington 16; Keokuk 27—43.

MARYLAND.—Baltimore 170.

VIRGINIA.—Norfolk 35; Warrenton 44; Olive Branch 14; Manchester 6—99.

MISSOURI.—Putnam 6; Lexington 42—48.

KENTUCKY.—Henderson 9; Hawesville 16; South Fork 18; Georgetown 22; Hopkinsville 31—96.

SOUTH CAROLINA.—Sumpter 28.

GEORGIA.—Macon 6; Columbus 5—12.

DISTRICT OF COLUMBIA.—Washington 72.

NORTH CAROLINA.—Mine Creek 24; Bear Creek 21; Grassy Creek 36—81.

NEW BRUNSWICK.—Amherst 50; Moncton 25; Pleasant Valley 14; Blissville 10—99.

For the South Western Baptist PRINCETON, JACKSON CO., ALA., April 2d, 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 can't call, 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 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.

## Communications.

### Murmur not at Affliction.

In this world of uncertainty it would be folly to expect continual sunshine. "Here we have no continuing city."—Our affections should not be set upon the fleeting things of time and sense. Placed in a state of probation as we are, affliction is often necessary to our welfare. Affliction is a great means of bringing us to humiliation. When we are afflicted, we feel that this world is not a continual source of happiness; that we are but dust, and must soon quit the scenes of action. Notwithstanding, all men are convinced of the certainty of death, and of judgement, if they are enlightened and rational; yet many are disposed, while in a state of health, to trifle with their time and interests, as though they expected to make their eternal homes upon earth. To such affliction is essentially necessary, to arouse them to a sense of their duty.

Affliction is essentially necessary to those who are vain and disposed to make wealth their strong hold and high tower. They are too strongly fortified to bow down till the rod of affliction is laid heavily upon; and their pride is subdued by the tottering of their earthly mansion. Then they are convinced that their lives are not in their own hands; that they are dependent on the providence of an Allwise God, not only for the comforts of this life but for life eternal. Prostrate the mightiest man, and he will think of eternity. Affliction has such an influence that it humbles us when we behold our fellows suffering upon beds of languishing, though we may enjoy the most blooming health.—For then we are taught the lesson which we every day ought to consider, viz: that mortality cannot bear up long at most, while suffering the pains which are incident to it while sojourning in these "low grounds" of sorrow and disappointment.

When man is afflicted, he is benefited in a two-fold point of view. First, he is taught to sympathize with his fellow when he beholds him in a like condition. Secondly, he is led to feel his dependence on his Creator, and to know that he himself, is but man. In the language of the poet,

"Afflictions though they seem severe, Are oft in mercy sent."

The prodigal son, probably, never would have repented if the hand of affliction had not been laid sorely upon him. As afflictions are often sent for our good, we ought not to murmur at them.

PERSEVERANTIA.

### A Little Curiosity.

To the Alabama State Convention: RESPECTED FATHERS:—The Juvenile Society of Marion, Alabama, request a representation in your body. Dr. T. J. Barron, is our chosen delegate. Our little society, composed of little folks, have had a little fair and a little supper, and as the first fruits of our little effort we send one hundred dollars, which we desire you to appropriate to the distribution of the Bible among the poor. He who said, "Suffer little children to come unto me," said also, "The poor have the gospel preached to them."

JULIA TARRANT, Pres.

MARTHA REEVES, Sec. The above delightful little letter tells a delightful little history. We are informed that this contribution of one hundred dollars was made by a society consisting of less than twenty little children, of from five to thirteen years of age, and is substantially the result of their personal labors and self-denial.

I cannot help feeling that it should be made known, that other parents and children may be led to devise some means of securing an interest like theirs in the great cause of Bible distribution. A. C. DAYTON.

For the South Western Baptist. EASTER.

This Being Easter Sunday, and the inclemency of the weather being such as to prevent me from attending church, I have concluded to spend a small fraction of the day in searching into the foundation upon which the festival of Easter rests. Upon turning to Webster's Dictionary, we find the definition of Easter to be, "A festival of the Christian church, observed in commemoration of our Saviour's resurrection." It answers to the pascha, or passover of the Hebrews, and most nations still give it this name, pasca, pask, paque, (derived from Sax. Easter.) A festival of the Christian church!! Then of

course its foundation rests upon the authority of the Bible and if sustained thereby, it is certainly wonderful that the Baptists, claiming to be a Christian church, neither recognizes nor practices any such thing. Here is an issue then between Baptist customs and Mr. Webster's definition. One or the other must be in error, and if the Baptists are at fault, I feel that I am participating in that error, in as much as I am one of them. This urges me to search a little deeper into the matter. Then "to the law and to the testimony," to see if they sustain Mr. Webster's definition. This seems to me to be the surest way of arriving at anything like a correct conclusion. Well, sure enough, here it is—Acts, xii. 42: "Intending after Easter to bring him forth to the people;" the only place the term occurs in the Bible; and, that, too, without any shadow of command of the King of Zion to keep and observe any particular day for any object whatever. It is clearly used with reference to a point of time at which Herod intended to bring Peter forth from prison, and how any Christian can draw any inference from this solitary passage—why a festival called Easter should be observed, I am at a loss to determine.

Perhaps it would not be unprofitable to clear away the rubbish, and pursue the channel of investigation until a little more light may be discovered. By a closer examination, we see that the Greek word from which Easter is translated in the above named passage, is "pascha," a word of frequent occurrence in the Scriptures, and, if I have made no mistake, and I think I have not, in every solitary instance, save this one, it is translated "Passover," meaning a Jewish festival, observed by that nation of people, to commemorate the passing over the families of the Israelites, when the destroying angel smote the first-born of Egypt, and their Exodus from the land of bondage. The time of Passover was as well known and established amongst the Jews, as the fourth of July amongst the citizens of the United States. The very children of the Israelites knew what time was alluded to, at which Peter was to be brought out of prison, when the word passover was used to fix the time; but Easter is an exotic, a time unknown to Jewish rites and ceremonies; but it seems to me that I have some faint recollection of the use of the word Easter amongst the Pagan abominations. Easter, the Festival of Easter, a religious festival. The good old Book don't say so. It should have been translated "Passover." I make no quarrel with Mr. Webster's definition, but I think from his definition a clue may be had to discover how Easter came to be observed as a religious festival. It no doubt took its origin from some old Saxon custom—was then floated in amongst the English customs and found a resting place in that scion of apostasy, established by Henry the VIII. King of England as many other useless and unmeaning ceremonies and traditions have done. It is, perhaps, unnecessary to spend further time on the subject, as it is a clear case that the Scriptures do not sustain any such Festival. I feel no disposition to reproach my brethren for not recognizing it as making any part of their religious service. It may be classed with Aaron's calf.

Should any of my brethren know of any further light on the subject, please let me know it. VALLEY HOME, ALA.

For the South Western Baptist.

### Have you said your Prayers?

Reader, you acknowledge it to be the duty of every person to offer prayers to God daily, do not think it impertinent in me therefore, for asking you now, have you said your prayers to-day? I am afraid you have been remiss in your duty, and I am in earnest. I say again, have you said your prayers today? HINTER.

We are indebted for the following item to the Sacramento Union, California:

COLORADO CHURCH ORGANIZATION.—The Rev. Mr. Shuck on Monday last completed a new organization among our colored residents, to be called the "Sioux Baptist Church of Christ." Officers were elected as follows: Deacons, J. M. Flowers, George Johnson, Wm. Jones; Prudential Committee, John L. Wilson, John Walker; Treasurer, Henry Yantis; Church Clerk, S. M. Ferguson. The Society expects soon to purchase a lot and erect a house of worship thereon, but for the time being will worship in the Chinese Chapel, corner of 6th and H. streets. They also contemplate before long to call and settle a regular pastor. We understand that their prospects, in the matter of building the church, and establishing a permanent congregation of their own people, are flattering.

In addition to this new organization, we have a prosperous colored church in San Francisco. There is an awful hell. Are you trying to escape it?

## The Unity of the Church.

That there are divisions in the Church of God, visible and painful: that the one body is sadly dismembered, the seamless robe rudely torn and disfigured is a truth too glaring to conceal, and almost too painful and humiliating to acknowledge. Alas, that it should be so! Oh! how much is the unity of the Church lost sight of in the din of religious controversy, and in the heat of party zeal! How does brother look coldly upon brother, and minister glance suspiciously at minister, and church stand aloof from church! ought this so to be?

And to what may it in a great degree be traced? We believe to a forgetfulness of the truth, that all true believers are "one in Christ Jesus"; that the blood of the Lamb is the bond of union of the saints; that he is the "Corner Stone," uniting all the parts of the one edifice; and that, if built upon him, we are one with Christ, and that Church is one with Christ.

The unity of the mystical church of God consists not in a unity of creed. A higher, a diviner, and a more enduring principle unites her than this. As truly as it should be desired, and fervently as it should be prayed for, that the promised day of millennial blessedness may speedily come, when the "Watchman shall see eye to eye."

When from every battlement in Zion the silver trumpets shall emit one sweet harmonious sound; yet even then, though more essentially, will the church of God be one than she is now. True, her unity will be more visible, her divisions will be healed, her bleeding wounds will be staunch, her internal conflicts will have ceased; "Ephraim shall not envy Judah, and Judah shall not vex Ephraim any more," and the harsh sounds of strife, now so loud and discordant, be lost in the sweet strains of peace and love floating from every life; yet is the church at this moment essentially one and indivisible. No, when, in a unity of creed, or of ecclesiastical polity, does the real unity of the church consist, but in the "unity of the Spirit," that unity sustained by the "bond of peace." She has been baptized, not into one form of Church government, or into one system of doctrinal truth, but "one Spirit we are all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free; and have all been made to drink into the same Spirit." The "one Spirit" regenerating all the children of God, fashioning their hearts alike, uniting them by a living faith to the head, equally dwelling in teaching and guiding, comforting and sanctifying them, demonstrates the perfect oneness of Christ's body. And thus then, when an individual crosses our path in whom the Spirit of Jesus breathes, who manifests a union to the head, and who speaks the language and bears the image of the Father, and a resemblance to the one family, be his clime and color, be his name and minor points creed what they may, it becomes our solemn duty as it is our great privilege, to extend to him the recognition, and to greet him with the tender and holy affection of the one brotherhood. In the Lord's eye he is a member of his body, and he should be so in ours. And if, refusing to own the relationship, we withdraw the hand of christian love, we render our own generation doubtful, we wound and grieve and deny the Spirit in him. It is written—yes, it is written by the pen of the Holy Spirit, "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten by him."

The Catholic priest in North Adams, Mass., last week preached against the "mauve Yankees" for distributing Bibles and tracts among the parishioners, and in consequence some members of his church got drunk after service, and began zealously to beat any stray Americans who came along. The deputy sheriff arrested one of the number on Monday, when his comrades rescued him using pistols and clubs to accomplish their object. Three of the ringleaders have been fined \$10 and costs each, and there are warrants out for more.

Eight hundred and fifty Mormons arrived at Boston on Monday of the present week, in the packet ship George Washington, from Liverpool. Brigham Young orders his converts home to Salt Lake, as fast as they are made.

"I AM A BAPTIST IN SENTIMENT."—This is an expression we are often compelled to hear from parties, who, not being able to argue against believers' baptism any longer, expect us to be satisfied with this vain compliment. But to what does such an avowal amount when unaccompanied by corresponding action? Let us see! What would you think of a tradesman who told you, with bland politeness, over his counter, that he was "honest in sentiment," whilst you had too much evidence that he had been trying to cheat you?

Seek to be pardoned; but above all seek to be beloved.







The Family Circle.

Careless Words.

Beware, beware of careless words: They have a fearful power. A jar upon the spirit's chords Through many a weary hour.

I never see or hear these lines, but they recall to my mind as vividly as if it were yesterday, an incident which happened when I was but seventeen, and the consequences of which were so sad, that it is stamped upon my memory in lines which the busy years, with their many cares and duties, can never efface.

I had an only brother, two years older than myself. He was an invalid, and so morbidly sensitive that it was my gentle mother's constant care to shield him from the least breath of unkindness. Herbert's physicians had long urged change of air, but not until quite lately could he be persuaded to make a trip to Havana. One bright autumn day—how will I remember it—I received a note from a friend whom I valued chiefly because she lived in fine style in N. Y., and was the gayest of the gay, urging me to make her a visit at her elegant home. I had long been expecting the invitation, though I knew I could not accept it, as my father was a country pastor, with a small salary, and a visit to N. Y. would require a much more expensive outfit than my gipsy hat, silk cape, and muslin dress. I was proud and willful, and chafed bitterly at my humble lot, for I fancied that real happiness dwelt only in the halls of the rich. I was too busy brooding over my hard destiny, to know that my mother had entered the room, till she took the open note from my lap. She read it, and then looked at me (I remember the expression of sad anxiety), and said kindly: "I am very sorry, Louise, that you have to give up this pleasure, which your father and I had intended you to enjoy; but Herbert's increasing illness, and the expense of his journey, place it out of our power."

A whirl of selfish, angry feeling rushed through my mind. I thought not of my parent's intended kindness; my one thought was that the cup of pleasure had been within my reach, and was now dashed to the ground. "I hope, my dear," said my mother, after a pause, "that you will give this up like a generous sister." Her tone was loving and entertaining, and in such a temper, it irritated me still more. I turned away and exclaimed angrily: "Of course I'll give it up, as I do everything else other girls enjoy. It is always so; if I wish to ride, Herbert is sick, and must go for his health. If I want a ribbon, there is something which Herbert must have; and now this," I exclaimed, bursting into tears, "it is too bad. Herbert will be no better for going off, that I can see—but, of course, he must go, if I starve to pay his expenses!"

What evil genius prompted this heartless speech, I cannot tell. I did not know what I had said, till my mother's mournful "Oh, Louise!" restored my reason. He said no more, but left me alone. A moment after I heard another step on the piazza, and Herbert entered his own room, and closed the door. I knew he must have heard, and my conscience reproached me. I tried to quiet its upbraidings, by writing to Belle, and telling her that my mother's health was such that I could not leave home.

That evening Herbert told my father and mother that he had decided not to leave home. In vain we entreated, and the Doctor commanded; he said he was better and happier at home. No one knew the reason so well as I—Conscience told me that I was the cause. I was sorry, but too proud and willful to confess it, except by trying to make him comfortable and happy.

One month after, I went to make my long anticipated visit, and in the excitement and gaiety which followed, I almost forgot my cruel words, until, when about four weeks had passed, I received a letter from home saying that Herbert was worse, and wished to see me. I traveled day and night till I reached my native village, and leaving my trunks at the station, hurried home. I entered the house, unperceived, just in time to hear my mother say, "is there no hope, Doctor? if he could leave home—No, no, no, no," interrupted the Doctor, huskily; "if the boy could have been induced to go two months ago, he might have been well; now it is too late; he can't live a week."

For the first time since that fatal morning, I saw in its true light my unfeeling conduct. I was conscious for a moment of a suffocating misery, and then I fainted. When I recovered, my mother was standing by me, with her eyes red and swollen, and looking five years older than when I parted with her one short month ago. I clung to her in an agony of remorse and sorrow, she tried to comfort her wretched child. That night my only brother died!

He forgave me with his last breath, and told me not to grieve, but for years the memory of those careless words hung like a pall over my heart; and even now, though years have hurried by, I sometimes turn from the merry gambols of my Herbert and Louise to weep at some look or tone of my boy recalls to mind my lost brother. Heed the warning of one who has reaped these bitter fruits, and "beware of careless words."

"Passing Away."

"Passing away! Passing away!" warbled a merry bird, pausing awhile to sing of its onward flight and its home—"I rejoice to leave you my southern bowers, though grateful for your shade in the summer; but the cold and rough blast have destroyed your beauty; and winter has set in with its frost and snow;—so, detained by no bonds, I return to my native land again—I hasten to cloudless skies and a fairer land; so gladly I sing my parting song, 'Passing away! Passing away!'"

"Passing away!" murmured a delicate flower, as it bowed its head in humble submission to the raging wind, that had lost its beautiful petals around it—"I rejoice stern friend that thou layest me low, I welcome thy summons, I long to sink into the warm sheltering bosom of 'Old Mother Earth'; when lovely spring returns, clad in new beauties, I'll unclothe mine eyes. Why should I linger among the dead? the loved and the lovely have fallen around me—calmly I yield to thy pitiless commands, 'Passing away!'"

"Passing away! Passing away!" whispered a dying saint, whose pallid brow told of the triumph that was near. "Loved ones, farewell! we'll meet no more in one household band within our quiet home. O! how my thoughts cluster around that home;—yet to thy will, O thou of God my salvation, I bow in submission; and cast my cares and burden on thee, assured—'to thy lambs thou wilt temper the blast.' Tempting world! thy joys and thy woes are over; soon from sin and sorrow free, I shall mount on high to dwell with my Lord in the mansion not made with hands eternal in the heavens." My soul is fast passing from its fleshly prison, and is winging its flight to the 'Spirit Land,' where there is eternal spring for the children of God—to that land of light and love my soul is flying—"Passing away! Passing away!"

"What a momentary duration is the life of man!" Every minute, ay! every second takes from our existence.—"Well tell the moments pass!"—"The way is ever over." This life's tempestuous sea, Soon we shall reach the blissful shore Of best eternity!

"Time runneth!" Are we looking toward the far off shore of the "Holy Land?" Is our religion firm, and our salvation sure? We cannot make ourselves pure, but we can go to the fountain filled with blood, which cleanseth from every sin; and then with our last faltering breath we can say—"Lord now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

"Bye and Bye."

What sweet words are these. How I love to think of them and repeat them, one by one, to myself. They are the precious jewels of my heart—shining torch-lights that cast silver rays athwart the dark life-sea. Often, when my floating, fragile bark seems almost sinking beneath the flood of waves, and tears of fear and sorrow fill my eyes, I behold a starry beam of light waving in the darkness, and an angel voice whispers in my ear, "Fear not, a little on, and the heaven of rest cometh; bye and bye, you will be there." Then, all the shadows vanish; the foaming waves sleep quietly; a bow of promise arches the heavens, and my frail vessel glides peacefully along to the music of "bye and bye."

Yes! yes! "bye and bye," and I hope to be an angel—"bye and bye," and I hope to sing the songs the angels love—"bye and bye," to walk the streets of a new and glorious city, paved with gold—"bye and bye," to live in a blessed country, where tears are never shed—"bye and bye," oh happy thought, "to lie within the light of God," as lies an infant on its mother's heart, and ever more as I lie there, to hear the gentle accents of my Redeemer's voice, whispering words of peace.

"Bye and bye," too, and all the dear loved ones who triumphed over Time, and now shine among the stars, will greet us once again.

There are fondly loved fathers there, waiting for us, they who long since bade us "Good night," and then woke up in the bright and glorious morning of Heaven; gentle mothers, too, who closed their eyes and quietly fell asleep sweet sisters, who are not, because God took them; and noble-hearted, devoted brothers whose strong hearts long ago rested from their beatings in the quiet grave; they are all waiting for us there—waiting for "bye and bye," to come. Then, oh then, we shall clasp our hands as we have never clasp before; then, we shall love as we never loved before; then shall we, hand in hand, heart in heart, walk together and sing together forever. "Bye and bye,"—it is only a little way off—almost here—soon, very soon, and the "silver cord," that binds us to earth, will loosen as sweetly as parts a seraph's harp-string, the golden bowl break quietly and gently, and "they that look out of the windows be darkened," calmly as broods the wing of Twilight over a Summer's day, and we too shall "fly away and be distant." GERTRUDE.

Since the inauguration of Jefferson in 1801, there have been fourteen Presidents of the United States, and only two Chief Justices have administered the oaths of office to the whole number. In 1801, Chief Justice Marshall administered the oath to Jefferson, and afterwards to all Presidents until 1837, when Chief Justice Taney administered the oath to Van Buren, and has performed the ceremony at every inauguration since that time.

Florence Nightingale.

The world has regarded with admiration the self-sacrificing devotion of this noble-hearted Englishwoman to the sick and wounded soldiers in the Crimea. Facts which have recently appeared respecting her history, show that her character was the result of the benevolent training in which she reared, and furnish great encouragement to parents who by precept and example would bring up their children to lives of usefulness.

Though reared in the midst of wealth and luxury, she was accustomed from her earliest childhood to see the efforts of her parents directed to the relief and education of the poor. Her early life was passed on the large estates of Hampshire and Derbyshire, in close contact with the peasantry, whom her benevolent parents regarded more than their wealthy acquaintances. It was the daily duty of Florence and her sister to visit the cottages of the poor, carrying comforts and delicacies to the invalids, or a book to read to the old and infirm; and the schools which their father and mother had established in the neighboring villages, came under the care of the daughters as they grew up.

The attention of Florence was at length turned to the condition of the sick poor in the hospitals, and having heard of the institution for training nurses at Kaiserswerth in Prussia, she visited it and there employed herself in nursing the sick, witnessing and assisting at operations, and going through a course of medical study. Returning to England with the valuable experience thus acquired, she accepted the office of matron of a Ladies' Hospital in London, which by her unwearied exertions she soon raised from a lingering state to one of efficiency and great usefulness.

She was actively engaged in these self-sacrificing toils, when the war with Russia broke out, and some members of the government, knowing her capabilities, requested her to take the office of superintendent of the nursing department, which with little hesitation she accepted. All are familiar with her self-denying and arduous labors in the hospitals of Scutari, and on the heights of Balaklava, bringing order and comfort out of the chaos of mismanagement she found, and calling forth the gratitude and reverence of the sick soldiers, whose wants she so tenderly alleviated, and whose habits and morals she was so successful in improving.

Returning to England, she was greeted with a universal outburst of respect and love; but she shrinks from all marks of public distinction, preferring even to employ the large sum of money given as a testimonial of the public appreciation of her services, in founding and supporting an institution for the better training of nurses. Her deeds of love are among the redeeming features of the war in the East, and her memory will be preserved and cherished, when that of the captains and warriors whose names are written in blood, is forgotten.

Sentimentalism.

Mrs. Swisshelm, noticing the publication of a new love story, says:

"All that stuff about woman's love has been said over and over again a hundred thousand times, to the great detriment of the best interests of humanity. There is no kind of necessity for using the press to persuade silly girls that it is very romantic and womanly to love a scoundrel; to leave her affections ungarded by reason or experience, and drift helplessly into sin, shame, and despair, as an evidence of her unsuspecting womanhood."

"It is not true that woman's affections are any stronger or more durable than man's. We think the opposite is the case, and that two-thirds of all the women who pine away or die of love, do so for the want of something better to do."

"Everything calculated to make love-sickness a feminine acquirement is a great injury; but to strew the path of the suicide with the flowers of poetry and romance is in a degree reprehensible."

"The best motto to guide young girls through the mazes of love, is, 'Do right, and trust to God.' A girl that has done no wrong has little cause to mourn over the fickleness of a pretended lover."

"Better he should change his mind before than after marriage."

"That's the best piece of common sense we have heard on the subject."

BE KIND TO YOUR SISTERS.—Boys, be kind to your sisters. You may live to be old, and never find such tender, loving friends as these sisters. Think how many things they do for you; how patient they are with you; how they love you in spite of all your ill temper or rudeness; how thoughtful they are for your comfort, and be you thoughtful for theirs. Be ever ready to oblige them to perform any little office for them that lies in your power. Think what you can do for them, and if they express a wish, be ready to gratify it, if possible. You do not know how much happiness you will find in so doing. I never yet knew a happy and respected man who was not in youth kind to his sisters. There is a beautiful song which says:

Be kind to your sister,—no many may know The depth of love sisterly love. The wealth of the ocean lies fathoms below The surface that sparkles above.

A VERDICT.—The following verdict was given and written by the Foreman of a coroner's jury at—: "We are of a Pinin that the Deceit met with his death from Violent Inflammation in the Arm, produced from Unsanitary Cause."

SUPERIOR COTTON GINS.



MANUFACTURED BY DANIEL PRATT, PRATTVILLE, AUTAUGA COUNTY, ALA.

WITH an experience of twenty-two years in the gin business,—during which time he has made and sold nearly Eleven Thousand Stands,—together with a large new factory, thoroughly provided with new machinery, the best of material and good workmen, the undersigned feels no hesitancy in warranting his gins to be equal in workmanship and to perform as well, with proper usage, as the best made by any manufacturer.

His gins are all TRIED WITH SEED COTTON before leaving the factory, and none sent away that will not perform well. He could produce many hundred certificates from planters in the cotton growing States testifying to the superiority of his gins, but they are so well known that he deems any further reference unnecessary.

Therefore, he has been his custom to employ traveling agents to sell his gins in different sections of the cotton growing States, but as it is attended by a very heavy expense, he has concluded to dispense in a great measure with such agents, and rely upon farmers who may feel disposed to patronize him, to order their gins direct from the factory. His facilities are ample for manufacturing 1500 Gins a year, and he can therefore fill all orders promptly. During the fall he will send persons out to see that his gins will perform well. He admits the patronage of all in want of Gins. Give him a trial, and he will order early, so that there can be no danger of delay in getting.

Those who order, are requested to be particular in stating the name of their Post Office address, on what Road their gins are to be sent, and the distance and direction from the Court House.

The following local Agents will attend promptly to orders for his Gins:

H. KENDALL CARTER & CO., New Orleans, La.;  
ALLEN, BAGBY & CO., Houston, Texas;  
H. P. COOLIDGE, Helena, Arkansas;  
G. H. SEGMENTS and Bolls, and Mill Gearing will be furnished from his Foundry at short notice.

PRATTVILLE, ALA., March 3, 1857.—42-ly

NEW PUBLICATIONS, AND NEW EDITIONS OF BOOKS OF PERMANENT VALUE.

Published and for Sale, Wholesale & Retail, by the SOUTHERN BAPTIST SOCIETY, Rooms 229 King Street, CHARLESTON, S. C.

ADVERTISEMENTS and Missionary Tracts in the Southern Baptist, published by the S. B. S., are sent by mail, free of postage, \$1.00.

It is a very interesting and useful work. The most desirably popular work of the season. Let all Christians and philanthropists aid in giving it a universal circulation. The author's points are all contributed by experienced and successful missionaries. Read the following extracts:

"The eagerly expected work of Dr. Bowen, forms a class in our course marked with the impress of our age than this of Mr. Bowen."—Northern Baptist.

From the Journal of Commerce, N. Y.: "The new volume of African Travels, by T. J. Bowen, which is a very interesting and useful work, for the exploration of the River Niger was introduced to Congress, is just published in Charleston, S. C. It is one of much interest, and contains a great deal of valuable information, not only of the practicability of establishing commercial relations with the interior tribes of Africa and opening the resources of that comparatively unknown quarter of the globe, but of his expedition. Mr. Bowen has familiarly and interestingly described his travels, and his personal observations; and argues strongly in favor of fostering African commerce as the power of civilization and social advancement in that dark continent."

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He takes pleasure in presenting to the public the names of the donors, and the amount of their contributions, and he has been engaged as co-workers in the great cause of education.

Mr. HICKSON spent four years as a student in Yale College. After his graduation, he opened, in 1851, an institution for the colored people of the State. This he continued in establishing upon a secure basis, and maintained with increasing success, until the period of his engagement here. He has been for years a student of the Christian Church, and his religious views are of a high and pure character. His scholarship in this department is unequalled; while, in the practical, he has been equally successful. He is a Christian, a gentleman, an excellent disciplinarian, and an able teacher, he is qualified by every requisite for the duties of his position.

Mr. LAW was recommended as a successful teacher; and while he, with his accomplished Lady, will be retained in the Primary Department of the School, as well as the French, which has been only learned as a science, but the additional advantage of three years' practice in the French language, will be a great benefit to the students.

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Business Cards.

CHILTON & MCIVER, ATTORNEYS AT LAW & SOLICITORS IN CHANCERY, Tuskegee, Macon Co., Ala.

WILL practice in the various Courts of Macon, Russell, Chambers and Tallapoosa Counties. TUSKEGEE, ALA. MARCH 15-43-ly

CULLEN A. BATTLE, ATTORNEY AT LAW, TUSKEGEE, ALA. PRACTICES IN THE 9TH JUDICIAL CIRCUIT.

GUNN & STRANGE, Attorneys at Law and Solicitors in Equity. WILL practice in the Courts of Macon, Chambers, Russell and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery. Particular attention will be given to securing land and doubtful claims. Office over Adams & Gunn's Shoe Store. GEORGE W. GUNN, Tuskegee, Ala., Nov. 20, 1854. J. B. STRANGE.

CHARLES A. PRICE, ATTORNEY AND SOLICITOR, TUSKEGEE, ALA. WILL practice throughout the Circuit. OFFICE between Brewer's Hotel and the Masonic Hall. JAMES S. PRICE.

IVEY & YARINGTON, Attorneys at Law, CLAYTON, ALABAMA. WILL practice in the Circuit Court, and in the Supreme Court of the State, and in the United States District Court at Montgomery. Particular attention will be given to securing land and doubtful claims. Office over Adams & Gunn's Shoe Store. GEORGE W. GUNN, Tuskegee, Ala., Nov. 20, 1854. J. B. STRANGE.

C. FOWLER, DEALER IN Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c., &c. TUSKEGEE, ALABAMA. Jan. 8, 1857.

Hall, Moses & Roberts, (SIGN OF THE PAD LOCK.) Dealers in Hardware and Iron. HAVE removed to the new store on Commerce Street, nearly opposite the Exchange Hotel, where will be found a large stock of Iron, Hardware, Tools, Farming Tools, Building Materials, Cutlery, &c. MONTGOMERY, ALA., Jan. 15, 1857.